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# PRESBYTERIAN Record

January 1997

## New Hope for Native Ministry





## Romantic Presbyterians

When they left Santa Monica on one of those bus tours for seniors, they hardly knew one another. But by the time Maria and Jack arrived in Toronto, they had become good friends. So good in fact that, while they were here, Jack asked Maria to marry him. Right in St. Andrew's Church on King Street.



Walking by sightseeing, they noticed our invitation on the sandwich-board sign we put out at the front each morning. Like thousands of tourists and visitors before them, they dropped in to "find a quiet moment." Before they left, I guess you could say they found each other.

Jack and Maria came to church the next Sunday, obviously very much in love. After the service, they explained to me what had taken place. From now on, St. Andrew's would be a special place for them.

To tell you the truth, up until then, I had never thought of this staid, old building as the lovers lane of downtown Toronto. But, then, again, it's nice to know that among all the prayers offered up here, there has been at least one proposal. And, contrary to popular opinion, there still is a romantic bone or two left in Presbyterians.

Alas, Jack and Maria didn't invite me to California to finish what I like to think St. Andrew's had a part in starting. They're going to ask their own minister to do the honours.

— G. Cameron Brett

## Fear

His *modus operandi* is to manipulate you with the mysterious, to taunt you with the unknown. Fear of death, fear of failure, fear of God, fear of tomorrow — his arsenal is vast. His goal?

To create cowardly, joyless souls. He doesn't want you to make the journey to the mountain. He figures if he can rattle you enough, you will take your eyes off the peaks and settle for a dull existence in the flatlands.

— Max Lucado

## Been There

Every one of the mainstream Protestant churches has, in the recent past, undergone one or another radical experiment in restructuring. So far as I can see, not a single one has delivered what it

has promised. The result has been a lot of energy, time and money in efforts that have been counter-productive.

— Albert Outler, quoted in *The United Church Observer*, August 1978

## Born-Again Presbyterians

During an interview, Joanne Kemp, wife of the Republican vice-presidential nominee, was asked if she is a born-again Christian. She responded that, for a Presbyterian like herself, the question in that form was something like stuttering. The word Christian does not require the double-barrelled adjective.

— submitted by Heath Macquarrie

## The Numbers Game

We are, as I have been trying now for 18 months to impress on you unrealistic Pollyannas, playing the numbers game. It is outrageous that we have to play the numbers game. It is unconscionable that we have to play the numbers game. It is immoral that we have to play the numbers game. It is un-Christian and, worse than that, it is un-Presbyterian.

— Thomas Miller, moving spirit behind Lakehead University

Henry David Thoreau once said: "Beware of all enterprises that require new clothes, and not rather a new wearer of clothes."

— John Suk, *The Banner*

## All Welcome in Hell!

An unnamed Toronto congregation carried the following notice in the Sunday bulletin:

"Join us as Dr. \_\_\_\_\_ continues a series of teaching sermons in the prophecy of Jonah. Tonight: 'The Depths of Hell.' All are welcome. Child care provided."

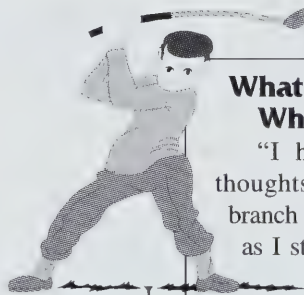
## Finding Solace

This one happened in a big city church. A member arrived early and sat in the middle of the front row. The ushers had to walk past three empty rows to pass the offering plate to him.

As the man left the church, the minister said: "I enjoyed having you down front. Any special reason?"

"Yes," the church member answered. "All week I've been in crowds. I waited in lines at the stores. I stood in the bus. I got pushed to the back of the elevator. The only place left where you can be alone is in the front row at church."

— Marj Carpenter,



## What People Say / What They Really Mean

"I had my eight-iron out, with thoughts of going over that eucalyptus branch that juts into the fairway, and just as I started my backswing, a dragonfly landed on the ball."

Translation: "I missed the shot."

— Michael Gillgannon, *Western People*



# Why the Ecumenical Movement Can't Succeed and What You Can Do About It

*"It must be counted among the worst evils of our epoch that the churches are thus separated one from another, so much so that hardly any human society exists among us, still less that holy communion between the members of Christ which all profess but few sincerely cultivate in reality."*

— John Calvin

**T**raditional ecumenical organizations face hard times. The World Council of Churches wrestles with a deficit of \$3.5 million Cdn and has cut back on staff and programs. The Canadian Council of Churches has exhausted much of its surplus. Its budget of \$468,000 in 1994 was reduced to \$426,000 in 1996. It, too, has made significant cut-backs.

Both bodies were born with great excitement and anticipation in the 1940s — the Canadian Council in 1944 and the World Council in 1948. But, today, the missionary movement and the ecumenical vision which inspired the formation of these organizations often elicit little enthusiasm in the local church.

Emphases and priorities have shifted in the church since the 1940s. Today, the question of mission itself divides Christians. New and different issues also divide us. These are no less deep and difficult to deal with than the issues which faced the Reformers. Some now believe questions such as abortion and homosexuality, once considered political in nature, are non-negotiable matters of faith.

Today, we often discover dynamic church growth outside traditional ecumenical circles. Charismatic and parachurch movements carry on much of what was once considered main-line church agenda. A huge number of Protestants (including many Pentecostals) and Roman Catholics stand outside the World Council of Churches.

This has not gone unnoticed by that body. The present General Secretary, Konrad Raiser, has proposed "a new association of ecumenical organizations" which would include Roman Catholics and in which the World Council of Churches would be only one member.

With all of the changes, a common challenge continues for the Christian Church: if Christians cannot face and come to terms with conflicts in their own backyard, of what use are they to a world in conflict?

Raiser has a point. We need a new and broader ecumenical movement in which the old movements, if they continue to exist, could do so as partners in the new movement. Even if it only consists of a loosely based forum in which Roman

Catholics, Orthodox, Protestant and indigenous churches get together to share views, progress will have been made. As they often say during labour disputes, "There is always hope if you can get the parties around the table."

What better time to champion such a proposal as we close out the second millennium and prepare to welcome the third? And what better denomination than The Presbyterian Church in Canada to promote such a vision among Canadian denominations? From our inception, we have been deeply committed to ecumenical issues. We practise open Communion (all believers are invited to participate), and we recognize the baptism and welcome members of other Christian denominations. Yet, in 1925, a minority (today, The Presbyterian Church in Canada) rejected organic union as a solution to the problems the church faced at that time. So any suggestion we might make to bring the various denominations into some relationship should not be met with the suspicion that it is a covert attempt to make one denomination.

In 1997, let the leaders in our denomination begin to urge others to join us in promoting a gathering of all Christians in Canada to greet the third millennium. It might be called "Living the Faith in Canada in the Third Millennium." Even if we only gather to talk and get to know each other better, our time would be well-spent. Who knows what such a simple sign of unity might do for our nation and our people? Many people, living in their own little worlds, do not realize that scores of old divisions and stereotypes they still live with have died long ago.

The beginning of the third millennium provides great opportunities for Christians. But none of these will happen unless increasing numbers of Christians of all kinds pray, speak and work together for their realization.

*John Congram*



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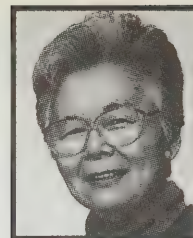
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## FROM THE MODERATOR

Tamiko  
Corbett



# The Birth of a New Nation

*Do not cling to events of the past or dwell on what happened long ago.  
Watch for the new thing I am going to do. It is happening already —  
you can see it now!*

(Isaiah 43:18, 19a, GNB)

Isaiah's message is appropriate for The Presbyterian Church in Canada at the beginning of 1997. Be it successes or the pain and problems of the past year, God's word is that we not dwell on them but look to the new things the Spirit is opening up for us.

## A new year means new opportunities for healing and reconciliation

So far, my Canadian visits have been limited to congregations in Prince Edward Island, New Brunswick, Nova Scotia and Ontario. Nevertheless, I am encouraged and excited about the present state and the future possibilities of our church. There is a new openness to the movement of the Holy Spirit. Clergy and laity are searching together for models of ministry other than that of a "lone ranger." Many are aware that the continued maintenance of the present way we "do church" is preventing them from reaching out beyond the confines of the church building.

A few congregations and presbyteries are courageously taking the first steps to discover what it means to have mission and outreach determine the place as well as the form of worship.

Some areas are experiencing pain and conflict. But I trust the pain is not of malignancy but of pregnancy. As an eminent church leader has said, "God is birthing a new church."

As I sit in this little office, I see a poster entitled "What are PROBLEMS?":  
Predictors — They help mould our future.

Reminders — We are not self-sufficient. We need God and others to help.

Opportunities — They pull us out of our rut and cause us to think creatively.

Blessings — They open up doors we usually don't go through.

Lessons — Each new challenge will be our teacher.

Everywhere — No place or person is excluded from them.

Messages — They warn us about potential disaster.

Solvable — No problem is without a solution.

God willing, this will be the year to change Canada's relationship with the aboriginal people. On November 21, I was present at the public launching of the Report of the Royal Commission on Aboriginal Peoples at the Canadian Museum of Civilization in Hull, Quebec. The address by the co-chairs, the Hon. René Dussault and George Erasmus, began: "We believe the relationship between aboriginal and non-aboriginal people in Canada must change. We believe it can. The cycle of blame and guilt, grievance and denial, frustration and fear can be broken. It is time to renew, to turn the page ... In order to break free of the structure of dependence which

(Continued on page 11)



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Mary Fontaine, student minister of the Presbyterian church on the Mistawasis Reserve; Stewart Folster, minister of the Saskatoon Native Circle.

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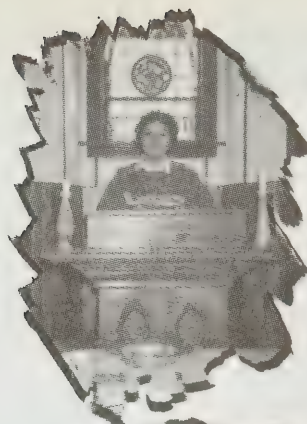
*Paul D. McLean*

Taiwan's largest aboriginal tribe gets its first translation of the complete Bible

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*Patrick Kavanaugh*

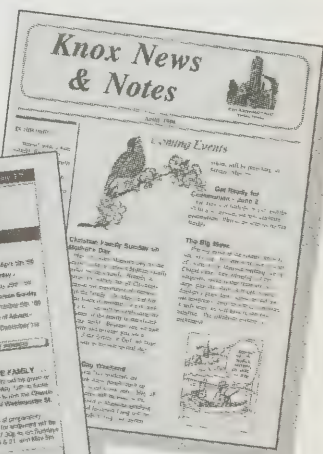
Franz Schubert strove for excellence not success



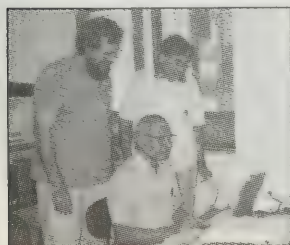
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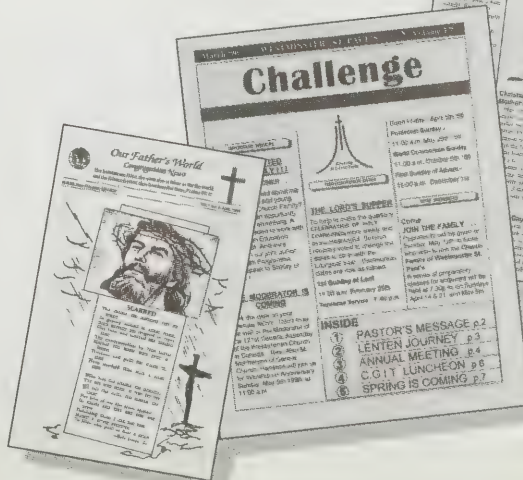
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### Anglican Praise

Thank you for the best church periodical in Canada.

*William Bothwell,  
Orangeville, Ont.*

### 1997 Church Calendar

The Presbyterian calendar for this year is a beautiful, bilingual piece of artwork. It has come a long way since Mac Ransom and I lay on the floor of my house sorting out material for the first calendar several decades ago.

*DeCourcy Rayner,  
Toronto*

### Good News for the Laity

Mary Helen Garvin (Letters, Nov. *Record*), I've got great news for you. The Renewal Fellowship is committed to encouraging and aiding both laity and clergy. Thus, our conferences are held on Saturdays and, occasionally, on Friday evenings. Hope to see you at Knox, Spadina, on February 28 and March 1.

*Linda Shaw, chairperson,  
Winnipeg*

### Memories of W. G. Brown

I appreciated the article "Brown of Red Deer" in the November *Record*. It brought back memories.

The year W. G. Brown was Moderator, a lively PYPS in Toronto presbytery invited him to address us. Cooke's Church was filled. He preached an upbeat sermon which closed with the challenge: "If everyone were like you and me, what kind of a church would our church be?" After the service, the quiet of Queen Street was enlivened by the teenagers singing: "If everyone were like you and me, what kind of a church would our church be?"

Several years later, Stan Smith and I were on our way to a summer mission field in the West and had to change trains and stay overnight in Saskatoon. W. G. Brown was on the station platform to welcome us to the West and to wish us well in our summer duties. It was his regular practice to familiarize himself with the students passing through Saskatoon and on what train, day or night, and to give them a personal welcome.

He was quite a man.

*Bob Armstrong,  
Hamilton, Ont.*

### Suffering Presbyterians

I appreciated the message From the Moderator regarding her visit to Central America (Oct. *Record*). Tamiko Corbett has gone beyond the usual in this usual column. She has also taken her office to a corner of the world where Presbyterians

are experiencing persecution, now virtually under our noses. The globalization we experience not only affects our economy but removes our ignorance of the injustices perpetrated.

The mainline media do not always consider these injustices newsworthy and may keep us distracted from the facts. But the channels of communication are open by way of reports through non-gov-

ernmental organizations and, thankfully, as in this case, through the church.

*George Adamson,  
Ennismore, Ont.*

### Ode to the Bluenose

I enjoyed "The Year of the Wooden Boat" (Nov. *Record*). I wrote the following poem:

### WATSON'S WORLD

*Noel Watson*





## LETTERS

### The *Bluenose*

The *Bluenose* was the fastest ship  
to sail the salty brine;  
she left the Yankee clipper ships  
a-sailing far behind.  
She wins her race by wind and sails  
while tacking down the line.  
We owe the rugged sailors and  
we owe the Maritimes  
for the beauty of the *Bluenose*  
and Lunenburg, her town.  
The masters of the craftsmen  
who fitted boards in twyne  
to build the lovely *Bluenose*,  
the fastest in her time.  
They say that on a misty night  
the good Lord sets her line,  
a course with billowed sails of white  
to point the long-lost sailors  
to their homeward port they'll find.  
Now history has recorded  
how she sailed the waves of time —  
she touched our hearts,  
she touched our minds,  
Now minted, sails our dime.

James Elder,  
Penticton, B.C.

### Faint Hope

I was pleased to note reference in the News section (Oct. *Record*) to the "faint hope clause." Since freedom is humanity's most precious gift, society should not remove it for others more than is necessary.

It is estimated there are 250 dangerous prisoners who must remain in jail. However, most people convicted of first-degree murder were law-abiding citizens with no previous clashes with the law, and remain so when released. Keeping this type of person in prison serves no purpose and is a serious waste of government money that should be used for the benefit of the inmates in need of education, training and social help, as well as for the victims of crime.

I understand that many democratic countries impose sentences of from eight to 10 years in such cases. I find it embarrassing that my country is not one of them.

Dorothy Clancy,  
Edmonton

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*1 Thessalonians 2:8 (NRSV)*



Good health is a cornerstone of community development. Yet, in many parts of the world, access to health care services is limited. PWS&D's development partners are helping communities improve their health care in creative and resourceful ways. The women pictured here are rediscovering the healing properties of traditional, natural medicines in the Guatemalan highlands. As part of an integrated health care program promoted by

DIACONIA, the development agency of the Guatemalan Presbyterian Church, these easily prepared medicines can be very effective at little cost.

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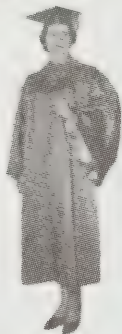
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### PROJECT ADVISER Asmara, Eritrea

As part of a three-year consultancy partnership with the Canadian Government, we require a person to oversee and provide technical assistance to the Eritrean Grain Board to strengthen its capacity to administer food reserve programs, monitor food markets and manage food aid monetization. This position is also responsible for working with the Eritrean Relief and Refugee Commission to enhance its capacity to collect, analyse and use information to ensure adequate food for all of Eritrea's citizens.

**Qualifications:** University graduate with strong understanding of survey methods, grain markets and food security issues. Must also possess strong administrative skills and project management experience. Overseas experience is desirable.

### GREAT LAKES REPRESENTATIVE Nairobi, Kenya

The position of Great Lakes Representative is responsible for emergency food initiatives carried out by Canadian Foodgrains Bank in Rwanda, Burundi and Zaire. This position is responsible for program planning, logistics management, monitoring projects and conducting impact assessments in an unstable but challenging work environment.

**Qualifications:** University graduate with strong interpersonal skills, good networking abilities and an understanding of food aid issues. Good facilitation and administrative skills are also required. This position involves considerable travel. The ideal candidate will also be bilingual.

Resumés for either of these two positions should be submitted by **January 15, 1997**, to:

**Canadian Foodgrains Bank**  
400-280 Smith Street  
PO Box 767  
Winnipeg, Manitoba R3C 2L4



## LETTERS

### Order in the Church

Joseph McLelland's article "Order in the Church" (Oct. *Record*) surprised and disappointed me for several reasons.

The first is his élitist depiction of the order of ministry within our church and the Reformed tradition. Whatever happened to the priesthood of all believers as a basic tenet of Reformed theology and order?

A second concern is the authoritarianism implicit in his understanding of the functioning of church courts. Did the Reformers and their heirs reject the authority and, later, the infallibility of the papacy to replace it with an authoritarian, infallible church court? We should be honest enough to recognize that all major reform has come from "below" in the hierarchical scheme of things: changes to our doctrine and practice regarding slavery, the role of women, war and peace, etc., have been made as responses (often grudging) to the unsettling and insistent voices of those who have been marginalized by political and ecclesiastical hierarchies.

Finally, I was surprised by his approach to the interpretation of Scripture. Have we learned nothing from the feminist critique of Scripture and our experience around the ordination of women? Can we not finally and honestly say that Scripture was recorded within the confines of a patriarchal society and that the church's history of the past two millennia has been lived out, by and large, within the confines of patriarchal societies? And following on this, can we not, in the current debate, recognize that Scripture, church history and the Reformed tradition have all come into being within the confines of the homophobia of these same patriarchal societies? Scripture is authoritative, yes; but we can no longer (if we ever could) accept that which is understood as "natural" or "normal" in Scripture without critique.

Bob Faris,  
Toronto

There seems to be a distinct difference between Joseph McLelland's criteria and God's criteria for leadership. Few of the major players in Scripture qualify as ex-



emplary models in their public, private or family lives; yet, God chose them to reach and teach the people. If these same leaders came forward today in response to God's call, they would probably be considered unacceptable.

McLelland implies the clergy are the gate-keepers, the guarantors of truth. This rejects the principle of ordination as the *final* act in the process. It begins with a person sensing a call by God, requesting confirmation of this call through formal consultation with a session, then with a presbytery, then annual reconfirmation through the years of study and preparation. Final confirmation comes when a congregation and the student mutually affirm the call to each other. Up to this point, the process is dominated by laity. Presbytery provides the final test of the call. Only the act of ordination is controlled by the clergy.

In the situation which precipitated McLelland's concern, the people who were directly involved in affirming God's call believed it to be a true gospel call. Yet, the people who had no direct involvement (General Assembly) felt confident to reject the call.

McLelland indicates his reverence for the hierarchy of the courts. This process is touted as a superior form of *bishop*. It may be if *all* the members of the courts are well-grounded in the foundational principles, have determined corporate values through intentional dialogue, have carefully studied the issues at hand (singly and together), and all this is accompanied by visible caring and nurturing. The courts of the Presbyterian Church fall short in most of these requirements and, therefore, cannot expect their decisions to represent righteousness and truth.

Is there a better answer? I'm sure there is, but it can probably be found only within a climate more open to learning and refocusing.

*Margaret Manson,  
Pointe Claire, Que.*

## Appreciation

With reference to Barb McGale's letter (Oct. *Record*) that Eleanor Nicol will no longer be serving at Knox College,

I make the following observation.

As a former member of the board of Knox College, I can readily attest to Eleanor's many gifts of heart and mind which greatly facilitated the work of the college. No task was too small, no day was too long to dampen her cheerfulness and enthusiasm, nor the dedication and devotion which characterized her "labour of love" for the well-being of the college, students, staff and members of the board and senate.

*R. Stuart Johnston,  
Toronto*

## Don't Repeat the Past

I write to express deep concern over David Kettle's comments on the Remembrance Sunday bulletin. Yes, Remembrance Sunday should remind us of the bloody cost of the freedom we now enjoy. And we certainly do have a responsibility to instil the history of that freedom in our children. But I take issue with his suggestion that "freedom is not our inherent right." According to whom? On what scriptural basis? Do God's children not have the inherent right to live in freedom?

I also take exception to Kettle's belief that it is also our duty to instil an awareness of what freedom might one day demand from our children. Implicit in his statement is the notion that freedom can only be maintained "by a population ... willing and prepared to pay what can be a high price" — which I take to mean death.

These words chill me. Did God bless my wife and me with two bright and healthy children to prepare them for war or to hunger and strive for justice and peace? God forbid that, one day, they might have to sacrifice their lives on a battlefield. But God bless every day they, and all God's children, work to bring about God's peace on earth.

As Christians, we should never accept that the alternative to peace — war — is inevitable. In our remembering, we should find the resolve not to repeat the past. Surely this is how we best honour and remember.

*Barry Van Dusen,  
Amherstview, Ont.*

## "Get Out!"

It took everything I had to keep from screaming at him.

We had helped him endlessly over the years: identification, housing, clothing, good advice, encouragement. We'd always just seem to be getting somewhere with him when he'd start undoing all our work. He'd get himself kicked out of his apartment, he'd sell or lose his clothes, he'd go on a big drunk. Now, he was threatening one of the other men with physical harm.

I really felt like throwing him out — but I also knew, in a perverse way, that's just what he wanted. He wanted it proved, once again, that he was a no-good bum.

We did kick him out — but only for the day. He was back the next morning and, for the umpteenth time, we started up the steep, slippery slope with him. We'll aim to go higher with him this time around, as God would have us do, and not be discouraged, as the devil would have us be.

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# If God Got Voice-Mail

**P**rayers seem to be an inefficient way of getting things done, sometimes. We pray. And, then, we wait.

Sometimes, something happens; sometimes, it doesn't. Sometimes, we think nothing happened; it takes years before we realize we did get an answer even though it wasn't the answer we wanted at the time. And, sometimes, it seems as if God wasn't home when we called.

When the company I worked for got voice-mail a few years ago, I protested. I argued that nothing could compensate for the direct contact between two sentient beings — although, I must admit, there are times I wonder how sentient those beings are at the car rental agency who manage to reserve the wrong car for me every time. After all, not all problems fall into neatly classifiable categories.

I insisted the Word became flesh, not a computer disk. As far as we know, God did not make an audio-cassette in God's image, neither mylar nor metallic made God them. God gave humans the power to name things, to define their finest distinctions; God did not simply give us a multiple-choice keypad to punch.

My protests didn't work. Others told me voice-mail would be a lot more efficient. It would provide better service. There would be fewer delays, more immediate responses ...

I started wondering what might happen if God got with modern technology and installed voice-mail. I imagined something like this:

"Hello," says an angelic voice. "Thank you for calling heaven. We value your prayer and will make every effort to take care of your concerns promptly and efficiently. Please stay on the line; we can deal with your prayers more quickly than if you hang up and try again.

"To help us direct your call to the party to whom you wish to speak, please route your call as follows. If you wish to speak to one of the martyrs, press 1; to one of the saints, press 2; to one of the angels, press 3; to the Virgin Mary, press 4; to Jesus, press 5; to the Holy Spirit, press 6; and, if you wish to speak directly to God, press 7."

I pressed seven. I wanted to go right to the top.

*Beep.*

"Thank you. If you wish to address God with a prayer of thanksgiving, press 1; if you have a petition or intercession, press 2."

Since I was concerned about the implications of a certain political party's economic policies, I pressed two.

*Beep.*

"Thank you. If your petition is on behalf of an individual, press 1; on behalf of a group, press 2."

*Beep.*

"Thank you. If your concern is about a corporation, business or commercial enterprise, press 1; about a non-profit organization or charitable organization, press 2; about a church, press 3; about a nation or people in general, press 4; about a sports team, press 5."

*Beep.*

"Thank you. If you wish to request a specific and direct response such as food, shelter or a Blue Jays victory over the Texas Rangers, press 1; if you wish to discuss a principle or cause, press 2."

I pressed two.

*Beep.*

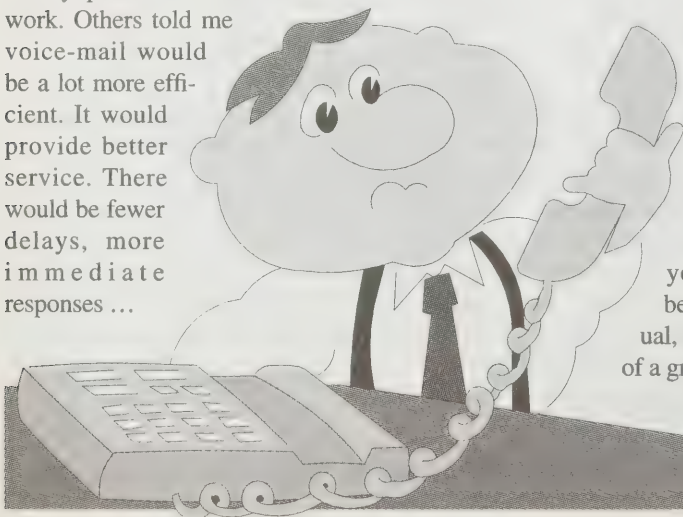
There was a long pause. The telephone line played a recording of Bruce Springsteen singing a Bach cantata accompanied by a choir composed of 2,000 clones of Linda Ronstadt.

Then, a voice came on that was neither male nor female, neither loud nor soft. In fact, I couldn't even give it a quality — it seemed to vibrate through the very molecules of nature and permeate my cells and my thoughts. I knew it must, at last, be God.

"Thank you for calling," the voice said. "Your call is very important to me. I'm sorry, but I'm either away from my heavenly throne or tied up with another prayer request. If you wish to speak to my secretary, press 0. Otherwise, please leave a detailed message at the sound of the harp, and I'll get back to you as soon as I can."

Maybe the present way of praying is best, after all. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



## FROM THE MODERATOR

(Continued from page 4)

has bred so much deprivation and dependency, aboriginal people must have the opportunity and resources to exercise responsibility themselves, to re-establish themselves as peoples, to build institutions consistent with their values."

In 1994, our General Assembly formulated a Confession and recommended steps toward reconciliation with our aboriginal brothers and sisters. It resolved that The Presbyterian Church in Canada "is called to commit itself to support processes for healing of the wounds inflicted on aboriginal peoples." I pray God will continue to use us, as individuals and as a church, to be channels of the Holy Spirit in bringing healing and reconciliation. Let us be sensitive and open to all the new opportunities and new relationships God is preparing for us in this new year.

*Tam Corbett*

### Opportunities to Meet Moderator Tamiko Corbett

January 5

Waterloo North,  
Waterloo, Ontario

January 11

Hamilton Council of  
Presbyterian Men,  
Aldershot, Ontario

January 12

Trinity, London, Ontario

January 14

West Toronto Presbytery,  
Toronto Korean, Toronto

January 19

East Toronto Presbytery,  
Toronto

January 23

London Presbyterial,  
St. George's, London, Ontario

January 26

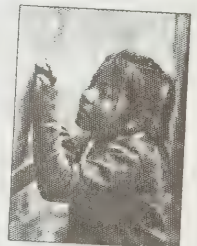
Toronto Formosan,  
Toronto

February 2

St. Giles, Sarnia, Ontario

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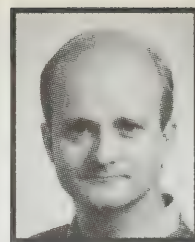
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# Nothing Fishy About God's Grace

*Third Sunday After Epiphany —  
January 26*

*Jonah 3:1-5, 10; Psalm 62:5-12;*

*I Corinthians 7:29-31; Mark 1:14-20*

**P**oor Jonah has a problem. Called to preach in Nineveh, he booked a cruise to Tarshish. Even thrown off the ship and thrown up by a fish, Jonah can't seem to catch the drift of the prophet business.

Maybe it was the effects of the fish vomit, but his only known sermon was short: "Forty days more, and Nineveh shall be overthrown" (Jonah 3:4). He spoke through his nose, used no illustrations and read from his notes. It was, perhaps, the worst sermon ever. Then, Jonah retired outside the city to watch.

But even fish vomit was no match for the next problem. Success. Nineveh swallowed his words like the fish swallowed Jonah. Totally. Reports filtered out. At First Church, Nineveh, 6,458 signed up for morning Bible study. The women's society had to hire a receptionist to handle the phone calls. In the children's program, they seriously considered using the stadium to teach the primary class. And the youth group started sitting in the front pews, all three services. Jonah shook his head wisely: "It won't last."

Complaints started, too. People were demanding longer sermons and more biblical content. Members of another group decided they should do something about all the homeless people. Still others said: "We've got to do something about the budget. It's much too small. We'll have to double it to do anything worthwhile."

Jonah took this last news with some solemnity. According to the Book of Forms, budget changes have to be approved by a congregational meeting

called at least two Sundays in advance. "These people just don't understand how to do things."

And Jonah fell down on his knees and prayed: "You see, Lord, I told you this would happen. You wanted me to go preach, and I did. And look, we haven't got the facilities to handle all these people. Who will teach them? How will they ever learn to do things the right way? I told you this would happen, right from the start. You're a gracious God, kind and forgiving, and look at the trouble it causes" (4:2).

And the Lord said, "Jonah, are you angry?"

And Jonah said, "You bet I'm angry. Angry enough to die" (verse 3). Yes, this is a prophet with a problem.

And what is that problem? Jonah is the problem because he'd rather have religion as he knows it — the familiar religion he was brought up in. He had enough rocking of the boat out on the ocean; he didn't need God doing it to his religion, too.

Jonah knew all about a religion that was small and struggling, where the numbers were few and success was rare. What was happening down in Nineveh was a slap in the face to everyone like Jonah who'd spent a lifetime keeping things in order. It was brash and offensive. No one knew what was going to happen next and, worst of all, they didn't seem to care that people like Jonah had been around for years. God was welcoming total strangers as if they were some long-lost family. You bet Jonah was angry — angry enough to die.

Maybe that's what it *really* means to die for religious people or their institu-

tions. It's not when we stop breathing; it's when we stop wanting to be part of what God is doing.

So what are we going to do? So far, the story has wondered whether Nineveh will have a change of heart — and it did. Even God changed (verse 10). Now, we

have to ask whether Jonah can have a change of heart, too. There's only one way. "Rise up and go to Nineveh," Jonah. That's how the story began and how it must end. Go to Nineveh, all who talk about God's grace but have never known it themselves in its wildness and wonder. This time, go not to talk about God's message but to receive it.

"God is gracious, kind and forgiving." That is true not only for Nineveh but even for Jonah — especially for Jonah. It makes one wonder who really needs to hear the gospel — the lost people of Nineveh or the people like Jonah who belonged to God's people for years.

When Jesus first came preaching, he sounded a bit like Jonah: "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

Don't you think it's wonderful the first disciples were *fishermen*. They believed with joy and ran to follow Christ. Why? Many reasons. But one was that they knew better than most that the God who resorts to fish vomit doesn't take No for an answer.

For all of us brought up in the church, it's a measure of God's grace. **R**

**Perhaps we  
die, not when  
we cease  
to breathe  
but when  
we cease  
to follow  
God's will**

Michael Farris is the founder of PCCWeb and lives and designs in Winnipeg. [mhfarris@interword.com](http://mhfarris@interword.com).

# A Crisis in Giving?

Ken Stright

I've just come home from the annual meeting of St. Andrew's. We heard about a crisis in giving, especially for mission. Mission was defined as giving to Presbyterians Sharing....

For a decade, our congregation has loved and supported, even surpassed its allocation to Presbyterians Sharing.... We are all getting a little older, and slower, and the mission society says it can't do as much as it once used to (though you would never know it by the amount it raises).

But what became obvious at the meeting was how mission has changed. Fifteen years ago, the annual meeting reported the amount given to the General Assembly budget and noted a gift to the local camp. The mission society reported what it had been able to do for the year. This was the reported "Mission" for 1981. We all know much more was done for our Lord behind the scenes, as it is today.

The mission story for 1995 begins with a celebration that the allocation for 1995 has been surpassed again. Ever since we nearly doubled the amount we targeted for Live the Vision, the amount for Presbyterians Sharing... has increased. We then celebrated our support of Presbyterian World Service and Development (PWS&D), an item lacking in 1981. Special offerings, projects and gatherings went into raising this amount. We were

the host congregation for the Ten Days for World Development program in 1995 at which Rick Fee reminded us about what PWS&D is doing in the name of our Lord. Our additional PWS&D contribution is well over 15 per cent of our Presbyterians Sharing... allocation.

Now comes the real change from 1981. One page of our 1995 report spoke of the local food bank (in cash alone, representing nearly 20 per cent of what was raised for Presbyterians Sharing..., not to mention the food which comes in every Sunday and the special food appeal at Christmas when more than 170 orders were prepared by five churches in a town of 4,000). Another page spoke of the local Church Shop piled high with clothing and other items gladly given for those who need them. This shop provides a milk program in the local schools and assists families with anything from oil to rent to a starter kit for newborns. And volunteers are needed for both of these! The co-ordinators are continually kept on the run.

Still right up there in 1995, as they were in 1981, are gifts to that same camp, where we are helping pay down a

mortgage on completely new facilities since 1981. But on the same page of the report come items such as the local Help Line and gifts for the drug dependency program. Our groups report assistance to diverse causes such as the Children of Cherynobol (one of whom was a guest

in the community in 1994), the Christmas fund, hospital, ministry to the deaf and much more. You should see the support of the congregation for the Canadian Bible Society.

I haven't used figures in this article. Maybe percentages are

more important. If they are, then mission has come a long way since 1981. The bottom line is that the percentage of the monies the congregation spent outside the maintenance of ministry and upkeep of property has increased tremendously.

But even percentages don't tell the whole story. We don't face a crisis but an opportunity. And we pray God will put new opportunities before us. In 2011, someone else may go back 15 years and ask, "I wonder what they were doing for mission in 1996?" **B**

Ken Stright is minister of St. Andrew's Church in Pictou, N.S.

## A broadened understanding of mission deepens and extends the giving of the local congregation

Pontius' Puddle

ALL RIGHT, LORD, I ADMIT I'VE GOT A LOUSY TRACK RECORD, BUT NOW I'M READY TO DO YOUR WILL FOR THE COMING YEAR!

WELL, PONTIUS, I'M REALLY LOOKING FOR A VOLUNTEER TO SPEND ENDLESS HOURS WATCHING TV WHILE CONSUMING A HUGE DISPROPORTIONATE SHARE OF THE EARTH'S PRECIOUS RESOURCES!

YAHOO! THEN I'M YOUR GUY!!!

SIGH! NOBODY GETS SARCASTIC ANYMORE.

© Joel Kaufmann



My dear editor:

Synod has long since met, but the reverberations from decisions made there have just begun to tremble in the consciousness of our presbyters. The time-lapse was actually shorter this year because our commissioners didn't take as long to recover. They had trained for their task by watching the Weather Channel for 60 hours straight.

They reported that though the debate on the necessity of roughage in the menus of Camp Anathema was absorbing, they were more deeply moved by the announcement that we Presbyterians now have a national museum!

Our presbytery matriarch, Ms. Whisty, immediately broke into tears. After she went through several tissues, her friends, sensing grief rather than joy, went to her. In an exchange of what were meant to be whispers, they discovered she had her hearing aid turned off and had understood the commissioners to say Presbyterians *are* now a national museum. She reacted somewhat testily to all attempts to mollify her distress. In a loud voice (her hearing aid was still off), she asked: "Whose tomfool idea was that? Whatever do we need such a thing for?"

The commissioners tried valiantly to answer at least the second of her questions with the explanation as it was delivered unto them the same night it was announced at synod.

The Archives will continue to be the repository for congregational records — Communion rolls, session minutes, etc. — provided they are on microfilm. There is no space left for records on paper. The museum will be the repository for all other miscellaneous "stuff" of historic import. ("Stuff" was, I assure you, dear Editor, the precise and operative word.)

I have a dim recollection (more and more of my recollections fit that category) that, somewhere in our church, an ardent collector has put together the

world's largest collection of Communion tokens that would be fitting and of interest. (Who knows? The day may come when they will be negotiable currency.) But what other artifacts will be gathered and displayed there? Or, more important, what is it that falls *outside* of the category of "stuff"?

I can imagine an inventory made several years hence:

- 1,397 reproductions of Leonardo da Vinci's *Last Supper* done in assorted modes: paint-by-number, on black velvet, picked out with little shells and bearing the inscription "Souvenir of Antigua," and in uncooked macaroni painted by little hands at a vacation Bible school
- 983 old pulpit Bibles, all in the *King James Version*, most with broken spines and all falling open naturally somewhere in the middle, among the Psalms, so that the minister could place his notes without worry of them sliding off

- 426 CGIT middies, but only on loan in case there is a renaissance of interest ... somewhere ... sometime
- assorted banners, trophy cups and hangings: some bearing inscriptions of Sunday school triumphs (Awarded to the Sunday School of Knox, East Westchester — Presbytery Bible Spelling Champions 1931: Winning word "Nebuchadnezzar"), and some of recent vintage that seemed to be a good idea at the time.

Perhaps, there could be a special exhibit in a room of its own: The 1925 Room. A list of all the congregations that

went into Union could be inscribed on a huge plaque under the inscription "Where the Flag of Faith Once Flew." Paraphernalia from old campaigns could be gathered there as well: pamphlets, banners, T-shirts, bookmarks, etc., from the National Development Fund, the



Second Century Advance for Christ and Live the Vision.

I suppose waxwork figures of past Assembly Moderators might have to wait until funds become available; but, in the meantime, maybe we could persuade past Moderators to donate their lace.

We understood the museum-to-be has been given space in a Toronto church near one of that city's more infamous jails, one the Ministry of Corrections would like to close. Should that happen and the jail become a museum as well, maybe we could work out a package deal to promote both. We could sell a two-for-one ticket for the "Degradation and Salvation Tour."

I, for one (though there may be more), can hardly wait!

Yours curatorially,

*Peter Plymley II*

**Peter Plymley suggests artifacts for the new Presbyterian museum**

Perhaps, there could be a special exhibit in a room of its own: The 1925 Room. A list of all the congregations that



# Native Ministry in Saskatchewan

by John Congram

## New Hope in Native Ministry

**O**n a bright, late-September day, snow lies in patches around the Presbyterian church on the Mistawasis Reserve near Prince Albert, Saskatchewan. A couple dozen of the members have gathered at the church for lunch. Mary Fontaine, the student minister, asks a senior member, Laura Bird, to say the grace.

**For the first time in its history, the church on the Mistawasis Reserve in Saskatchewan has a native pastor**

"Lord Jesus," she begins, "thank you for this beautiful day. Lord Jesus, be with all of the people on this reserve, especially the children. Preserve the sick and keep those in jail and penitentiary safe ..."

In 1927, William Moore returned to his birthplace, the Mistawasis Reserve, to reopen the mission and establish a day-school for native chil-

dren. For 30 years, he gave of his money, energy and spirit among his beloved native people. Stephen How followed Moore and laboured with the same kind of dedication and spirit. Today, a new script has begun to be written. With the arrival of Mary Fontaine a year ago, the church at Mistawasis has, for the first time in its history, a native minister.

Mary's grandfather helped establish the mission at Mistawasis. Likewise, her parents supported the church. Mary remembers her father speaking to her when she was young: "Your people suffer," he said. "Leave the reserve, get an education, travel and don't marry for a long time. Then, some day, return and help your people."

Mary smiles as she remembers her father's words. "I've tried to follow my father's advice. Everything but not marrying early."



Mary Fontaine in the pulpit of the Presbyterian church on the Mistawasis Reserve.



## THAT MAN SEEMS QUITE INCORRIGIBLE

Stuart Coles will be 80 in March. But he is still hassling Mother Church with uncomfortable questions. Such as: "What *does* God require of us — if we don't want to go down in history as one of those 'neglected cemeteries' that preoccupied our venerable General Assembly some 40 years ago?" Another is: "Social Justice — Option or Imperative?" If those strike you as worthwhile questions for AD 1997, and if you want to work with kindred spirits on a resurrectional response to the decline of the church, write to:

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**Another "Rostad" Tour!**

When she was in Grade 10, Mary went to live with her sister in Alberta. She took Grade 12 while living with a Cree family in Calgary. Following high school, she attended business college and, then, graduated in native studies from the University of Alberta.

While taking the course in native studies, Mary came to appreciate the words of her father about the suffering of her people. She began to recall events from her past, times as a child when her family was hungry but her father was prohibited from hunting outside the reserve.

Much of the time during those years away from the reserve was spent, in her own words, "praying and pleading for my faith." There were times when she could not sit in a church pew because anger with the church welled up within her. Deep down, she knew she must resolve this anger or "it would destroy me." She recalled attending a wake on the reserve when she was a young child. The old men sat around telling stories. She remembers one elder saying, "When you hold anger in your heart, it's like cancer; it will destroy you."

Her anger finally dissipated when she distinguished between Christ and the fallible institution called the church. "All are human and fall short," she concluded, "even Christians."

Part of Mary's struggle during this period lay in her feelings of inferiority. "Why," she wondered, "do my black and Oriental co-workers not feel inferior as I do?" She read books and took courses on the subject. "These helped me a little," Mary says. "They gave me the tools, but I still did not have the peace of knowing 'You are important because God loves you.'" Mary had heard the words growing up. Her mother was a devoted member of the church. But the reality did not sink in until 1985 when Mary had a deeply moving religious experience. From that moment, she has not looked back.

During the years away from the reserve, Mary sometimes felt she would like to return; but, at other times, she hoped she would never return. Then, the call came from the church to come as pastor of the congregation. It is impossible, she says, for her to express how she felt when

that happened. Nor the feelings that welled up in her when she did return and stood beside the graves of her mother and father in the churchyard at Mistawasis.

Mary wanted to accept the invitation but worried about Jesus' warning of how difficult it is to be a prophet in your own town. She also wondered if she could find acceptance on the reserve in the midst of so much anger being expressed toward the church over the residential schools.

So far, none of those fears has been realized. In fact, in less than a year since her return, Mary has been elected to the band council.

Have her duties on the band council ever conflicted with her role as pastor of the congregation? On the contrary, she has found the two roles complementary. On the council, she has been given responsibility for family services, social development and child care. Because of her dual role, some who might otherwise be reluctant to consult a woman minister can now come without anyone knowing whether they are coming to see the minister or the band councillor. "I end up praying with many of them," Mary says.

The congregation which, according to elder Harvey Pechawis, was teetering on the brink of extinction has had new life breathed into it. "I thank the Lord and the church," Pechawis says, "for sending us Mary."

Mary is cautious about introducing native traditions into Christian worship. For example, she refuses to participate in the Sweat Lodge. But she encourages singing and praying in Cree during worship. And there is some helpful overlapping. She points to a strong identification native people have with cloth through the Sun Dance. At Easter, she uses a purple cloth which, in both traditions, signifies healing. And Mary adds, "Two of the most beautiful prayers I have heard this year were offered by traditional native elders."

Mary is thoughtful, articulate and determined. After becoming involved in native ministry long after other denominations, the Presbyterian Church is fortunate now to have a creative, new leader such as Mary Fontaine.

For her part, Mary looks forward to



serving within The Presbyterian Church in Canada, the church of her parents. This time, she hopes the church will provide support but will also allow "us to hack out our own way."

It has been over 30 years since I visited Mistawasis. Many changes have taken

place — including a beautiful new school which stands at the heart of the community. Before I left, Mary took me on a tour. As we made our way down a shiny hall, Mary suddenly stopped and pointed to a sign. The sign stated that to get into the students' heads you must first win their

hearts. "Do you think that's right?" Mary enquired. I learned not to put my mind in neutral when I visit Mary Fontaine.

Mary obviously believes the sign is right. She has already won the hearts of the people of Mistawasis. Now, she seeks to influence their minds as well.

## Fragile But Vital

About a dozen adults and children gather at Circle West Presbyterian Church in Saskatoon on a cold Sunday afternoon in September. They sit in a circle with their pastor, Stewart Folster, to participate in the weekly worship service. They are members of the Saskatoon Native Circle ministry.

Worship begins with a smudging ceremony. A pot containing sweetgrass is lit and begins to smoke. As it is passed around the circle, the members, in turn, cup their hands and direct the smoke over and around their bodies. The smoke symbolizes God's cleansing presence and power. From that point, worship continues in a traditional pattern with opening prayers, confession, hymns and Scripture lessons.

There are a number of objects on a table in the centre of the circle. Before the sermon, a rough but symmetrical rock is placed in the preacher's hand. It remains there while he preaches. When the sermon ends, he gives it to the person on his left, and the stone begins its clockwise journey around the circle. The person holding the stone has the opportunity to reflect on what has been said or to pass it on without comment. In this manner, the stone makes its way around the circle. Some take the opportunity to welcome newcomers or to add new thoughts or information about the struggles they or their friends are encountering.

One person reflects on the decision of the last General Assembly not to ordain a practising homosexual. "Although I agree with the decision," he says, "I recognize how all those who are involved feel." He urges all worshippers to become sensitive to the needs and feelings of gay people.

The rock follows a similar path during the pastoral prayer. As the members

each hold the rock in turn, they have the opportunity to lead the group in prayers of thanksgiving and intercession.

Prayers, passionate and personal, are offered: for friends and relatives struggling with addictions, for someone unemployed, for those in prison. Participants thank God for family and friends, and for the

support and help received through the circle. They pray that others will receive courage to attend the circle.

### Saskatoon's Native Circle ministry seeks to meet the needs of aboriginal people living in the city

My presence as a stranger does not seem to inhibit the open and honest expressions of the worshippers. (In more traditional settings, that is not always the case.) I feel an immediate acceptance as a brother in Christ. Perhaps holding the stone, a reminder of our grounding and relationship to the earth, gives confidence and

strength to those speaking.

Worship concludes with a traditional blessing, greetings and embraces around the circle.



Stewart Folster  
prepares for worship in the Native Circle.

## **The Heaviness of Light**

See how the sun weaves its way through the leaves  
white washing the spaces between things green,  
lacing each twiglet and branch in white sleeves.  
This is how the long light assumes its sheen.  
From some huge boiling point in the cosmos  
this stuff begins its endless resifting,  
like dust dancing in the shade of a rose  
or a horde of leaves in the wind — drifting.  
Light is everywhere delicious. It hums  
inside the very rhythm of the stars,  
ripens in the sky like a golden plum  
behind the ripples of old canning jars.  
Light spins all things into new form until  
even the darkness throws away its chill.

— Fredrick Zydek

# **Who Are the Best Preachers?**

Presbyterians have always placed a high value on preaching. But some claim preaching has slipped in our church. What do you think? Have we any Billy Grahams, William Barclays or Robert Schullers in our midst? We invite readers to share their views.

And, of course, we're interested in more than who is the best preacher. We'd like to know what you think good preaching consists of today. What are the qualities of a good sermon?

Let us know by filling out the survey below and mailing it to us by March 1, 1997.

### **Best Preachers Survey**

My choice of the best Presbyterian preacher is:

\_\_\_\_\_

The reasons for my choice are: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name and address (voluntary) \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Return to: Presbyterian Record, 50 Wynford Dr., North York, Ont. M3C 1J7

Among the articles on the table inside the worship circle is a muskrat carcass. Stewart explains he had a dream in which a muskrat persisted in trying to climb onto his back. An elder interpreted the dream as a positive sign for Stewart and his ministry, and gave him a muskrat skin to remind him of this.

Perhaps aboriginal Christians can help the rest of us recover the importance of dreams in our faith. Dreams played a large role in the lives of many biblical characters. Has God given up speaking to us through our dreams?

Some may object to the use of native traditions in Christian worship — the smudging ceremony, for example, or the use of an eagle's feather symbolizing the power given to the person holding it. Stewart does not expect everyone to agree with all of the native ways and traditions. What he would appreciate from the rest of us, however, is respect.

The Saskatoon Native Ministry began when, after many years serving on the Mistawasis Reserve, Stephen How moved to Saskatoon in 1982 to work among native people. Although the need on the reserve was great, the difficulties of native people trying to exist in the foreign environment of the city often became intolerable.

In 1992, when Stewart Folster was appointed to the work, it began to be called Saskatoon Native Circle. In 1996, he completed his theological studies at the Vancouver School of Theology and was ordained by the Presbytery of Northern Saskatchewan. Like the ministry on the Mistawasis Reserve, this is the first time this native ministry has been led by a native pastor.

The large numbers of native people in Saskatoon, plus their great need, make this ministry exhausting and, sometimes, discouraging. Stewart believes he must choose a segment of the population among whom to work in order to be effective. He has decided to concentrate on those who appear ready to change. He tries to help them break the cycle of dependency created by government, church and society. For example, the circle does not provide transportation for those wishing to attend worship. Stewart be-



## Native Ministry in Saskatchewan

believes it is important for them to make the effort to get there themselves even if they live in a far corner of the city with difficult bus schedules.

A high percentage of the prison population consists of native people. On his visits to prison, Stewart concentrates with native people on the fifth step of the Alcoholics Anonymous program: "Admit to God, to ourselves, and to another human being the exact nature of our wrongs." Some have joined the Native Circle.

Finances remain a constant problem for the Saskatoon Native Circle. Only the basic necessities for ministry can be provided. Little in the way of Christian education material is available for children. The circle has some professionals in its membership. But because of the close family ties in the native community, those with money often feel obligated to support several other family members who have little or nothing. Not much remains to carry on church activities and programs.

The national church supports only one full-time worker with the circle. Stewart's wife, Terry, becomes, in effect, an unpaid worker. She says she sometimes feels frustrated when she reads the *Record* and sees how other congregations use their resources on items the circle would consider luxuries. "In the midst of a sea of need and with so few resources to meet them," she says, "it's hard not to feel angry."

And what of the future? Stewart says he would like to establish another Native Circle in some other part of the city. But with the constant demands already on his time and energy, the danger exists of being stretched too thinly, ultimately leading to burnout.

I spent only a few hours with members of the Saskatoon Native Circle. As I left, I could not help thinking that a wonderful opportunity exists here for another congregation in Canada to twin with the Native Circle. For one, the opportunity to share from its material abundance; for the other, the chance to share the riches of its heritage. For both, an opportunity as partners to learn, to be mutually enriched and to share in a wider ministry. **R**

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# The Journey of OLD JOHN

by Peter Denton

It has been about 25 years since I was introduced to Old John.

I was 10 when we moved to the country outside Winnipeg, and he was our only neighbour, across the side-road. He was a bachelor who lived by himself in the home where he had grown up — a wooden building in need of repair, paint peeling, the kind of house where you had

to be careful not to fall through the steps when you went to visit. The yard was overgrown and, where the grass was cut at all, John had used a scythe, methodically cutting back the prairie grass and the tall thistles.

Shortly after we moved in, he asked if we would pick up his mail for him from the box at the corner because he had difficulty walking. I can still remember picking my way through the yard, gingerly going up the steps

and knocking on the door, letters in hand. I was never sure what I would find.

Usually, he had been drinking, often he was asleep and, rarely, was he dressed for company.

I remember sitting at the Formica table in the kitchen, near the old stove that had been converted from coal to wood, listening to John talk. With the kind of wide-eyed attention only a child can pay, I heard about his days building the local roads, stories about his family and what it was like to grow up during the Depression on the Prairies.

I shared his loneliness, his grief at being left without friends and with a family who, he felt, paid

little attention to him. I heard, again and again, how he had been run down on the side-road, robbed and left for dead, all for a few dollars in his pocket and a couple of shirts he had picked up at the cleaners.

He had worked on various farms in the area and had been an accomplished horseman. Every time I visited, he would show me his exhibition saddle, heavy with silver, that sat on a wooden horse under plastic in the front parlour.

I'm not sure what he gained from my visits but, perhaps, he was comforted by the kind of acceptance a child can give — without judgment, without qualification. He was always careful to try to hide his drinking from me and patiently answered the many questions our conversation provoked in a curious child.

After six or seven years, a combination of deteriorating health and family

***Old John was not a religious man; he had been hurt too many times by people who claimed to be Christians***





pressure made John move into a small apartment above a convenience store in Winnipeg. There were renters for the old house almost immediately and developers knocking at the door as the city expanded in our direction.

I didn't see John again, but my father continued to take him the letters which occasionally turned up in my mailbox.

Old John was not a religious man. He was bitter about the church. He had been hurt too many times by people who claimed to be Christians to regard religion with anything but contempt. We talked about religious topics sometimes. I would earnestly respond to his cynicism with the simplistic and straightforward faith of a child who hasn't yet experienced the twists and turns of adult life.

As the years went by, I went to high school and started university.

The last contact I had with Old John was when, in failing health in a hospital, he sent a paperback book home with my father for me to read. I was astonished, because I had never seen him read anything more than a newspaper. I also felt a little guilty because I had never made the trip to visit him in the city.

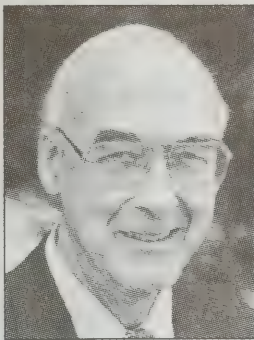
The book lies before me now as I write this article, his name shakily inscribed on the first page. Called *Stars in My Crown*, and written by Joe David Brown, it is a story of a young boy's awakening faith as he recounts his grandfather's ministry in a small town in the South after the Civil War. It tells of people who gradually come to faith in God in the midst of a difficult life, and how God's grace can work miracles in the hardest of hearts. I think Old John was sending me a message: he had made the same kind of journey, and I had played some part in it.

I've kept this book for many years, through several moves to different places, as a reminder that no person is beyond the reach of God's grace. God's Spirit can use simple acts of kindness and concern, even those of a child, to bring a wandering soul home. ■

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Peter Denton is a contributing editor to the *Presbyterian Record*. This article first appeared in the Turning Point column of the *Lethbridge Herald*.

# Faces of Faith



**Hugh Lloyd** is a church activist, organist and elder, best-known recently as a full-time volunteer for the Live the Vision campaign. Hugh has continued to assist in the development of a gift annuity program for the church and with anything else that relates to stewardship. As a layperson, he has ministered to many ministers in our church. He might be described as Mr. Volunteer of the Presbyterian Church. Among the many who only ask "Why?", Hugh always asks "Why not?" He currently serves as an elder in St. Andrew's, King Street, Toronto.

## **What is your earliest recollection of church life?**

The induction of my father into St. Andrew's, Hespeler, Ontario, when I was seven.

## **What is your favourite hymn?**

"God Is Love, Let Heaven Adore Him"

## **What musical piece has most inspired you?**

*Messiah* by Handel

## **What book (outside of the Bible) has most influenced you?**

*Consumer Reports*

## **Where do you find inspiration to sustain your faith?**

My association with other Christians, Sunday worship and midweek Bible study.

## **Who has played a major role in your faith journey?**

My parents, of course, but also many of the ministers I have been associated with over the years.

## **If you could invite anyone (past or present) to a dinner party, who would you invite?**

Professor Morgan, my economics professor at the University of Toronto.

## **What is your biggest regret?**

I didn't spend more time with my family when they were growing up.

## **What one change in the church would make it substantially better?**

A fuller understanding by the membership of what it means to be a steward.

## **Write your own epitaph.**

He loved his family, his church and nation — in that order.

# How You Can Create

by Valerie M. Dunn

**I**magine you are a stranger in town. You decide to visit the local church. Inside the front door, you spot a pile of material near the visitors book.

"Oh, a newsletter! I'll take a look. Maybe it will tell me something about this church."

The cover catches your eye. It's a bright yellow with an attractive graphic. But as you flip through the pages, you notice the articles are lengthy. And the type looks as though the copier ran low on ink. You put it back on the table. You would like to know more, but you don't have time to read this now.

Janet is on the phone with a client when the mail carrier arrives at her door. And her son is screaming, "Johnny won't let me play with his new truck!" Her head aches as she tries harder to hear the manager of the high-profile store who is considering using her interior design services.

With a sigh, Janet hangs up the phone and idly shuffles through the mail. Then, something catches her eye: the words "YOU'RE WELCOME" in large type. It is a newsletter from the church she visited last week.

A boxed item on the colourful cover invites her to a Women's Coffee Hour the following week. A phone number is prominently displayed. Inside the small booklet, she notices short, lively articles with upbeat graphics.

"I'll put this aside to read before I go to bed tonight," Janet tells herself. Looking at the cover again, she thinks, "Why don't I call now and tell them I'd love to come to the coffee hour?" And she does.

This might be called "A Tale of Two Newsletters." A lot of work and caring went into each newsletter; but, one did its job and the other did not. Why?

## Check Out Your Newsletter

Pretend you are a newcomer to your church. Read the newsletter as if for the first time. Ask yourself these questions:

**1** What does this newsletter reveal about my church? Is it a warm, friendly people place? Or is it concerned mainly with policies and procedures? (Hmm. That boring meeting sounds even worse in print.)

**2** Are the articles long, rambling, hard to understand? Do they use in-group jargon? What does "intentional giving" mean? Good News of the Gospel? The eschatological hope? (Don't worry. I'm not sure, either.)

## A guide for producing a better church newsletter

**3** Are names of people incomplete? (Which Mary gave 20 hymn-books to the church?) Are you told who people are? (Well, we know. Sorry, you don't, you outsider, you.)

**4** Is the name of the church, location, street address, phone/fax/Internet address clear and easy to find? (I have a newsletter labelled Knox Presbyterian Church in

large letters, but I still have no idea which municipality it came from!) The front cover or front page masthead is an ideal place for this information.

**5** Does the appearance of the newsletter invite someone to sit down and read it? Or are there solid masses of



ATTEMPTS TO MAKE THE CHURCH NEWSLETTER MORE EXCITING TO READ WERE GETTING OUT OF HAND.

Source: *McPherson Goes to Church* by John McPherson (Zondervan, 1994), available at your local bookstore or by calling 1-800-727-3480.



# A Lively Newsletter

words without pictures, drawings or headings? So many pages you feel you don't have time to read it?

**6** Is there so much clutter you can't figure out where one item ends and another begins? Is it hard to find out what is happening in the church that might interest you?

**7** Is the printing so small you wish they handed out magnifying glasses with the newsletter? Are there so many type styles on one page you feel dazzled? (Some call this the ransom note school of typography.) Is type run around pictures too frequently? Are the articles often printed over large, grey pictures, making it hard to read? (Someone probably received a new computer for Christmas and wanted to try out *every* feature.)

**8** Is information about coming events complete? Do you know exactly what, where and when they are? Is there a complete phone number for enquiries? (Have you ever repeatedly dialed a number showing no area code, only to find out after 15 minutes it was long distance?) Are notices brief? Or do you need a road map to find essential information?

These are common weaknesses in newsletters. If even half of these apply to yours, you know why no one is interested in the newsletter.

## A Newsletter With Purpose

Clarify the purpose of your newsletter. This can reach beyond the basic need: informing members about what's happening in the church.

Other uses may include: teaching and inspiring, involving members, church community building, talent development and outreach.

It often helps to produce the newsletter with outsiders in mind, those who know little or nothing about the church.

Design a professional-looking logo

Include church name, address and telephone numbers where readers can find them easily

Give articles interesting titles

Photos, artwork or clip art add interest and make the page look more inviting

## Lively Newsletter

First Presbyterian Church, Thistown  
123 Any Street, Thistown, Ontario, A1A 1A1; Tel. (416) 555-5555; Fax (416) 555-5555

### Hook 'em With a Good Title

by Hal Smith

Clarify the purpose of your newsletter. This can reach beyond the basic need: informing members about what's happening in the church. Other uses may include: teaching and inspiring, involving members, church community building, talent development and outreach.



It often helps to produce the newsletter with outsiders in mind, those who know little or nothing about the church. Navel-gazing and looking at yourself in the mirror has limited interest. When you aim the newsletter at people who are unfamiliar with your church and its programs, you'll catch the interest of the longtime, faithful members, too. Why? The quality automatically goes up.

### You're Welcome!

Please join us for lively conversation and fellowship at our Women's Coffee Hour, Tuesdays at 7:00 p.m. at the church. For more information, call Jane Doe at (416) 555-5555.

### How You Can Create a Lively Newsletter

by Valerie M. Duen

Pretend you are a newcomer to your church. Read the newsletter as if for the first time. Ask yourself these questions:

What does this newsletter reveal about my church? Is it a warm, friendly, people place? Or is it concerned mainly with policies and procedures. (Hint: That boring meeting sounds even worse in print.)

Are the articles long, rambling, hard to understand? Do they use a lot of jargon? What does "intentional gospel" mean? Good News of the Gospel? The eschatological hope? (Don't worry, I'm not sure, either.)

Are names of people incomplete? (Which Mary gave 20 hymn-books to the church?) Are you told who people are? (Well, we know.) (Sorry, you don't, you outsider, you.)

Is the name of the church, location, street address, phone/fax/Internet address clear and easy to find? (I have a newsletter labelled Knox Presbyterian Church in large letters, but I still have no idea which municipality it came from!) The front cover or front page masthead is an ideal place for this information.

### Appearance matters

Does the appearance of the newsletter invite someone to sit down and read it? Or are there solid masses of words without pictures, drawings or illustrations. So many pages you feel you don't have time to read it?

Is there a much better way to figure out why one item ends and another begins? So hard to read out what is happening in the church that

Does your newsletter make outsiders feel welcome?

Give contact names and numbers with items

Subheads draw in readers

Run body copy in columns for readability

Bylines tell readers who wrote the items

Navel-gazing and looking at yourself in the mirror have limited interest. When you aim the newsletter at people who are unfamiliar with your church and its programs, you'll catch the interest of the longtime, faithful members, too. Why? The quality automatically goes up.

## Getting People Involved

We've all met the newsletter editor who wails (before handing in a resignation letter): "Nobody helps out or sends anything in." The solution is to encourage people to feel "ownership" of the newsletter: that it is truly theirs. Try these methods:

**1** Recruit telephone news-gatherers. A home-bound senior might enjoy phoning all the groups in the church for

news and notices. Or ask someone in each organization to be responsible. Ask someone to gather newsy information about adults, teens and children in the congregation. (Be sure the person agrees to the item being in print.) In this case, a telephone co-ordinator may be needed.

**2** Does anyone enjoy drawing? Ask that person to create small spot illustrations, even cartoons. The church shutter-bug can take photos of new members, elders and people who have been honoured in some way. Photos can be reproduced on the copier or scanned into the computer.

**3** Ask each committee chair to take turns writing something about that group — what it does, who is in it and the current projects.

## Knox Presbyterian Church Goderich, Ontario Senior Minister

to serve with an Associate Minister in providing leadership in:

- Preaching and Worship
- Crisis Visitation
- Adult Christian Education
- Administration

For further information, contact:

The Search Committee  
46 Elgin Ave. E.

Goderich, Ont. N7A 1K2

or

Rev. Dr. Vern Tozer,  
Interim Moderator

## CONTRACT POSITIONS OPEN

### Canadian Council of Churches

February 1 - September 30, 1997

Part-time: Three days per week

Applications close January 20, 1997

Apply to: Contract Positions  
Canadian Council of Churches

40 St. Clair Ave. E, Suite 201

Toronto, ON M4T 1M9

Fax: (416) 921-7478

Position descriptions available  
upon request

**Associate Secretary, Faith & Witness**

**Associate Secretary, Justice & Peace**

Salary: \$2,600/month

**Senior Support Staff**

Salary: \$1,408/month

## CO-MINISTER

### St. David's Presbyterian Church

invites profiles for an ordained, experienced minister to share in leading worship and congregational life.

St. David's is a growing congregation (over 300 members and adherents) in Kelowna, B.C.

Please include a full worship service tape with your application.

**Deadline for submission of profiles is  
February 15, 1997.**

Submissions to:  
The Search Committee  
c/o Rev. Don Lindsay  
RR 1, C 13, Wright St.  
Armstrong, B.C. V0E 1B0

**4** If someone enjoys interviewing, put that person to work writing profiles of members or adherents.

**5** Good cooks might contribute favourite recipes.

**6** Someone with a computer might keep a set of address labels updated, ready to run. You can save money by labelling each copy and asking people to pick up the newsletter at church. Then, mail the rest. Don't forget shut-ins and visitors. Have extras for visitor packs and community visitation.

**7** Occasionally, insert a reader-response questionnaire in the newsletter. Not only will you get opinions, you can ask for content ideas and whether the person would like to contribute. (People are often shy about offering; this is a "safe" way to volunteer.)

**8** Have a name-the-newsletter contest. Or a contest to design the masthead or cover page.

**9** Always include a box encouraging contact and noting deadlines.

**10** Place a contribution box with a slit in it in the church lobby (or another frequented place) for people to submit items.

### Who Else Does the Work?

An editor needs some writing and editing skills, and should know the church well. Try to find someone other than the usually overburdened church secretary.

A second person, perhaps someone who enjoys using a computer, can do the actual design and production. The editor does a rough layout to help the production person know where each piece of material should go.

Other people can photocopy the newsletter, collate and staple, label, stuff envelopes and mail.

### More About Content

I have seen newsletters with puzzles, a children's activity page, calendar of events (a full month's worth), poems and clippings from someone's personal file. One congregation ran historical items during its 100th anniversary year. Prayer concerns appeared in another newsletter.

A full-page poster may serve a dual purpose. It can inform the reader about a special event, then be easily removed and placed on display.

## Resources

- *Producing a First-Class Newsletter*, Self-Counsel Press, \$14.95.
- Dover clip art books, about \$8 in stationery or art stores. Published by subject, they offer a wide variety of small, easy-to-reproduce, copyright-free clip art.
- For churches with a larger budget, Clipper Creative Art offers high quality art on paper, disk or CD-Rom. Special collections or subscriptions. For a catalogue, call 1-800-255-8800.
- Through various church cartoon services, you can receive regular mailings and pay only for the cartoons you use. Some good ones are: *Pontius' Puddle*, Joel Kauffman, 111 Carter Road, Goshen, IN. 46526-5201 U.S.A.; Ph. 219-533-7252; E-mail: PontPud@aol.com. *The Joyful Noiseletter*, Box 895, Portage, MI. 49081-0895; Ph. 616-324-0990; Fax 616-324-3984.

Present and potential financial contributors will appreciate knowing how their gifts have or will help others.

The minister's message does more than inspire and teach. It communicates the theological tone of the congregation. To add interest, include the minister's photo and signature.

Be sure to secure permission to reprint articles, cartoons or art previously published. For instance, it is illegal to photocopy syndicated cartoons from newspapers or magazines. Instead, subscribe to a copyright-free church cartoon clip service.

Information about what is happening in the community and in the world-wide church encourages people to look beyond their local congregation. If a member of your congregation is a missionary, or if the congregation supports someone, include his or her letters and photos.

We are inundated today with bad news through the media. Your newsletter can encourage and uplift people. And, most important, it can communicate the message of Christ's love. It is worth the effort required to produce a good newsletter. **R**

Valerie Dunn is a member of Gateway Community Church, North York, Ont., and is editor/publisher of *Hi-Rise*, a publication for apartment residents in Metro Toronto. She gives workshops on newsletters and creative writing, and is now revising her book *A No-Budget Manual for Newsletter Editors and Publicity People*.





# CRIEFF HILLS COMMUNITY

## Programs for 1997

### ELDERHOSTEL PROGRAMS

**May 25-30, 1997**

**Celts in the Viking Age:**

What really happened?

**They danced to survive:**

Coping with Servitude and Adversity

**Nature Awakened:**

Guided outdoor study

**June 8-13, 1997**

**Origins of the Bible:**

Jewish and Christian

**Making Sense of Humour:**

Physical, mental and relational benefits

**Focus on Birds:**

Guided bird-watching

**August 10-16**

**Reformation and Reaction:**

In Europe in the 16th century

**Art in Turmoil:**

The impact of the Reformation and its reactions in Italy and the Netherlands

**Walks on the Wild Side:**

Guided nature study

**August 17-23**

**Celtic Religion:**

From prehistory to the eighth century

**Making Sense of Humour:**

Physical, mental and relational benefits

**Walks on the Wild Side:**

Guided nature study

**September 14-19**

**Step Back in Time:**

Relive your roots. Experience 18th- and 19th-century living in co-operation with **Westfield Heritage Centre**

For further information, contact our office at Crieff Hills Community. Registration is through **Elderhostel Canada** at 308 Wellington St., Kingston, ON K7K 7A7

**FEBRUARY 28 - MARCH 2**

ONE GOSPEL, MANY CULTURES with Dr. Alexandra Johnston  
What does it mean to be a Christian community in Canada today?

**MARCH 7-8**

RESPONSIBLE MANAGEMENT WORKSHOP (Friday & Saturday)  
For Board of Managers or Finance and Maintenance Committees

**MARCH 10-13**

1) PRESBYTERIAN YOUTH LEADERSHIP COURSE

There are openings for high school youth (14-15 years old) to start the first year of a three-year program

2) MARCH BREAK YOUTH BREAK-OUT

For junior high youth (12-14 years old)

**MARCH 21-23**

PRE-MARRIAGE WEEKEND

An Enrichment and Marriage Preparation program for engaged couples

**APRIL 4-6**

WOMEN'S ANNUAL SPRING RETREAT (weekend.) Rev. Helen Allum  
Enrich your life through personal prayer II

**MAY 12-14**

CHURCH SECRETARIES FELLOWSHIP

An opportunity to share and learn job-related skills and share experiences, featuring Nan Cressman, a well-known mediation and conflict manager

**MAY 20-23**

SENIORS' SPRING CELEBRATION RETREAT (mid-week)

Worship and praise, Bible study and fellowship

**LATE SEPTEMBER OR EARLY OCTOBER**

EMPOWERED PASTOR

Choice of three days with theme speakers and/or a week-long retreat

**OCTOBER 31 - NOVEMBER 2**

WOMEN'S FALL RETREAT

**SUNDAY, NOVEMBER 30**

OUR ANNUAL FAMILY CHRISTMAS AT CRIEFF HILLS

**DECEMBER 12-14**

JUNIOR HIGH JOY BREAK WEEKEND (ages 13-15)

*Contact us for details of these and other programs of interest.*

### SPECIAL OPPORTUNITY TO COME TO THE COUNTRY AND VOLUNTEER AT CRIEFF:

Enjoy a week or more at CHC **FREE OF CHARGE** (includes room and board) in exchange for working with our staff in the office, maintenance department or kitchen. This working holiday provides great personal satisfaction as well as support for CHC. Take a mid-winter or spring break! There will be some limitations, but call us for details and dates.

Crieff Hills Community, R.R. 2, PUSLINCH, ON N0B 2J0

Phone: (519) 824-7898; Fax: (519) 824-7145; E-mail: 74273.371@compuserve.com

# AND THE WINNERS ARE...

## IN 1996,

the *Record* launched a newsletter contest to mark 120 years of continuous publication. Almost 60 congregations responded. The entries were divided into three categories based on congregational membership. Judges were: Valerie Dunn, former assistant editor of the *Record*, founder and editor of the newspaper *Hi-Rise*; Tim Faller, freelance designer and editor, designer of the *Record*; Ivor Williams, journalist and contributing editor of the *Record*. They based their decisions on three criteria: content, design and how well the newsletter met its stated purpose.

### TIPS FROM THE JUDGES

A good way to improve your congregation's newsletter is to see what others are doing. Contact the award-winners. Most editors are pleased to show their work and to share ideas.

All the judges commented on the quality of the entries, the number of volunteers committed to a communications role, and their willingness to seek out and publish items of importance to the local congregation. Congregations are fortunate to have such excellent newsletters. Some are produced by individuals and others by two or three volunteers. In the case of St. John's, Winnipeg, the newsletter is the creation of a "Group of Seven."

Ivor Williams, one of our judges, made a number of general comments. Most editors recognized an acceptable standard of column width. Beyond that, readability and comprehension suffers. Editors should look at newspapers and magazines. Try not to let the column width stretch beyond what professionals find best. Similarly, squeezing

type into a very narrow column beside an illustration makes word breaks frequent and detracts from readability.

Graphics should help illustrate written content, but should be used only if pertinent and helpful. Covers should be attractive and have a compelling "read-me-first" look. The cover is the ideal place to position the most important content of the issue.

Newsletters produced on legal-size paper might be made more attractive by folding the paper in half to make smaller pages. And articles that look long, grey and uninteresting might be made more typographically compelling by being spread horizontally across two pages, with a heading across the entire width. Newspaper-style headings, rather than labels (like "WMS"), will attract and keep the reader.

Although most computers and printers today make a variety of type and sizes available, it is probably wise to use only a few of them in the newsletter.

One question is whether the minister's message should *always* occupy the cover or first inside page. Should the minister have an occasional rest from contributing the newsletter's regular message?

The newsletter should probably not duplicate the weekly service bulletin. The newsletter editor must project into future weeks or months as well as reflecting on some past events.

The *Record* expresses appreciation to our hard-working judges and congregations — not only to our winners, but to all who work for better communications in the local congregation.

**WE ARE PLEASED  
TO ANNOUNCE  
THE FOLLOWING WINNERS:**



# CATEGORY I:

Congregations with 200 members or less (23 entrants)

Judge: Ivor Williams

## WINNER:

*Our Father's World* from the three-point charge of Knox, Blue Mountain; Zion, East River, St. Mary's; Blair, Garden of Eden, Nova Scotia; Jean Greene, editor and designer.

## JUDGE'S COMMENTS:

*Our Father's World* is neatly designed, attractively printed and easily read. It has great congregational content, a children's page, a calendar of upcoming events, good illustrations and a variety of material. Its contributors and editor are to be congratulated.

## HONOURABLE MENTION:

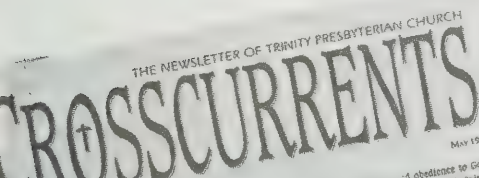
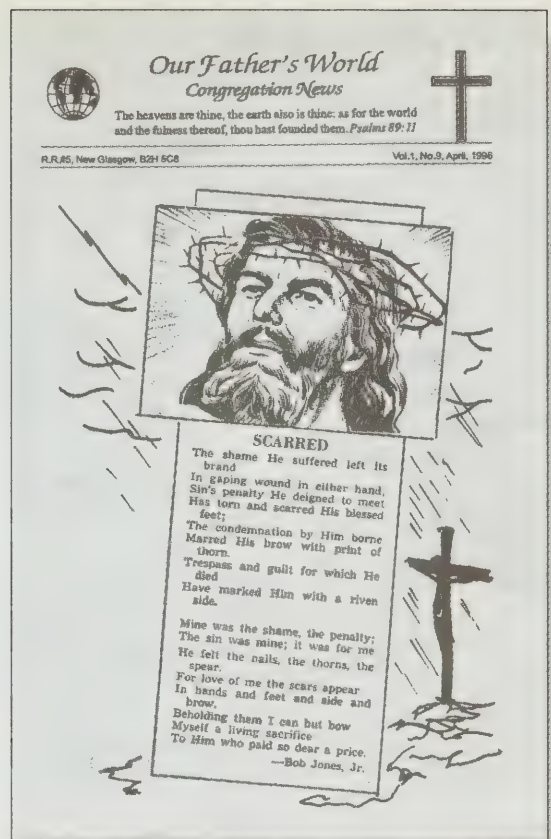
*Crosscurrents*, Trinity, Amherstview, Ontario; Peggy Van Dusen, editor; Bryan Babcock, designer.

*The Connection*, St. Edward's, Beauharnois, Quebec; Joan and Cathy Roberts, editors.

*Crossroads*, St. Andrew's-Chalmers, Uxbridge, Ontario; Karen Jess, editor; Richard Watson, Anne Phillips and Karen Jess, designers.

*From Pew & Pulpit*, Petawawa and Point Alexander, Petawawa, Ontario; Debbie Lamb, editor and designer.

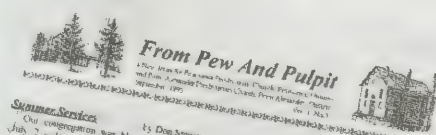
*Gordon Globe*, Gordon, Burnaby, British Columbia; Zena E. MacKay, editor; Jeanne MacKay, designer.



**GREETINGS!**  
This has turned out to be such a lengthy issue that Barry and I have column space for the news items. Greetings and From the Pastor back over page 2.

**RECEPTION PLANNED**  
On Saturday, June 8, 1996, Hilda and Herb Kippenhagen will be celebrating their 50th wedding anniversary. We, the Church family, are planning a party for them. It will be held at the Church on Saturday, June 8, 1996, from 2:00 until 4:00 PM. Everyone is invited to attend. The plans for the reception are being coordinated by Trinity's care and Fellowship Committee. Additional announcements will be published in the August Whig-Gazette and in our Sunday Worship bulletins.

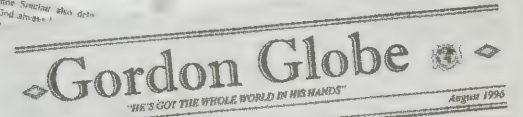
**PROMISE KEEPERS**  
In what is often described as our "post-Christian society," a new organization is growing. This organization is growing, and offers either spiritual awareness and Christian fellowship for men. Promise Keepers is a Christ-centered initiative dedicated to helping men through vital relationships to become godly in families in their world. While based in Florence, Colorado, Promise Keepers have spread throughout North America and have recently arrived in Kelowna. If there is sufficient interest, we can establish our own group at Trinity.



**Summer Services**  
Our congregation was blessed this summer (July 7 - Aug. 4) with a variety of speakers who delivered their messages. As Rev. Lamb and his family, who provided us with a variety of services, all people attended Sunday. An average of 25 people attended Sunday.

**July 28 - Vicar's Service**  
Vicar's Service also delivered a message about God's love. The church light is on.

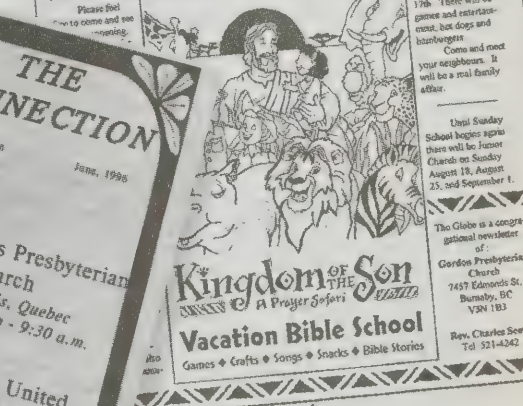
**Prayer 25**  
Prayer 25 is a series of 25 prayers for the church and the world. It is a series of 25 prayers for the church and the world. It is a series of 25 prayers for the church and the world.



**Vacation Bible School August 12 to 16 9:00 - 12:00**  
**Theme: Kingdom of the Son - A Prayer Safari**

It is great to have the whole congregation involved. Specifically it is for four to twelve year-olds, but all ages are joining in. Prayer support is the firm base that we need. We have hand-writing teachers, two music teachers, one P.W.S.A.D. worker, people to help with crafts, to prepare and serve snacks, bake cookies, help with publicity, donate stuff for crafts, etc.

Please feel free to come and see us.



**Kingdom of the Son**  
**Vacation Bible School**  
Games • Crafts • Songs • Snacks • Bible Stories

Why to a fun afternoon on Saturday, August 17th. There will be games and entertainment, but does and bunnies. Come and meet your neighbors. It will be a real family affair.

Until Sunday School begins again there will be Junior Church on Sunday August 19, August 25, and September 1.

The Globe is a congregational newsletter of:  
Gordon Presbyterian Church  
7457 Edwards St.  
Burnaby, BC  
V5N 1B3  
Rev. Charles Scott  
Tel. 321-4342



*Judge: Valerie Dunn*

*Challenge* from Westminster-St. Paul's, Guelph, Ontario;  
Margaret Beale, editor and designer.

The stated purpose of “challenging the congregation to become aware and involved” is truly met. For example, the newsletter has been transformed from one with traditional content and format to something more contemporary. The new *Challenge* is in tune with today’s reader. It’s upbeat and it can be read quickly and easily. Items are brief but highly informative, presented in a visually attractive, compact form.

*Knox News*, Knox, Woodstock, Ontario; Patricia Brown, Marlene Matta, editors; Nancy Wright, designer. *PRESSbyterian*, Westmount, London, Ontario; Ivor Williams, David Ogilvie, editors; David Ogilvie, designer. *Catalyst*, St. Andrew's-King Street, Toronto; Christina McKerron, editor; Laura Hines (1995), Patricia Golding (1996), designers.


 *Catalyst* 

---

ST ANDREW'S CHURCH 75 Simcoe Street, Toronto, Ontario M5G 1W9 (416) 593-5600  
*"the people of St Andrew's are called by God to serve in faith, hope, and love in the core of Toronto."*

---

**AUTUMN 1995 EDITION**

[illegible]

Fred H. Code

The Art of Growing Old - Older?

have been requested to write an article about, from my own point of view, which might help me who are on the verge of growing older and/or the middle of it, as I myself am. Everyone is so fierce that generalization of philosophy makes few very diversified lot of opinions, so don't be misled by my remarks and think "Am I supposed to be old or not yet like this?" Think for yourself and for a mere goal, to do your best to make it what is to be around you.

It is always a driver on life's highway and, since I have been observed of human beings, you, since we good and/or bad about an individual and his behaviour towards others, and I have always said to people get older they tended to draw

March '96

WESTMINSTER-ST. PAUL'S

Volume 3.7

# Challenge

## IMPORTANT NOTICES

### HELP WANTED [IMMEDIATELY !!!]

... IF NOT SOONER ...

Are you concerned about the lack of children and young people in our Church Family? If so, here is an opportunity for you to do something. A helper is needed to work with the Christian Education worker at St. Andrew's Guelph, in our joint Junior High Youth Programme. Please speak to Shirley or Herb !!!

### THE MODERATOR IS COMING

Mark the date on your calendar NOW ! Don't miss the visit of the Moderator of the 121st General Assembly of the Presbyterian Church in Canada. Rev. Alan M. McPherson of Central Church, Hamilton will join us for Worship on Anniversary Sunday, May 6th 1996, at 11:00 a.m.

## 1996 COMMUNION DATES

### THE LORD'S SUPPER

To help to make the quarterly CELEBRATION of HOLY COMMUNION more timely and more meaningful, Session recently voted to change the dates to tie in with the Liturgical Year - Communion dates are now as follows:

1st Sunday of Lent

11:00 a.m. February 25th

Tenebrae Service - 7:00 p.m.

Good Friday - April 5th '96

Pentecost Sunday -

11:00 a.m. May 26th '96

World Communion Sunday

11:00 a.m. October 6th '96

First Sunday of Advent -

11:00 a.m. December 1st

## NEW MEMBERS

Come :

JOIN THE FAMILY ...

Opportunity will be given on Sunday, May 12th to those who wish to join the Church Family of Westminster St. Paul's.

A series of preparatory classes for enquirers will be held at 7:30p.m. on Sundays April 14 & 21, and May 5th.

## INSIDE

- ① PASTOR'S MESSAGE p.2
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- ③ ANNUAL MEETING p.4
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- ⑤ SPRING IS COMING p.7

[illegible]



# CATEGORY III:

Congregations of 500 members or more (9 entries)

Judge: Tim Faller

## WINNER:

*Knox News and Notes* from Knox, Guelph, Ontario; Susan Percival and Ann Strathy, editors and designers.

## JUDGE'S COMMENTS:

An excellent church newsletter. It includes a good mix of information about the congregation and its people, the community and the national church. The Ask the Clergy column is a nice piece. The layout is clear and pleasing, with a good mix of type, clip art, lines, boxes and cartoons.

## HONOURABLE MENTION:

*Inside Out*, The Church of St. Andrew and St. Paul, Montreal; Susan Stevenson, editor and designer.  
*St. Andrew's Fishing Line*, St. Andrew's Hespeler, Cambridge, Ontario; Pat Sims-Eastwood, editor and designer.

# Knox News & Notes



APRIL 1996

## IN THIS ISSUE

Wow! what a busy month! Easter, the Games Night, the many preparations for renovating the church, and the AIDS' workshop are but a few of the activities we report on this month.

Preparations are underway for the congregational picnic, V.B.S. and Crief. How to volunteer to help and registration information for each of these events is included in this issue.

Last month we asked you to send in your poems and short stories. Many thanks to all those who submitted so many wonderful pieces of writing; you will find a number of these gems scattered throughout this issue.



## Coming Events

ltern, will be preaching on Sunday, May 19

## Get Ready for Communion - June 2

On June 2 at both the 9 a.m. and the 10:30 a.m. services we will celebrate communion. Plan to be with us on that Sunday.

## The Big Move

The big move of the church office is not very big. It's only next door to a set of rooms in the Masonic building just up Chapel Lane. One advantage of the temporary office is that there are no steps, plus the whole staff can be seen through a glass door. Come in and see our temporary space so you can compare it with what we will have in our new building. The telephone number is unchanged.

## Christian Family Sunday on Mother's Day

May 12, called Mother's Day by the secular world, is called Christian Family Sunday by the Church. Nobody is opposed to mothers but all Christians recognize the importance of mothers within the family. On May 12 at the regular hours of worship - 9 a.m. and 10:30 a.m. - we will be celebrating the importance of the family in the church and in the world. Because you are part of a family and because you are a member of the family of God, we hope you will join us for that special day.

## Victoria Day Weekend

The Victoria Day weekend, the weekend when many people open up their cottages, is early this year - May 18 to 20. As Zander will be away at the P.Y.P.S. Weekend in Muskoka speaking to the youth and Elizabeth Long will be on holidays, Linda Young, our student



# INSIDE OUT

The Church of St. Andrew and St. Paul



February / March / April 1996

## WORSHIP

**Sunday, February 26**  
 LENT I — 11:00 a.m. Holy Communion (3rd)

**Sunday, March 3**  
 LENT II — 11:00 a.m. Family Worship. Guest preacher, The Reverend Andrew Johnson. Moderator, Dr. Armour will be preaching at St. Patrick's Basilica.

**Sunday, March 10**  
 LENT III — 11:00 a.m. Holy Communion in the Chapel, 12:15 a.m.

**Sunday, March 17**  
 LENT IV — 11:00 a.m. Ordination of Elders. Reception in Hallway Hall. Student Lunch in Iona Room.

**Sunday, March 31**  
 PALM SUNDAY — 11:00 a.m. Family Worship. The children of the Church. School will sing for us. Confirmation and Reception of New Members. Social hour in Kitchen Hall.

**Thursday, April 4**  
 6:00 p.m. Service of Tenebrae and Holy Communion.

**Friday, April 5**  
 8:00 p.m. Parts 2 and 3 of Handel's MESSIAH. The Choir of St. Andrew and St. Paul with orchestra, directed by Simon Whistler.

**Sunday, April 7**  
 11:00 a.m. EASTER. Holy Communion. Easter anthems. Flowers distributed to sick and shut-ins.

**Sunday, April 14**  
 11:00 a.m. LOW SUNDAY. Holy Communion in the Chapel 12:15 p.m.

## LENTEN CHAPEL SERVICES

Short devotional services are held in our Chapel every Thursday during our Lenten services begin at 12:30 p.m. followed by lunch in the Iona Room at 1:00 p.m. This extra religious duty can be managed happily with some people's lunch hour. The within serve a lunch of soup, bread, cheese, squares, tea and coffee for the modest cost. Why not make this your Lenten observance this year? During the absence of Dr. Fusterson,

Dr. Armour will be assisted by Mr. David Steele, student minister at Huntingdon-Albinston. The theme this year is "Seven Deadly Sins Revisited".

- February 22 ... Pride
- February 29 ... Covetousness
- March 7 ... Lust
- March 14 ... Envy
- March 21 ... Gluttony
- March 28 ... Anger and Sloth

## AMONG THE MONKS

Five teenagers make up this year's Communicants Class. Ten classes are scheduled during the year — six of them on one weekend — usually spent at Iona, where we usually go, close to the castle, where we usually go, close to the castle, where we usually go, close to the castle.

Here are some of the impressions written by the young people themselves.

**WHO:** Carolyn Archer, Laura Blair, Catherine Knoppers, Rupa, Gail Owens, Debbie Luckow, Susan Clarke, Timothy Dobby and Dr. Armour.

**WHAT:** Finally got the chance to taste the famous old cheese. We also got to hear the moose chanting at 4 o'clock in the morning (from our beds) not to let get all the silent meals.

**WHERE:** Abbey's Osteria (St. Trappist d'Oak).

**WHY:** For confirmation class - to learn about God and the Church.

Dr. Dobby drove us to Oak in his van. Lots of time to talk. When we arrived it was not what we expected. It was like a hotel. We were taken to our rooms by Father Benedict and then to our first service in the Chapel. The monks were everything we expected (calm, chaste, etc.). After the service was our first class. When that ended we had a snack in the cafeteria and played a game of pool and then headed for bed.

It was interesting to see how the monks live and how they help the community. We saw a movie on how they spent their days and the history of the Monastery. There are seasonal times when they can and cannot talk and one that we found out was that they don't talk when eating! We found it hard to get the giggles.

February 2, 1996, the Communicants of St. Andrew and St. Paul set off from St. Andrew's to the Oak Monastery for their retreat at the Oak Monastery. They enjoyed a weekend full of fun, games and instruction. They tasted the

continued on page 2



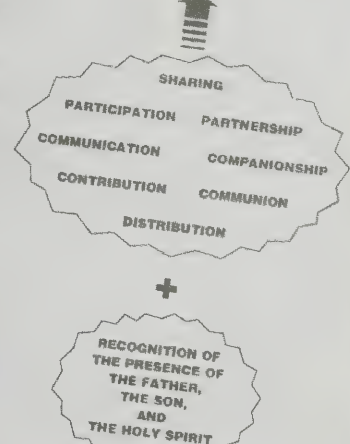
# St. Andrew's Fishing Line

Jesus said to Simon and his brother Andrew, "Come with me. I'll make you a fisherman of men. I'll show you how to catch men and women instead of perch and bass."

JUNE 1996

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# KOINONIA



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 Youth Ministry Directors: Mark & Kathy Hoogsteen

# YOU WERE THERE →

by Paul D. McLean

The telephone rang on a morning in late June. It was the voice of my dear friend Dr. Loh I-jin, chief translation consultant for the Bible Society in Taiwan and a minister in the Presbyterian Church there.

"*Mai Mu-shr, ping-an!*" he said in melodic Mandarin Chinese. "Pastor Wheat, peace!... The Amis Bible translators are experiencing a number of difficulties as they enter the final stages before publication. Parts of the computerized manuscript of the Amis Old and New Testaments appear to be missing. Old material is showing up where the translators have already made revisions. There are numerous inconsistencies in the spelling of people and place names. The text is not always typeset as it should be. You can provide the needed help at this critical stage. Can you come back to Taiwan as soon as possible?"

"Yes!" I replied at once. "It will be a delight and a joy to work again with my old friends Sontok and Sing O'lam!"

We agreed one month of intensive work might be enough to clear a smooth path for publication at Easter. As soon as International Ministries of the Life and Mission Agency heard of the invitation, the response was enthusiastic. The Presbyterian Church in Canada would pay for my air travel, a sign of our

church's ongoing support for the Presbyterian Church in Taiwan and the Bible Society there.

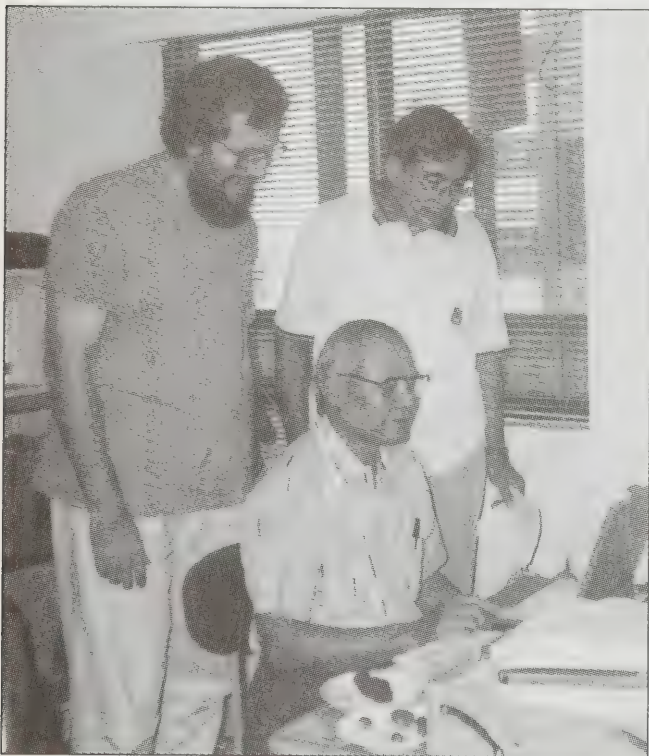
It was wonderful to be back in Taiwan for the month of August. As the jet began its descent over the rice fields and the concrete houses, memories flooded back from the 12 years I lived there with Mary Beth and our three boys. Ten of those years, I helped with the translation of the Bible into Hakka. During that time, I acquired a number of skills which could be shared with other language groups as well. The last three years we lived in Taiwan, I worked with the Amis translators on numerous occasions. The problems Dr. Loh raised over the telephone were all familiar to me.

As it turned out, Sontok, Sing O'lam, Chen Ja-fei (a new assistant at the Bible Society) and I solved what seemed to be insurmountable problems at first. The fatigue of 15-hour days bent over a computer was eventually rewarded with beautifully printed samples from the Amis Bible and wide smiles of accomplishment on the faces of the translators! The savoury tastes of Taiwan cuisine and the fresh flavour of banana-mango also made our burdens lighter.

The Amis tribe (130,000 people) forms the largest aboriginal group in Taiwan. Their roots stem from Malayo-Polynesian peoples who settled in Taiwan over 2,000 years ago. Family and tribal organization has traditionally been matrilineal. Contact with the more numerous Han-Chinese ethnic groups in Taiwan since the 17th century, however, has brought many changes to Amis society. Today, the Amis still live along the East Coast of the island or in the narrow rift valley which runs up the east side of Taiwan's high central mountain range. Fishing and farming are traditional occupations, though young people are increasingly attracted to jobs and other opportunities available in Taiwan's cities.

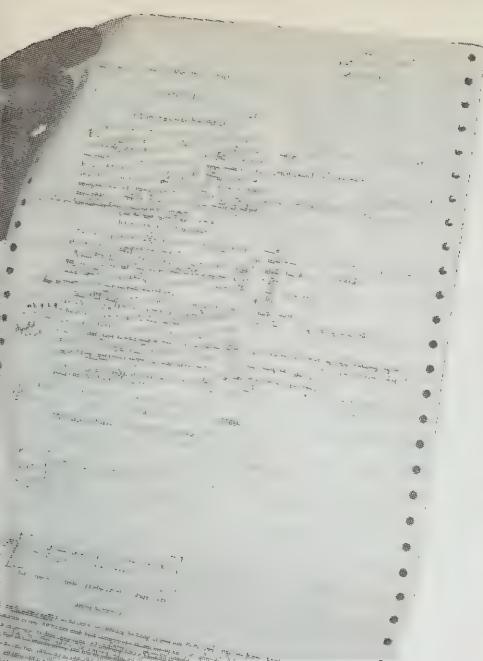
Christian missionaries, from overseas and from growing Taiwanese churches on the West Coast of the island, began to share the gospel in Amis areas in the early decades of this century. Over 70 per cent of the Amis people are Christians today. One reason for the extensive spread of the gospel among the Amis has been the translation of the Bible into their language. Work began in the 1950s, with the first edition of the New Testament published in 1972. In 1981, the Bible Society published a revised New Testament, along with a shorter Old Testament.

THE LAST HURDLE  
IS OVERCOME  
IN TRANSLATING  
THE BIBLE FOR  
TAIWAN'S LARGEST  
ABORIGINAL GROUP



Amis Bible revision and computer test processing at the Bible Society offices in Taiwan. Left to right: Paul McLean, Sontok (seated) and Sing O'lam.





A sheet of translation.

Since then, the translators have been diligently completing the remainder of the Old Testament.

One of many challenges in translation has been to standardize the spelling of words throughout the Amis Bible. Fifty

years ago, the Amis people had no written language of their own. The Bible in written form has not only revealed to them the power and love of the one, true, living God (*Kawas*), it has also shown them the power of the written word itself. In recent years, the government in Taiwan has gradually opened up to the use of aboriginal languages. Several of the Amis translators now teach Amis in the public school system. The translators' increasing familiarity with the pronunciation and spelling of their own language means a higher level of standardization can be attained in the new Bible. This, in turn, means the Amis Bible will become the standard literary work in Amis for Christians and non-Christians alike.

The Bible Society in Taiwan expects to publish 12,000 copies of the Amis Bible this Easter. Cost for printing alone will amount to over \$200,000 Cdn.

The Amis Bible — Old and New Testaments — will be the first Bible in its entirety translated into one of Taiwan's

aboriginal languages. This is a marvelous sign of God's goodness and grace toward the Amis people. Over 100 people have been involved in this project from the 1950s until now. We Presbyterians in Canada can be grateful to God for the small contribution we were able to make in the final stages. In the words of Psalm 100:5:

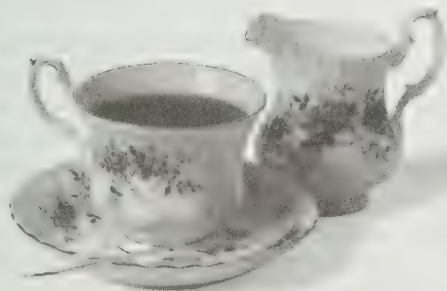
*"Nawhani, o nga'ayay ko pidipot no Tapang.*

*Mida'ocay ko olah ningra.*

*Tahada'oc ko nika so'lin no dmak ningra."* **B**

Paul McLean, a minister of The Presbyterian Church in Canada, has recently completed 12 years service in Taiwan, primarily in Bible translation work.

If you or your church wish to make a contribution to this "Something Extra" project (in addition to your regular givings to Presbyterians Sharing...), tax deductible gifts may be sent to: International Ministries, 50 Wynford Drive, North York, ON M3C 1J7. Make your cheque payable to The Presbyterian Church in Canada and designate it "For Amis Translation."



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# EXCELLENCE *versus* SUCCESS

by Patrick Kavanaugh

I recently visited the shabby house where Franz Schubert was born on January 31, 1797. Then, I drove across Vienna, Austria, and saw the even shabbier house where he died. It was a profoundly moving experience. In his short, 31-year life, Schubert composed hundreds of the world's most beautiful songs, not to mention fantastic symphonies, sonatas, chamber music and choral works — all while being virtually ignored and neglected by the world.

The great music the poverty-stricken Schubert created seldom brought him any money. Even when he composed something that became popular in his time — such as his extraordinary song the “Erl-King” — his lack of business experience prevented him from realizing appropriate profits. Having little financial sense, Schubert sold the “Erl-King” rights for a few hundred dollars.

Many of his greatest works were not even performed during his lifetime. For example, at one point, Schubert completed two orchestral movements and sketched two more, presumably working out an entire symphony. For reasons unknown to history, he abandoned this project and sent away the manuscript. Nearly 40 years after Schubert's death, one of his friends retrieved the score. Now known as Schubert's *Unfinished Symphony*, this work has become the most acclaimed musical fragment in all of music history.

Yet the lack of public accolades seemed to have no effect on the incredible output of this genius. Schubert once stated, “When one piece is finished, I begin another.” He even went to bed with his glasses on. The reason? He wanted to begin to compose as soon as he awoke!

What enables a man to continue his toil without the external motivation of applause and wealth?

Schubert never strove for success; he strove for *excellence*. His motivation was simply to use his God-given talents to the best of his ability, whether anyone responded or not.

The relative obscurity of Schubert's short life gives us few details of his opinions and convictions. Yet, the little we know testifies to a strong, personal faith in Christ which sustained him through the years of unrewarded labour. His paramount audience was not the concertgoers or even his musical friends but the Lord himself. **R**

*Schubert's  
motivation was to  
use his God-given  
talents to the best  
of his ability,  
whether anyone  
responded or not*

Taken from *Spiritual Moments With the Great Composers* by Patrick Kavanaugh (Zondervan Publishing House, 1995).



# PCC News

## Church welcomes report of Royal Commission on Aboriginal Peoples

On November 21, 1996, after five years of studying almost every facet of aboriginal life, The Royal Commission on Aboriginal Peoples tabled a six-volume, 3,537-page report calling for sweeping changes to a broken relationship that the commission says is at the heart of native unease. The commission had the most diverse mandate of any similar body in Canada's history and, at a cost of \$58 million, was the most expensive.

The immediate response to the report from the federal government was cool. Indian Affairs Minister Ron Irwin said he thinks current policies are achieving change and added that the federal government is not in favour of the large expenditures recommended — as much as \$2 billion a year for at least 15 of the next 20 years. "It's just not realistic," Irwin stated. "I'll never be able to double my budget in this climate" of fiscal responsibility.

Native leaders had a warmer reaction to the report and its more than 400 specific recommendations. Ovide Mercredi, national Chief of the Assembly of First Nations, said it "represents the best chance we have in this century" to establish a new relationship and constructively help aboriginal people.

Matthew Coon-Come, Grand Chief of the Crees of Northern Quebec, said the commission makes it clear that with a rapidly growing and youthful native population, Canada faces a "social time bomb" if it fails to bring about change. (The report notes the aboriginal population is growing at twice the rate of the Canadian population; 56 per cent of all aboriginal people are under the age of 25; and two-thirds of those are under age 15.)

Canadian churches have welcomed the commission's report. The Canadian Council of Churches (CCC), through its Aboriginal Rights Coalition, has been working with native people to attain a just resolution of land claims and rights to self-government.

"The release of this report is an im-

portant opportunity for Canada," said Dr. Alexandra Johnston, a Presbyterian who serves as president of the CCC. "Our hope is this report will help us identify the concrete steps Canadians can take to ensure a more secure and healthy future for aboriginal peoples."

Many churches have apologized for the way in which they have contributed to the suffering of aboriginal people in the past. The Presbyterian Church in Canada, aware of the role it played in the assimilation of aboriginal people to the "dominant culture," and of the abuse suffered by many native children in the residential school system, issued a confession adopted by the 120th General Assembly in June 1994. (Ed. note: Details of the confession can be found in the November 1994 issue of the *Record*.)

How many of the commission's recommendations will be followed remains to be seen. Canada's almost one million aboriginal people will be waiting to see if five years of intensive work on the part of the royal commission can begin to undo the injustices of hundreds of years.

### A few of the highlights of the report

- The Queen and Parliament should issue a royal proclamation acknowledging mistakes of the past and committing governments to a new relationship.
- Aboriginal groups should continue to exist as "nations" within Canada, with a right to self-government.
- An aboriginal parliament should be created, to be known as the House of First Peoples.
- A wide-ranging public inquiry should be held into the origins and effects of residential schools.
- Increase government spending by \$2 billion a year for 15 years to help break the cycle of welfare dependency in many aboriginal communities.
- Ottawa and the provinces should transfer crown lands and accompanying resources so aboriginal nations have an adequate economic base.

- An independent lands and treaties tribunal should be created to decide on land claims and to ensure that treaty negotiations are conducted and financed fairly.
- Some 1,000 or more separate Indian bands, Inuit villages and Métis villages should be merged into 60 to 80 aboriginal nations.
- Women should be assured of full and equal participation in decision-making bodies responsible for physical and emotional security.

### Some Presbyterian reaction to the report

Stewart Folster is minister of the Saskatoon Native Circle ministry and convener of the national Native Ministries Committee. He believes The Presbyterian Church in Canada is moving in the right direction in its work with native people, particularly in the Healing Fund the church has set up to look at different ways of achieving reconciliation and healing between the church and native people who suffered as result of the residential school system. At the same time, he feels it is important to remember those people who worked within the system and who are also hurting. Folster sees a federal government that is extremely protective of itself. "I really don't know what churches can do to get the government to accept responsibility for its part in setting up residential schools," he says. It's not going to happen overnight. "It's going to be a long-term struggle." On a more specific note, Folster stresses it is very important that any potential push for financial restitution from the church should not involve funds from native ministries. "We already do not have enough money to run programs," he says.

Denise Manson is a lay missionary with the Anishinabe Fellowship Centre in Winnipeg. Her major concern is that the report will be dropped if not enough people become involved and express



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## NEWS

their support. Native people did not ask for the system they so often find themselves trapped within, she says. In her work in Winnipeg's inner city, she has witnessed, firsthand, the poverty and racism many native people face. Presbyterians must care and must push to have the commission's report put into action. Manson suggests church members be active letter-writers — writing to MPs, MPPs and anyone who is involved in the outcome of the report.

*Kelly Hashemi* is a native Canadian who works with The Presbyterian Church in Canada at Flora House in Winnipeg. She believes the report is a good one but adds she could have told the commission the same things and saved them the money. The report is useless without action, she says. It is the responsibility of the federal government to acknowledge the hurt and damage it caused aboriginal people so healing can continue. She would like to see a ceremony held at which the government would issue a formal apology. The healing process is a long-term one, Hashemi points out. She thinks it is important that the federal government take it upon itself to educate Canadians about the injustices of the past. When the government *wants* the public to know about something, it has a magic touch, she says. It's time the rest of the country knew why aboriginal society is angry and hurting.

*Ian Morrison*, general secretary of the Life and Mission Agency, is impressed

by the comprehensiveness of the report and its emphasis on healing of the whole of aboriginal life. Aboriginal people must be given ownership of their lives, and this can be more readily accomplished by acting on the recommendations of the report. If aboriginals are given their land base and control of resources, if they are provided with adequate housing and if they have control of their education system (with an aboriginal university which can be a repository of traditional knowledge), then healing can truly begin. As far as a public inquiry into the origins and effects of residential schools is concerned, Morrison says the churches are not against such an inquiry provided it does not become an excuse to stay stuck in the past. Things must move on. He is worried the federal government's approach to the report will be piecemeal instead of holistic. The government must also acknowledge its responsibility for the residential school system and the assimilation of native people, and issue a formal apology.

*Tom Gemmell*, principal clerk of the General Assembly, hopes the report proves useful in overcoming the Canadian government's reluctance to get involved in the healing process. He also believes the report provides many opportunities for the churches to continue their dialogue and work with native peoples. If the commission accomplishes little else other than the destruction of the paternalistic attitude toward aboriginal peoples, it would still be worthwhile, he thinks.

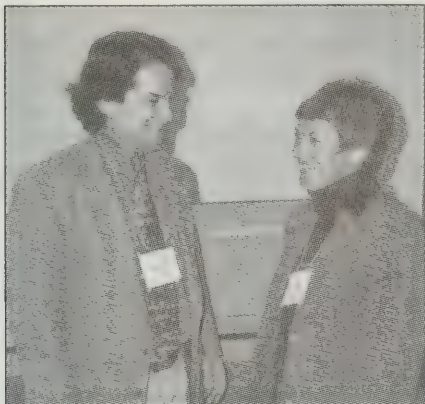
## PWS&D committed to aiding refugees in Central Africa

**R**ichard Fee, director of Presbyterian World Service and Development (PWS&D) returned from the Great Lakes Region of Central Africa at the end of November after witnessing the massive influx into Rwanda of refugees returning from Zaire. "Watching the wave upon wave of humanity trudging along the road in eerie silence was an image not quickly dismissed," he says. "It was obvious the people were exerting great restraint in their joy at being home, away from intimidation, forced

exile, threats of reprisals and fears of the rigours of a refugee existence."

Fee says the member churches of the Canadian Foodgrains Bank (CFGB) can be thankful that God has used them over the past two years in contributing to the health and well-being of the returnees. Through the aegis of the CFGB, \$13 million in food aid has gone into the region. PWS&D has issued an appeal for funds for this endeavour and remains committed to easing the pain and tension felt by these people.

## 105th Synod of British Columbia



Dr. Reginald Bibby, guest speaker, and Jean Lawrence, moderator of the Synod of British Columbia.

Over 165 people attended the 105th Synod of British Columbia held October 18-20 at St. Andrew's and St. Stephen's Church in North Vancouver.

Dr. Reginald Bibby, a sociologist at the University of Lethbridge, Alberta, and author of such well-known books as *Fragmented Gods*, *Unknown Gods* and

*There's Got To Be More!*, was the guest speaker. Bibby, who has conducted major studies for the Anglican and United Churches in Canada and the Cumberland Presbyterian Church in the United States, shared his research and current information concerning the problems and possi-

ilities facing religious groups in Canada. He also offered tangible ways by which congregations can connect with society.

Jean Lawrence, an elder at West Vancouver Church, was elected moderator of the synod, becoming the first lay woman to hold the position.

## Orders for hymn-book proceeding at allegro pace

By the middle of November 1996, 30 per cent of congregations had placed orders for the new *Book of Praise*, due for publication sometime near the end of February. Approximately 44,000 copies had been sold.

According to co-editors Don Anderson and Andrew Donaldson, the hymn-book had originally been expected to pay for itself by the year 2000, but that milestone will likely be reached two years ahead of schedule. No money from Presbyterians Sharing... has gone into the project. Instead, it was funded by a loan at competitive rates from The Presbyterian Church in Canada investment portfolio. The first printing will be 50,000 copies.

In a related matter, the new *Psalter* has sold 20,000 copies and has more than paid for itself. Based on the *New Revised Standard Version* of the Bible, the book provides congregations with a variety of ways to use the Psalms in worship. They can be read responsively, read responsively with a sung response after each section, or chanted.

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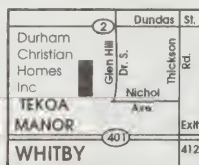


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## NEWS

### Life and Mission appointments

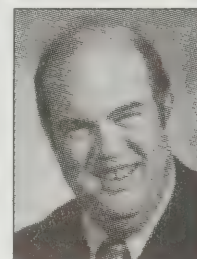
Two new associate secretaries have been appointed to the national staff of The Presbyterian Church in Canada. Rev. Susan Shaffer is assuming responsibility for Ministry and Church Vocations, and Rev. Gordon Haynes will lead Canada Ministries.



Susan Shaffer graduated from Knox College, Toronto, in 1990 and has been part of a team ministry at St. Andrew's Church, Guelph, Ontario, for five

years. She is experienced in mediation and has led church workshops on conflict resolution. She believes a major challenge facing the church is conflict that results from pressure on the church. "How can we show the world the face of the reconciling God who loves us if we are divided among ourselves?" she asks. Shaffer hopes Ministry and Church Vocations will be able to provide leadership in conflict management and in strengthening the church's ministers and leaders.

Gordon Haynes has been minister of Strathcona Church, Edmonton, since 1988, his fourth parish since graduation from Knox College in 1973. He brings to Canada



Ministries geographic experience in ministry ranging from Ontario to British Columbia, via southern Alberta. He sees problems facing the church as opportunities for change. "If we can stop avoiding the pressing issues around us," he says, "and really deal with them and each other honestly, then, I think a changed but vital Presbyterian Church will emerge to minister to the third millennium.

Unlike last year's Life and Mission appointments in Education for Discipleship, these latest appointments are without term.



## Diana Wadsworth retires

**D**iana Wadsworth, a missionary at the Helen MacDonald School in Jhansi, India, has retired after 37 years of mission work. Marjorie Ross, associate secretary for International Ministries, called Wadsworth's retirement "the end of an era" — an end to many decades of a Canadian Presbyterian presence in the school. But she added, "I hope we will be able to send people back to help with this very dedicated work."

The Helen MacDonald Memorial School for girls was opened by The Presbyterian Church in Canada in 1926 with a grant of \$12,000 from a Canadian Presbyterian business leader in memory of his daughter who had died at a young age. The school is now an intermediate college (secondary school) and students go from there to university.

Diana Wadsworth said it is time to turn the school over to Christians in India to continue the work of presenting the gospel as well as the usual education of students.

## Knox College principal visits Taiwan and Korea

**T**he Centre for Asian-Canadian Theology and Ministry at Knox College, Toronto, sent principal Art Van Seters to visit Tainan and Taiwan seminaries in Taiwan, and The Presbyterian Theological Seminary (Jang Shin) in Seoul, South Korea, at the end of October. The purpose of the visit, which also included conversations with General Assembly staff in Taipei and Seoul, was to strengthen ties between Knox College and the seminaries and churches in Taiwan and South Korea. Dr. Van Seters preached at two of the seminaries, delivered an academic paper and also preached to two congregations in Seoul (one, with a membership of 20,000 and, the other, 200).

During the worship service at Tainan Seminary, Van Seters presented a picture of Knox College to the seminary and dedicated it to the memory of Rev. Ted Ellis who had served as a missionary at the seminary for 20 years.

## History committee announces 1996 prize-winners

**T**he Committee on History has announced the winners of the 1996 History Prizes. They are: Individual Prize, Dr. Brian Fraser for *Church, College and Clergy: A History of Theological Education at Knox College, 1844-1994*; Congregational Prize, Dr. John Moir for *The Labour Not in Vain*, a history of Alexandra Church, Brantford, Ontario. The committee also awarded an Honourable Mention to Dr. Moir for his *Handbook for Canadian Presbyterians* and to Professor Eldon Hay for *The Rev. Nevin Woodside and the Pittsburgh and Ontario Reformed Presbyterian Presbytery*.

# News Scan

## Laidlaw lectures on Internet

The Laidlaw Lectures held at Knox College on November 6 and 7, given by Jane Dempsey Douglass, president of the World Alliance of Reformed Churches and professor at Princeton Theological Seminary, are now available on the Knox College web page at <http://www.utoronto.ca/knox/>. The three lectures, under the general heading of "Christian Life: The Challenge of Interdependence," are titled: "The Challenge of Global Economic Justice," "The Challenge of Partnership of Women and Men" and "The Challenge of Contemporary Ecumenism."

## Olympic Update

The June 1996 issue of the *Record* reported that Marc Dunn, son of Rev. Zander Dunn of Knox Church, Guelph, Ontario, was competing in the Summer Olympics in beach volleyball. The *Record* has since learned that at least two other Canadian Presbyterians were competitors at the Atlanta games. Kara McGaw, a member of Knox Church, Georgetown, Ontario, played right field on the women's softball team. Paul Shaw of Collingwood, Ontario, whose father, Ian, is clerk of session at St. Paul's Church, Thornbury, competed in trap shooting. (By the way, the June *Record* mistakenly identified beach volleyball as a demonstration sport. It was, in fact, a medal sport.)

## Neighbours block megachurch construction

Residents of Anne Arundel County, a rural part of Maryland close to Washington, D.C., are urging county officials to halt plans for the construction of a

1,500-seat church. The construction plans would include parking space for 700 cars on a 2.5-acre site owned by Riverdale Baptist Church.

Although the Riverdale church would be small by megachurch standards — the United States has about 2,000 of them, some seating 5,000 plus people — Peter M. Perry, president of the local civic association, said, "This is a rural community, and a lot of the people feel the church is just too enormous."

According to church-growth consultant and author Lyle Schaller, more and more neighbourhoods are challenging plans for church construction or expansion, and they are often winning. (*ENI*)

## Sex change does not annul ordination, U.S. presbytery rules

A presbytery of The Presbyterian Church (U.S.A.) has voted that a minister ordained as a man can retain ordination after a sex-change operation. It is believed to be the world's first case of a mainstream church body giving such official recognition to a transsexual.

The matter became an issue for the church when Eric Swenson, a 49-year-old father of two adult daughters, asked for a change of name — to Erin — in church records. Swenson had undergone a sex change.

After considering the matter for a year, the Presbytery of Greater Atlanta in Georgia voted 186 to 161 that Swenson could retain ordination.

Swenson does not serve a congregation, but for the past 12 years has conducted a private marriage-counselling service. (*ENI*)

## Other News

### Taiwan aboriginal group visits Canada

The Taiwan Aboriginal Self-Government Working Group paid an 18-day visit to Canada last year (August 24 to September 10), with trips to aboriginal communities and organizations in British Columbia, Saskatchewan, Ontario and Quebec. The group also met with the British Columbia Ministry of Aboriginal Affairs Treaty Negotiations Division and the Canadian Department of Indian and Northern Affairs. The purpose of the visit was to gain understanding of the "process of struggle by which the First Nations of Canada are seeking to attain self-government and establish autonomous organizations."

While in Toronto, the 10-member Taiwanese group, three of whom are



Pictured (L to R) are: Rev. Dan Huang, minister of the Toronto Taiwanese United Church; Rev. Ian Morrison, general secretary of the Life and Mission Agency; Rev. Toug Chuu-sa, president of Yushau Theological College, Hualin, Taiwan, and a minister of the Presbyterian Church in Taiwan.

ministers of the Presbyterian Church of Taiwan, met with members of the Assembly of First Nations and with Ian Morrison, general secretary of the Life and Mission Agency.

### Hungarian seminary honours first graduates in 40 years

Sárospatak Reformed Theological Seminary in Hungary recently graduated its first class of students since the Communist era. The school, which was founded 465 years ago, trained church leaders until 1951 when Communists closed it. The seminary reopened in 1991.

At the graduation ceremony last September, staff members opened the seminary record book and recorded the 1996 graduates right after the graduating class of 1951. The new graduates now begin a year of field work as assistant pastors in churches and Christian agencies. Then, they must pass a final exam prior to full ordination. (*The Banner*)

### World Shapers '96 called watershed moment for Canadian evangelicals

World Shapers '96, a leadership conference attended by approximately 1,000 Canadian evangelical leaders from October 28-31 in Toronto, will be remembered as a watershed moment for the Canadian church and will promote unity among Canadian evangelicals, said the Evangelical Fellowship of Canada (EFC).

"Coming together to celebrate the gospel, to learn, interact and discuss and to pray as one body makes us realize the awesome power of Christ to unite," said EFC president Brian C. Stiller. "The success of this conference won't be measured by the number of attendees, but by the impact on local church communities,

denominations and other Christian organizations."

The conference featured speakers Chuck Colson of Prison Fellowship Ministries, author Jill Briscoe, sociologist Tony Campolo and African Enterprises International team leader Michael Cassidy. There were also 38 workshops on issues involving personal tensions for Christians, organizational challenges, theological trends, cultural concerns and strategies for the church.


The Evangelical Fellowship of Canada is an association of 28 denominations, more than 100 Christian organizations, 1,000 churches and 14,000 individual members.



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**GRACE PRESBYTERIAN CHURCH, WEST HILL:** An Appreciation Dinner will be held Saturday, January 25/97, on the occasion of the retirement of **Dr. Everett J. Briard**. For further details, those wishing to attend should contact: Ina Smith (905) 509-1721 by January 10/97.

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**WANTED: 60-100 copies of the 1972 Book of Praise** for use in three small congregations in rural Quebec. Contact: St. Andrew's, Inverness, Quebec G0S 1K0.





# Esther – The Musical

**F**or churches and youth leaders looking for some contemporary music, a new musical is on the market. *Esther — The Musical*, written by Becky Barrie, youth worker at Central Church in Cambridge, Ontario, is a fun show with upbeat songs and entertaining pop-culture jokes.

*Esther* is based on the book of Esther, and follows the story of a young Jewish girl who is chosen to be queen of Persia. Haman, the king's most important official, plots to exterminate or exile all the Jews in Persia. Esther finds out about the plot and, through her cleverness and beauty, manages to thwart Haman and save the Jews from being killed. Mordecai, Esther's uncle, declares God must have made Esther queen in order to save the Jewish people.

"It's an amazing story," comments Barrie, who also wrote the well-known musical *Sonburst*. "There's drama, romance, murder, suspense ... I figure it has mini-series potential."

*Esther* is an entertaining musical that delivers a meaningful message about

God's love for his people. The musical opens with a hauntingly beautiful song sung by Esther, called "Your Girl," in which Esther vows to serve and worship God always. The other songs in the show contain a good variety of music styles, ranging from toe-tapping rock to blues to soft ballads. "Beauty Queen," sung by the potential candidates for queen, features ditzzy lines and a bopping tune worthy of *Grease*. "Esther," the finale of the show, is upbeat and energetic (and was made delightful by lisping street urchins chanting "Eth-ter!").

My favourite song was a duet with Mordecai and Esther's servant called "Our Only Hope." At first, an appeal by Mordecai saying Esther is the only hope for the Jews, the song turns into a prayer to God, "our only hope." The simple interweaving harmonies of the music are lovely.

**A contemporary musical, based on the Old Testament book of Esther, contains drama, romance, murder and suspense**

Unfortunately, at times, the dialogue of the show was not as good as the musical numbers. Too many scene changes and some forced-sounding lines slowed down the plot. I would have preferred a reprise of some of the music — Esther's song at the beginning, for example, is the

only time she sings — rather than some of the details of the plot.

The script contains some funny lines. The king consults with a psychic who prescribes "interior cleansing to reawaken your love connection" and calls the king "Your Royal King-pin." At one point, Esther serves the king the best of wines and then pours Haman some Kool-aid. With jokes about *I*

*Dream of Jeannie*, *The Beverly Hillbillies* and James Bond, the show humorously mixes contemporary references with the biblical story.

*Esther* is well-suited to church or youth group settings because it can be adapted to meet the ability level of the performers. Likewise, it has plenty of roles for a big group (the production I saw had a cast of 40) with a wide range of ages.

*Esther* premiered on November 22 in Cambridge, then played at Redeemer College in Ancaster, Ontario, on December 1. The script will be published sometime this year. Those interested in more information can contact Becky Barrie at Central Presbyterian Church, Queen's Square, Cambridge, Ont. N1S 1H4. **R**

Kathy Cawsey is a student at Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: caws4840@mach1.wlu.ca.



Actors in *Esther — The Musical*: (left to right) Kelly Steenson, Dalcyce Lees, Erin Rivers (Esther), John Goodwin (King Xerxes) and Jim Mattear.



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## MISSION KNOCKS

# Mid-Week Worship in Saskatoon

*John Congram*

**S**t. Andrew's Church in Saskatoon has begun Wednesday evening worship services in the basement of the church. Three worship committees take turns planning the services. The two ministers, Annabelle Wallace and Jim McKay, rotate as resource people for the planning committees.

Mid-week worship is more informal than the usual Sunday fare. Participants meet in a circle for worship which begins at 6:30. They may come earlier if they wish to enjoy soup and sandwiches.

On the night I attended, about 35 participated in a Communion service. Annabelle Wallace spoke to the group on the meaning of the Lord's Supper. She shared some of her own experiences of coming to Communion for the first time, expecting something magical to happen. When it didn't, she explained, "I felt let down."

After the service, the young woman sitting next to me said she had never felt good enough to take Communion. For the first time, she had heard someone talk about Communion in a way that made sense to her.

A service like this can fulfil some obvious needs in a modern congregation. It provides another opportunity for worship for the increasing number in our society who must work on Sunday or who may be off skiing or at the cottage on the weekend. It can also meet the need many feel for a more informal and intimate worship experience than what may be available on Sunday. For those who participate in the soup and sandwich before worship, rela-

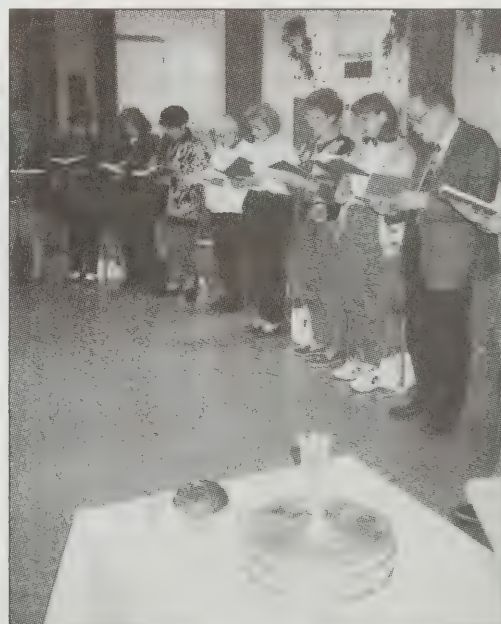
tionships as well as bodies are given the opportunity to be nourished and to grow.

On the night I worshipped with the group, a longtime member who had been absent from the congregation for some time because of illness arrived in a wheelchair. The organizing committee

learned that Wednesday nights may also fulfil another function. For those who have been away ill, it may be less frightening to return to a small, informal gathering than to return to a larger, more formal service.

St. Andrew's is not the first congregation to try some form of a mid-week service. Today, more congregations are realizing the importance of offering both members and prospective newcomers a variety of ways and times to worship God. **R**

**A more informal  
mid-week  
service can  
meet needs  
Sunday worship  
cannot**



Wednesday evening worship in St. Andrew's, Saskatoon.

## YOU WERE ASKING?

# Labouring in God's Vineyard

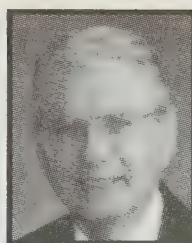
**Is there anything in our theology, ecclesiology or polity which precludes a congregation of The Presbyterian Church in Canada from entering into a collective agreement with unionized employees as laid out in the Labour Relations Act of Ontario? If a collective agreement is negotiated between the bargaining unit of the church, what is the process of ratification to be followed on the side of the church? In our system, which body has the authority to sign such an agreement?**

I would need to read the Labour Relations Act of Ontario in order to determine whether or not there is any potential conflict between it and the theology, ecclesiology or polity of The Presbyterian Church in Canada. On that score, I will remain silent. But I will comment on the basic principles.

If our denomination had a theological position that believed union membership is sinful (as some denominations do), the matter would be straightforward. No congregation would be able to enter into a collective agreement with unionized employees. But I believe The Presbyterian Church in Canada has, historically, supported labour to organize in unions. Was there not a strong Christian influence at the origins of the labour movement? General Assemblies have pronounced upon it. It has been seen as a social justice issue. Some of our clergy have been outspoken in this regard and some have even walked the picket line!

So why should a group of employees working for a church not have the right to organize themselves in order to protect their interests? Historically, churches have been vocal in supporting the rights of working people. But I recall attending

Tony Plomp



church-related institutions that, I felt, did not pay their support staff adequately. Do we really try to pay people fairly? Or are we as those who say, "But this is a charitable organization; therefore, your job is like a calling and, therefore, we will not (cannot) pay you the going rate"? That's why we usually pay church secretaries less than they could earn on the open market.

There is the question of compatibility; that is, should support staff members (custodial or secretarial) all be Christians? Once a union enters the fray and, maybe, even without union involvement, the question could be posed whether it is right and proper for a congregation to insist that its non-leadership staff be Christians and practising a life-style compatible with the gospel and the ethos of the congregation.

For a congregation of our denomination to enter into a collective agreement with unionized employees may mean paying higher wages and offering better benefits as well as improving working conditions. But, if fair, these conditions should have been met in any case.

All in all, I see no specific legal or theological conflict in this area. It is not the kind of thing I like to see happening because it may disturb a more collegial way of working. The "us" versus "them" mentality may well be accentuated.

Because such a collective agreement has to do with wages, benefits and working conditions, it should be agreed upon by the congregation as part of its determination of the annual budget. Then, it should be signed by the convener of the board of managers and, perhaps, by the trustees as directed by the congregation. The congregation has to pay the bills. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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## PEOPLE & PLACES

A SERVICE OF DEDICATION was conducted recently for the Rita Welch Meditation Centre at Brock University in St. Catharines, Ont. Pictured conducting the service is Dr. George Tattrie, a Presbyterian minister who serves as Protestant ecumenical chaplain at Brock. The centre is named after the late wife of the university's chancellor, the Hon. Robert S. K. Welch.



A NEW CHURCH SIGN was dedicated at Knox Church, Gamebridge, Ont., following the church's 128th anniversary service on June 23. Pictured (L to R) are: Bob Mitchell, convener of the board of managers; Roberta Mitchell, clerk of session; Rev. Don Madole, minister; Jim Westcott; Rev. Mary Whitson, guest speaker; George Francis; Tom McCuaig.

A RECEPTION AND PRESENTATION were held to recognize Janet Muirhead (centre) on the occasion of her 50 years of faithful service in the choir of Knox Church, Agincourt, Ont. Pictured with her are two former choir directors, Mona McKinnon (left) and Jean Deverill.



THE CONGREGATION OF Knox Church, St. Thomas, Ont., honoured Rev. Harry S. Rodney on the occasion of his retirement on June 30. Pictured (L to R) are: Bryan Hall and Eleanor Calvert, who made presentations on behalf of the congregation; Rev. Leslie Files, interim moderator of Knox Church; and Harry Rodney and his wife, Ruth.



THE CONGREGATION OF Guthrie Church, Alvinston, Ont., presented Helen Armstrong with a gift and a corsage in honour of her retirement after 35 years as treasurer. Helen continues to be an active member of the church, serving on the board of managers, in the choir and as treasurer of the WMS. Last year, she retired as president of the Ladies Aid after more than 20 years. She is currently updating a history of Guthrie Church which she compiled in 1974. (On the same Sunday she was honoured, Helen's great-granddaughter was christened.)



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

THE CONGREGATION OF St. Andrew's Church, Hillsdale, Ont., erected a new church sign last year. Pictured (L to R) are: Madeline Martin, Marian Drennan, Lorna McFadden, Myrtle Jamieson and Ethel Watson.



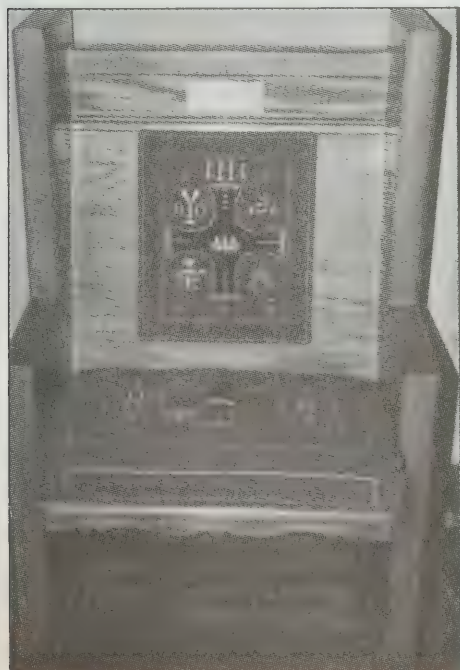
IN RECOGNITION OF the ministry of Rev. Merrill and Edna Reside, the congregation of Chippawa Church, Niagara Falls, Ont., presented a gift of landscaping to Lakeside Church, Summerland, B.C. Merrill Reside, who died last August, had been an honorary minister at Chippawa Church and Edna played a significant role in many areas of church life. They moved to Lakeside Church in 1994. The landscaped area, named Resides' Garden, replaced an area of weeds and rocks. It includes an automatic sprinkler system.



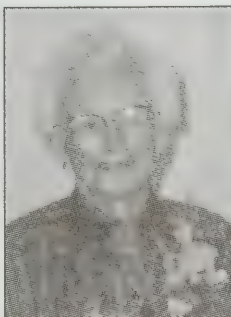
THE MODERATOR OF GENERAL ASSEMBLY, Tamiko Corbett, is pictured presenting a Presbyterians Sharing... T-shirt to Rev. Norman G. Hara following morning worship at Ekwendeni Church, Livingstonia Synod, Malawi, Sept. 8.



THE EMBROIDERY GUILD of Knox Church, Stratford, Ont., held an open house to display the results of its efforts over the past five years. The 14 members of the guild worked under the leadership of Hazel Skalitzky to beautify the sanctuary.



PICTURED, Jacob MacKellar passes an oatmeal cookie to his grandfather, Alex MacKellar, during a Robbie Burns Supper held last year at Guthrie Church, Alvinston, Ont.



PICTURED IS Anne Tyndall, who celebrated her 100th birthday last April. She is a longtime, active member of the WMS in Willowdale, Fenelon Falls, and, currently, at St. Andrew's Church, Lindsay, Ont.





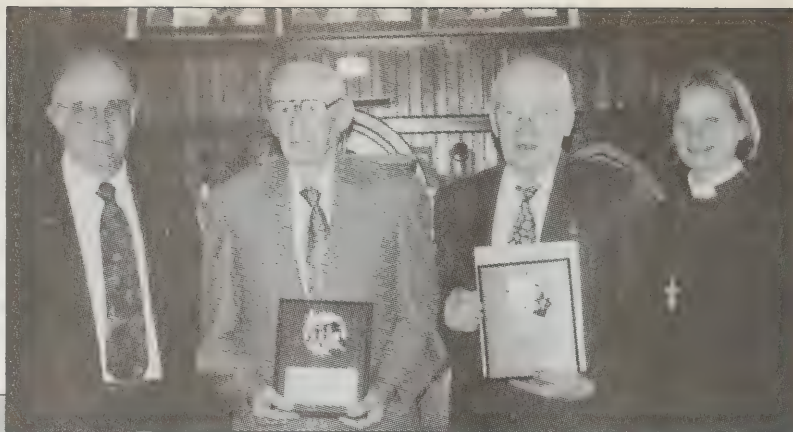
## PEOPLE & PLACES

THE CONGREGATION OF Glenelg Church, Aspen, N.S., honoured Howard Fisher and Clarence Archibald on their 50th anniversaries as ruling elders on July 21. Pictured (L to R) are: clerk of session Billy MacDonald, Howard Fisher, Clarence Archibald, Rev. Carol Smith.

THE CHURCH SCHOOL of St. Andrew's Church, Molesworth, Ont., under the direction of the Christian education committee, prepares a display every Easter which is placed at the front of the sanctuary.



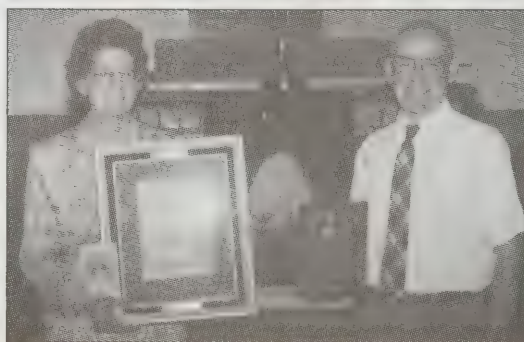
A CERTIFICATE OF RECOGNITION was presented to Irene Caldwell in appreciation of her many contributions during 70 years of involvement with the congregation of Kerrisdale Church, Vancouver. Making the presentation at a luncheon celebrating the church's 85th anniversary is Ruth Holl.



WITH SUPPORT FROM several WMS and AMS groups, Canadian Presbyterian evangelist Dr. Larry Brice went to Mbeya, Tanzania, last June on his first overseas crusade. During the six-day mission, more than 30,000 people attended the crusade and 650 made decisions for Christ. Pictured with Dr. Brice is Rev. Gaetan Zimulinda who served as translator.



A PANEL DISCUSSION on "What Does It Mean to Be a Presbyterian Today?" was recently held by the Presbytery of Montreal. Taking part in the discussion were (L to R): Dr. Joseph McLelland, a longtime member of the presbytery; Dr. Chen-Chen Abbot, a new Canadian from Taiwan and a student at The Presbyterian College, Montreal; J. Hofbeck, professor of theology at Concordia University; and Rev. Rick Fee, director of Presbyterian World Service and Development.

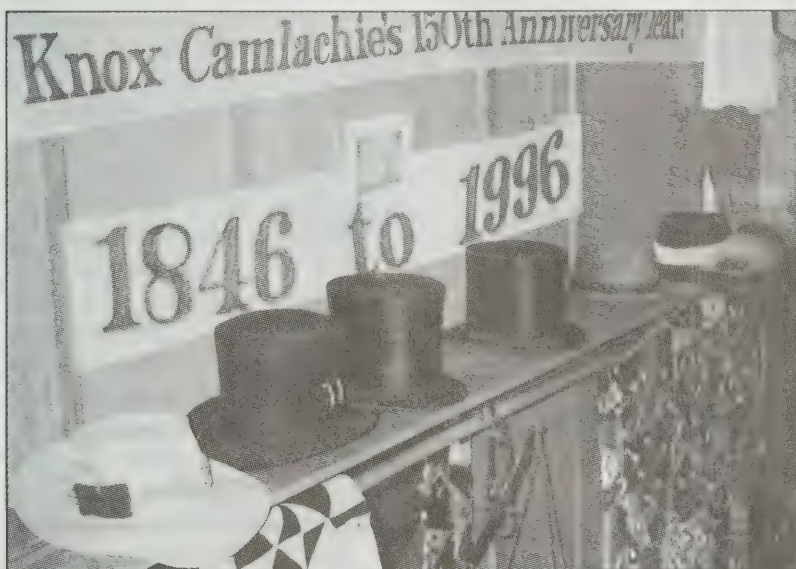


ETHEL AND ROBERT FERGUSON were presented with plaques recognizing their service to Elphin Church, Elphin, Ont., during the congregation's 150th anniversary supper on July 8. Ethel has been the church organist for 30 years and Robert has served on the session for 45 years. The plaques were presented by catechist J. Orville Forrester who formerly ministered to the congregation.



## PEOPLE & PLACES

TO CELEBRATE ITS 65TH ANNIVERSARY, the congregation of Paterson Memorial Church, Sarnia, Ont., announced it will sponsor two \$500 annual awards to graduates of Johnson Memorial Public School. In 1931, Paterson Memorial began its life with worship services and a church school held in Johnson Memorial. The church has maintained close ties with the school during the intervening years. It conducts a breakfast program at the school and has opened the church hall for use by school groups. The awards will be presented to students from the public school who have gone on to graduate from county secondary schools and attend post-secondary education programs. Paterson Memorial has committed to giving the award for 10 years, beginning in 1997. Pictured, Joan Schrader, resource teacher at Johnson Memorial Public School, and Rev. Thomas Rodger, minister of Paterson Memorial, look over information about the awards program. (Photo: *Sarnia Observer*)



IT WAS HATS OFF to Knox Church, Camlachie, Ont., when members of the congregation wore special headgear to a heritage service celebrating the church's 150th anniversary.



THE CONGREGATION OF First Church, Penetanguishene, Ont., celebrated the 164th anniversary of the first Presbyterian worship service conducted at the Naval and Military Establishments on July 28. Many people dressed in period costumes for the event and a colour guard from the establishments performed after the service. Pictured at a dinner held at the local Legion Hall are (L to R): Rev. David Whitehead, minister of First Church; Rev. Linda Whitehead; Rev. Douglas Crocker, moderator of the Presbytery of Barrie; Tamiko Corbett, Moderator of General Assembly and guest speaker at the service; clerk of session Paul Mills and Shirley Mills. In the background, elder John Coull leads the student band in the national anthem.



REV. ALAN STEWART of Westview Church, Toronto, was the guest preacher at St. Paul the Apostle Roman Catholic Church in Schenectady, N.Y., on August 3 and 4. He is pictured (right) with altar server Kelly Stinson and Father Joseph McKay prior to one of the four services he preached at as part of the Friendship Festival.

GIFTS WERE PRESENTED by the congregation of First Church, New Westminster, B.C., at a farewell luncheon held July 28 for Rev. David and Hazel Smith in appreciation of their 18 months of interim ministry.





**There's Got to be More!**  
**Connecting Churches and Canadians**  
 by Reginald W. Bibby  
 (Wood Lake Books, 1995, \$16.95).  
 Reviewed by Calvin Brown.

Bibby has produced a book many have been crying out for. He states he was forced to move beyond the role of detached chronicler to suggest tangible strategies while, at the same time, realizing each church must develop its unique approach suited to the context surrounding it.

Bibby helps us understand the Canadian context and the Canadian way of approaching things. He reiterates much of the research from his earlier books but in a more readable fashion. In the forward, Carl Dudley puts it well when he says Bibby "does not try to save the churches for their own sake. Rather, he shows how churches that engage in Christian mission of spiritual nurture and human care may, in the act of reaching others, themselves be restored to life."

Bibby lists 10 key findings that summarize his years of research on religion in Canada and names five Critical Implications for churches wanting to reach out:

- *Think Affiliate* — realize some who are not active in church still see themselves as Presbyterians and are more open to being brought back to active participation at "home."
- *Think Concentric* — reach-out efforts should be made with those who would normally be most open to your approach.
- *Think Relational* — people, not things, are usually the vital link.
- *Think Balance* — realize people have needs on many levels, such as relationship needs involving God, self and others.
- *Think Collective* — realize that if all of culture is to be redeemed, the full variety and resources all the churches have together are needed.

Bibby often uses Presbyterians as the example, so the book requires little translation. He also summarizes the main church growth authors in succinct and useful ways. This is worth the price of the book.

Bibby writes with a sense of urgency. The window of opportunity is closing, and he expounds on why mission is so vital to Canadians as a society.

Canadian Presbyterians, indeed all Christians who love Christ and his Church, could benefit from reflecting on the book and then doing something about it.

---

Calvin Brown is executive director of The Renewal Fellowship Within the Presbyterian Church in Canada.

**Ministry in Daily Life: A Practical Guide for Congregations** by William E. Diehl (Alban Institute, 1996, \$19).  
 Reviewed by Dorothy Henderson.

Ministry is too much for clergy to do alone. There is too much to do — too many people and too many programs to organize. Things change too quickly. The seasons of the year roll around faster every year.

This, in itself, should be motivation for congregations to look seriously at lay ministry. But, says Diehl, the bottom line is every Christian is already in ministry, forming the priesthood of all believers. This book focuses on helping congregations help themselves in ministry.

*Ministry in Daily Life* is a practical guide. Because it is based on the experience of a congregation, it offers an honest appraisal of strengths and weaknesses. The book assumes all people have a ministry — wherever they spend their day. Ministry may happen in a store, factory or farm. For homemakers, it means the home. For retired people, it means however their day is spent. For students, it means the classroom. The

author defines four main arenas of ministry: occupation, family, community and church.

The congregation's task is to affirm, equip and support all members in their ministries. In the story of this congregation, the affirmation takes many forms — visits to various work places, prayers and sermons, articles in a newsletter.

In this congregation, there is a second staffperson (director of member ministries) who facilitates a variety of educational (equipping) programs. There are Sunday morning short courses on a variety of topics such as "Work, Family and God." There are early morning breakfasts called The Monday [or Tuesday] Connection at which people take turns presenting real-life problems or decisions they are facing at the time.

A network of support groups emerges. One, called Listening Hearts, had discernment as a basis. Group members struggle to help each other determine their current Christian calling.

In addition to providing program ideas, the book deals in depth with the role of the church staff and the necessity of seeing ministry as something that happens through the members of the congregation. The author points out the bad news: the environment beyond the boundaries of a congregation is often cool, and sometimes cold, and people do not easily understand how to do ministry in that context. The good news is that Christian people are already located in strategic positions to carry out this ministry — in factories, offices, homes, schools, government.

This is a worthwhile book for congregations serious about learning to affirm, equip and support lay ministry. It is practical, honest and inspiring.

---

Dorothy Henderson works in Christian education and mission education for The Presbyterian Church in Canada.

# Shingwauk's Vision: A History of Native Residential Schools

by James R. Miller  
(University of Toronto,  
1996, \$29.95).

James Miller, a professor of history at the University of Saskatchewan in Saskatoon, has written a comprehensive historical overview of the role of residential schools in the cultural genocide of Canada's First Nations people.

Shingwauk was an Ojibwa chief from the Garden River community near Sault Ste. Marie, Ontario. He had a vision of a "teaching wigwam" where aboriginal young people would receive academic learning and instruction in skills that would enable them to adapt to a changing society while maintaining their traditional values and culture. Miller's book examines how that vision became a nightmare for many of the children who

attended residential schools.

Thoroughly researched (with 1,200 footnotes, 100 photographs and 20 pages of bibliography), *Shingwauk's Vision* provides a dispassionate look at the residential school system and, ultimately, makes a harsh condemnation of its effects on native culture. Although Miller acknowledges the role of churches in the systematic assimilation and subsequent mistreatment of native children, he lays most of the blame at the feet of the Canadian people and a Canadian government that is guilty of malignant neglect. He also issues a warning that, because Canada is still affected by racism and paternalism, the horrors of the past could be repeated in the future. Canadians should "ensure that it never happens again."

*Shingwauk's Vision* is a co-winner of the Province of Saskatchewan's award for non-fiction.

## Video

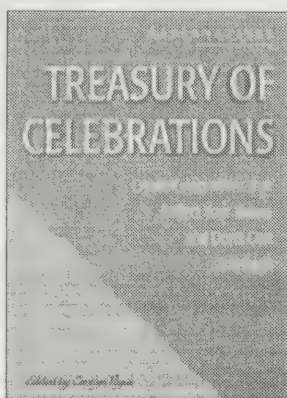
### Partnership of Hope

*Partnership of Hope* is a new 14 1/2 minute video from Presbyterian World Service and Development. It may be borrowed by congregations, presbyteries or anyone interested in learning about the relief and development arm of The Presbyterian Church in Canada. It is a good introduction to the work of PWS&D, focusing on its work with the Canadian Foodgrains Bank. It shows not only the world's need but also the hope PWS&D's assistance brings to many of the world's poor. The video is available from PWS&D, 50 Wynford Drive, North York, Ont. M3C 1J7, or from PWS&D committee members across Canada.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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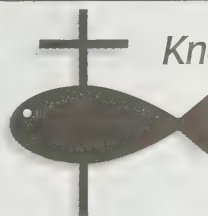
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## DEATHS

MORRISON, MARGARET CATHERINE, 85, a deaconess of The Presbyterian Church in Canada, died on July 15, 1996, in Truro, Nova Scotia. For many years, she has been a member of St. James, Truro, N.S. Margaret Morrison is the widow of Dr. A.E. Morrison, former superintendent of missions, Synod of the Atlantic Provinces.

CAUSLEY, WINIFRED LAURA, longtime board of managers member, active in Presbyterian Women, devoted member, St. John's, Port Perry, Ont., Oct. 22.

CLEGHORN, MARY E., elder, Knox, Leamington, Ont., Oct. 20.

CONN, MARGARET AGNES ELIZABETH DIVER, 86, faithful member over 50 years, senior church school teacher and pianist, ardent supporter of missions, St. Andrew's, Sarnia, Ont., Oct. 27.

CRERAR, PETER, 59, charter member, clerk of session, representative elder, choir member, Waterloo North Church, Waterloo, Ont., Nov. 18; fiancé of Rev. Elizabeth Long, Knox, Guelph, Ont.

DEWAR, SARAH, longtime faithful member, St. John's, Cornwall, Ont., Nov. 15.

DODGE, ANNIE MARGARET (RICHARDSON), 82, devoted member, WMS and St. Andrew's, Gordonville, Ont., April 26.

FRASER, THOM, 97, lifetime member, elder many years, St. Andrew's, Chatsworth, Ont., June 3.

GALBRAITH, MARGARET, former member, Knox, Stratford, Ont.; member, church school teacher, WMS president, St. Andrew's, Newmarket, Ont., Oct. 29.

GALLAWAY, ALISON, faithful member 61 years, Knox, St. Catharines, Ont., Nov. 22.

GAMBLE, JOHN FRANKLIN, 85, longtime choir member, board of managers, church school teacher, church secretary-treasurer, elder, clerk of session, St. Andrew's, Chatsworth, Ont., Nov. 3.

GOSLING, MYRTLE, 98, longtime faithful member, St. John's, Cornwall, Ont., Oct. 30.

GRAY, HAZEL, member, St. Andrew's, Penticton, B.C., Oct.

GREIG, JESSIE, former member, St. Andrew's-Chalmers, Uxbridge, Ont.; longtime member, first woman elder, session member, outreach committee convener, pastoral committee, Laurie Cormack Auxiliary, Knox, Oshawa, Ont., Aug. 26.

HANNA, JACK, member, St. Andrew's, Penticton, B.C., Aug.

HOLMES, ALEXANDER "ALEX" D., 86,

longtime faithful member, St. Andrew's, New Glasgow, N.S., Oct. 23.

JOHNSON, JANET, 82, faithful member, organist 40 years, AMS life member, church school teacher, Explorers leader, Victoria, Birch Grove, Cape Breton, N.S., Nov. 4.

JOINER, IRENE MYRTLE, 89, longtime member, former choir member, St. Andrew's Club, St. Andrew's, Huntsville, Ont., Nov. 17.

KERACHER, DONALD ROBERT, 75, member, Knox, St. Catharines, Ont., Oct. 31.

KILGOUR, WILHELMINE "BILLIE," held many offices, lifetime Presbyterian commitment, St. Andrew's, Penticton, B.C., Nov.

KING, M. JEAN, 88, member, former choir member, Knox, St. Catharines, Ont., Oct. 30.

LINDSAY, SADIE, 97, communicant member 80 years, St. Paul's, Woodstock, N.B., July 2.

MacPHERSON, LORNE S., 75, recent member, St. Andrew's, Lindsay, Ont.; faithful elder 30 years, board of managers, trustee, formed building committee for new church following a fire in 1976, St. Andrew's, Bolsover, Ont., Oct. 19.

McFARLANE, ELIZABETH, 84, longtime member, St. Andrew's, Saint Lambert, Que., Oct. 31.

MILLER, W. RODERICK "RODDY," elder 32 years, Elphin Church, Elphin, Ont., Nov. 12.

OWENS, MINNIE, 94, member, WMS member, St. Andrew's, Bolsover, Ont.

RICHARDSON, KEN, former elder, Cooke's, Chilliwack, B.C., Sept. 24.

RIDDELL, GRACE, 93, longtime member, Knox Preston, Cambridge, Ont., Nov. 2.

THOMSON, DR. JOHN, 68, ruling elder, St. John and St. Stephen, Saint John, N.B., Sept. 12.

WATERS, MARGARET LUELLA, 88, member, pianist and choir leader 35 years, WMS life member, St. Andrew's, Gordonville, Ont.

WILSON, EDNA, longtime Presbyterian Women's group member, longtime faithful member, St. John's, Port Perry, Ont., Oct. 6.

WRIGHT, LILA FLORENCE, 94, faithful WMS and Ladies Aid Society member, lifetime member, Alberton Church, Alberton, Ont., Oct. 23.

## ORDINATIONS

Brown, Rev. Charlotte, Knox, Fingal, Ont., Oct. 20.

## MINISTRY OPPORTUNITIES and INTERIM MODERATORS

**Synod of the Atlantic Provinces**

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Central Parish pastoral charge, P.E.I. (Burnside, Clyde River; Canoe Cove; Churchill; Nine Mile Creek). Rev. Mark Buell, Hunter River, P.E.I. C0A 1N0.

Elmsdale, N.S., Elmsdale pastoral charge (two United Church and two Presbyterian congregations). Rev. Judith Adam-Murphy, 1537 Brunswick St., Halifax, N.S. B2J 2G1.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

## Synod of Quebec and Eastern Ontario

Cornwall, Ont., St. John's (second minister). Rev. Ian MacMillan, PO Box 524, Lancaster, Ont. K0C 1N0.

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.

Ottawa, St. Paul's (minister for youth and families). Rev. Desmond McConaghy, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pincourt, Que., Ile Perrot. Rev. Scott McAndless, 677 Victoria Dr., Baie d'Urfe, Que. H9X 2K1.

Prescott, Ont., St. Andrew's; Spencerville, St. Andrew's. Rev. Allan M. Duncan, Box 257, Maitland, Ont. K0E 1P0.

Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.

Verdun, Que., First. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.



## Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church (half-time). Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. Mary Bowes, 43 2nd Line, RR 1, Bailieboro, Ont. K0L 1B0.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont., K0K 1S0.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Guthrie, Guthrie Church; Oro Station, St. Andrew's. Rev. George B. Cunningham, Box 672, Orillia, Ont. L3V 6K5.

Harriston, Knox-Calvin (interim minister). Rev. William Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.

Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.

Malton, St. Mark's. Rev. J.B. Kay, 59 Wellington St. W, Brampton, Ont. L6Y 1K8.

North York (Toronto), Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Ospringle, Knox; Erin, Burns. Rev. Glen Soderholm, Box 235, Campbellville, Ont. L0P 1B0.

Port Carling, Knox; Torrance, Zion. Rev. James A. Thomson, 47 Wilshier Blvd., Bracebridge, Ont. P1L 1L2.

Scarborough, Clairlea Park. Rev. Gerald Bylaard, 3817 Lawrence Ave. E, Scarborough, Ont. M1G 1R2.

Scarborough, Grace, West Hill. Rev. James Czegledi, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Toronto, Chinese. Rev. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Trenton, St. Andrew's. Rev. James W. Hutchison, 520 Bridge St. E, Belleville, Ont. K8N 1R6.

Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

## Synod of Southwestern Ontario

Appin, Appin Church; Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.

Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.

Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.

Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

Dresden, St. Andrew's; Rutherford (effective July 1/97). Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.

Hamilton, MacNab Street. Rev. Robert Geddes, 120 Clarendon Ave., Hamilton, Ont. L9A 3A5.

Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.

Monkton, Knox; Cranbrook, Knox. Rev. Rob Congram, Box 129, Shakespeare, Ont. N0B 2P0.

Niagara Falls, Korean. Rev. Bill Vanderstett, 3121 St. Paul Ave., Niagara Falls, Ont. L2J 2L8.

Paisley, Westminster; Glamis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont., N0H 2N0.

Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merriton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

Stoney Creek, Cheyne. Rev. Willem Joubert, 7 King St. W, Stoney Creek, Ont., L8G 1G7.

Stathroy, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forrest, Ont. N0N 1J0.

Welland, Knox. Rev. Lorna J. Thompson, RR 3, Fenwick, Ont. L0S 1C0.

Welland, St. Andrew's. Rev. T. Thejsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.

Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

## Synod of Manitoba and Northwestern Ontario

Flin Flon, Man., St. Andrew's. Rev. Charles McNeil, Box 433, Dauphin, Man. R7N 2V3.

Virden, Man., St. Andrew's; Lenore. Rev. Dale Woods, 339 12th St., Brandon, Man. R7A 4M3.

Winnipeg, Man., First. Chair of Search Committee, First Presbyterian Church, 61 Picardy Place, Winnipeg, Man. R3G 0X6.

## Synod of Saskatchewan

Indian Head, St. Andrew's; Qu'Appelle, St. Andrew's; Grenfell, Trinity. Rev. Catherine Dorcas, Box 665, Whitewood, Sask. S0G 5C0.

Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

## Synod of Alberta and The Northwest

Calgary, Chalmers. Rev. Kirk Summers, 290 Edgepark Blvd. NW, Calgary, Alta. T3A 4H4.

Calgary, St. Andrew's (associate minister).

The Search Committee, St. Andrew's Church, 703 Heritage Dr. SW, Calgary, Alta. T2V 2W4.

Eckville, St. Paul's. Rev. R.D. Tiessen, Box 1027, Rocky Mountain House, Alta. T0M 1T0.

Edmonton, Millwoods. Rev. Robert McNeill, 5215-109 St., Edmonton, Alta. T6H 3A3.

Faro, Yukon, Church of the Apostles (shared ministry), half-time clergy position. Mrs. Deshan Kortello, Box 583, Faro, Yukon, Y0B 1K0.

## Synod of British Columbia

Chilliwack, Cooke's. Rev. J. H. (Hans) Kouwenberg, 2597 Bourquin Cres., E., Abbotsford, B.C. V2S 1Y6.

Kamloops, St. Andrew's. Rev. Douglas Swanson, 1971 3rd Ave. SE, Salmon Arm, B.C. V1E 1V2.

Kelowna, St. David's (co-minister). Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Kitimat, Kitimat Church (Canada Ministries appointment). Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.

Summerland, Lakeside (half-time). Rev. Bill Perry, 387 Martin St., Penticton, B.C. V2A 5K6.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

## LIFE AND MISSION AGENCY

### International Ministries

Two volunteer positions:

**English as a Second Language Teacher, China**, Amity Teachers Program (2 years).

**English and Bible Teacher, Hsinchu, Taiwan**, Presbyterian Bible College (1 or 2 years).

Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

### Canada Ministries

**New church development** — Reaching out with a second staffperson from Calvin Church, Abbotsford, B.C., in a relocation and building program with an emphasis on discipleship, program development, outreach and support of youth ministry. Contact: Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

### YOUTH IN MISSION

**Cuba** — two volunteers to attend CANACOM work camp (spring '97).

**Canada** — summer opportunities of varying durations in British Columbia, Ontario and Manitoba.

For information, contact: Education for Discipleship, 50 Wynford Dr., North York, Ont. M3C 1J7.

# CHILD'S

# PLAY

Written and illustrated by  
Kathy Cawsey,  
Marty Bregman,  
Dorothy Henderson,  
Waterloo, Ontario.

## TO BETHLEHEM AND BACK AGAIN

Sarah and Matthew had a great time at Christmas. They visited Grandma and Grandpa. They ate turkey and gravy. They played with their cousins. But, one day in January, they could not think of anything to do.

"Why don't you make a calendar of the Christian Year?" Dad suggested. "The Christian Year begins near Bethlehem. We'll put a clip-on clothespin there. Every week, we'll move the clothespin forward. It will take 52 weeks for us to move through the Christian Year. When you are this much taller," Dad said, holding his hand over their heads, "you can say you have been to Bethlehem and back again."

*Make a Christian Year calendar for yourself.*

*Your chart might look like this:*



*Here is some information to help you make your chart.*

The Christian Calendar		
SEASON	LENGTH	COLOUR
Advent	4 weeks preceding Christmas	Purple (or Blue)
Christmas	Dec. 25-Jan. 6 (13 days) Christmas Day to Epiphany	White & Gold
Season After Epiphany (or ordinary time)	Jan. 7-Shrove Tuesday (length varies)	Green*
Lent	40 days and 6 Sundays preceding Easter	Purple
Easter	The Great 50 days beginning with Easter Sunday and ending with Pentecost	White & Gold (Red on Pentecost)
Season After Easter (or ordinary time)	Sunday after Pentecost (Trinity Sunday) to Sunday preceding Advent (Reign of Christ Sunday) — length varies	Green*

\* designates that the season colour is green except for the first and last Sundays, which are special days, and their colour is white. Churches who do not celebrate Transfiguration as the Last Sunday After Epiphany have green also.



# God Calling: Will Someone Answer?

Gwyneth Whilsmith

Read: 1 Samuel 3:1-10; John 1:43-51

**W**ho can blame Samuel for not recognizing God's voice calling him in the middle of the night? After all, he was only a boy with no experience in hearing God speak. Besides, the very thought of such a thing was a bit too scary in the dimness of the dark temple where he slept. Twice, he ran to his master, Eli, believing it was he who called.

The first time, Eli roused himself enough to assure the boy he was only dreaming, then rolled over and went back to sleep. However, the second time the boy shook him awake, a light began to dawn. Eli realized it must be the Lord calling. Samuel walked slowly back to bed, plucking up his courage to answer the third call: "Speak, Lord, for your servant is listening."

The Lord did, indeed, speak to Samuel, telling him he would be God's spokesperson for all of Israel. The boy matured into a man and, according to Scripture, the Lord remained with him and "let none of his words fall to the ground" (1 Samuel 3:19). When Samuel spoke for God, the people listened.

I have to admit I get very uncomfortable when people tell me they speak for God. They usually begin the conversation with "God told me ..." Who in her right mind is going to argue against the words of the Almighty? These folk put us on the spot and back us into a corner with their "God told me" words. Somehow, I can't believe they speak for God.

Yet, with all my heart, I believe God does speak to us. The question is, how does God speak? How does God call? There are a few saints to whom God may speak directly. For most of us, however, God communicates more obliquely.

I remember praying earnestly for God to bless a plan I was devising. I rather smugly made a decision, believing the

Lord had directed me. After a few weeks, however, I realized it had not been a good decision — another course would have been wiser. What was I to make of that?

A goat farmer friend cried on my shoulder because several baby kids were born and died without attention while she and her husband were away on a day's trip. "Why did you leave," I asked, "when you knew those mother goats were so close to giving birth?"

"Because," she wailed, "I asked God to take care of them while we were gone!"

I came to see (and this probably *was* God speaking to me!) that the things we often pray about so earnestly are based on our own strong beliefs and hopes. We want so much for something, we talk ourselves into believing God gives his approval. But the Lord has given us intelligence, a conscience and common sense which he expects us to use in living out our lives.

And, yet, I know God does speak to me, as he does to you. Often, he speaks through the Bible and other books or from the lips of other people. Most of all, when I listen to what is going on around me, God nudges me in all sorts of ways in the events of every day. When I'm completely open, he can come into my thoughts in a whisper so gentle I don't even recognize

it as God's. Sometimes, weeks later, I look back in amazement and awe: "That was *God* speaking to me!"

Why does God speak to us? Why does God call?

He calls us because God cannot do otherwise. Out of his great love for our wounded humanity, God invites us to a life of healing, joy and forgiveness. God also calls us so we may call others. When Jesus asked the 12 disciples to follow him, he called them to "fish for people" (Mark 1:17) held in bondage, to heal wounds and to bring victory to the defeated.

In John's account of Nathanael's conversion, his friend Philip had already discovered Jesus was the long-promised Messiah. Not able to keep such good news to himself, he wanted Nathanael to find the joy he had discovered. Nathanael, however, was contemptuous of the idea. "Can any good come out of Nazareth?" (John 1:46) he scoffed.

Philip didn't insist, "Nathanael, God told me you *must* come around to my way of thinking." He simply said, "Come and see." Nathanael went, and his life was never the same.

The best argument to win others to Christ is still "Come and see for yourself." Before we can extend God's call, however, we must answer it ourselves. Hanging up on God or ignoring his voice is foolhardy for we risk missing the opportunity of hearing how to live our lives with hope, compassion and joy. And we also forgo the privilege of extending that call to others. **[E]**

Gwyneth Whilsmith is a member of Knox Church, Bayfield, Ont., and author of *A Basket of Stones*.







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# PRESBYTERIAN Record

February 1997

**The Journey Home  
to Rwanda:  
What Future  
Awaits Him?**

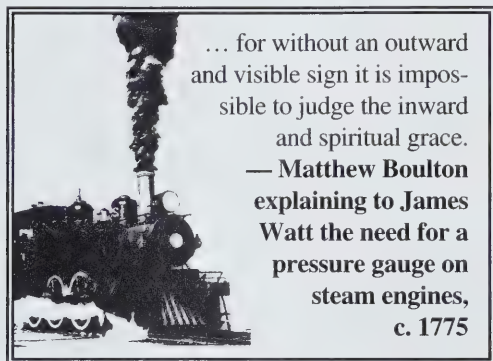




## Moderator Dances La Macarena

You have not lived until you have seen Tamiko Corbett dance La Macarena to an Afro-fusion beat with a party of cheering South Africans. There is a sense in which expressions of joy, and attempts to reflect theologically on joy, have something of the capricious about them. They lack the *gravitas* of theological reflection on suffering, for example, and are not the most obvious aspect of Presbyterian piety through the years (though one of the first questions in the catechism, what is the chief end of humankind, is answered most wonderfully: to love God and enjoy God forever). Yet, it is the very people, our partners, who have suffered so much who are also able to show us the way to celebrate. One has a great feeling of liberation and community — trying to keep up with the dancers, enjoying their enjoyment of our Moderator enjoying their company. The evening also reminded me since of something said by Karl-Josef Kuschel in *A Theology of Laughter*: “There can be no theology of joy without a theology of suffering; but, conversely, there can be no theology of suffering without a theology of joy ... the two are not mutually exclusive, but condition each other.”

— Stewart Gillan writing from Soweto, South Africa



Many a hungry, starving creature, when he sits down on a Sunday morning to get something that might warm him for greater work, has a dry clutter of morality about his lugs.

— Bessie MacLine, in Sir Walter Scott's *Old Morality*

## Speaking Up for the Universe

My father has a way of making his presence felt in any story I tell, even when he isn't a character in it. He was a Presbyterian minister ... My guess is that my interest in this question of whether any good resulted from [the deaths at] the Mann Gulch Fire goes all the way back to a sentence of his which sounds as if it came from the Westminster Catechism, but doesn't. It is enough, though, that it sounds like him: “One of the chief privileges of man is to speak up for the universe.”

— Norman Maclean

## Mainstream Denominations

There is a necessary role in our culture for mainstream denominations if they will claim the centre — ecclesiastically, intellectually and morally. Most people are struggling to find the centre. They want to be rooted in a stable tradition, but they need support in coping with modernity. They are neither fundamentalists nor liberals. They are somewhere in the middle. And that is where the mainstream church should be.

— Jack Rogers

I never knew what politics was until I stood for Moderator.  
— William Jennings Bryan, three-time candidate for president of the United States

## Homogeneity

I utterly detest the homogeneity principle, an unfaithful assertion which observes that churches will typically appeal to the same kind of people if they expect to grow and prosper. I do not doubt that it works, but so do orgies. The principle does not faithfully reflect the nature of the church as revealed to us at Pentecost where the diversity of people from all over the known world came together and suddenly by the power of the Spirit began to understand one another and to be understood.

—Tex Sample in *Hard Living People and Mainstream Christians*

Here is the test to find whether your mission on earth is finished: If you're alive, it isn't.

— Richard Bach

## Fruition or Friction

A minister tells how, one autumn in his church newsletter, he expressed the hope that for every organization it would be a successful winter session, that all their plans would duly come to fruition. But the printer's proof, when it arrived, expressed the hope that all their plans would duly come to friction.

— James A. Simpson

A woman who had to help in the church nursery at the last minute suggested a change in the class curriculum. “Instead of ‘Jesus loves you,’” she said, “it needs to say ‘Jesus loves you and your mother will be right back.’”

— Marj Carpenter in *The Presbyterian Outlook*







## Appointments

I am not critical of the new appointees to Canada Ministries and to Ministry and Church Vocations, but I do question making appointments without term when they follow on the heels of four term-appointments in Education for Discipleship and Justice Ministries. All six appointments fall within the Life and Mission Agency.

I understood term-appointments were made to allow for possible changes resulting from the think-tank. If so, should not the same rationale apply to the two recent appointments?

Some suggest the reason for appointments without term is that we will always have Canada ministries and church vocations. This implies we may not always have Christian education, stewardship education and justice ministries. Are we prepared to say that? Would it not be as likely that Canada Ministries be reconfigured in the future as Education for Discipleship?

Historically, term-appointments were made when the financial sky seemed to be falling in on us. Whether justified or not, that concern seems to have lessened. Two years ago, people wondered what radical new plan the think-tank might propose. Anxiety about that has also diminished.

As with many of our actions, I do not believe these latest moves were taken with malice or to cause harm. But that does not lessen their injustice or perceived injustice. Those appointed to positions for a term will find it difficult not to feel that both they and their work have been devalued by the actions of the church.

## Moderators

In 1992, the February *Record* began to include brief introductions to and comments by the nominees for Moderator. Some claimed this turned the election of the Moderator into a political campaign. We sought to accomplish the opposite.

We often felt that well-qualified nominees suffered at the hands of the present process by not being well-known throughout the church. By including something about all the candidates, we hoped to bring lesser-known nominees to the attention of the church. We worked on the assumption that the Holy Spirit acts at least as well through information as through an absence of information.

The nominees this year (excluding myself about whom I am not competent to comment) are all exceedingly gifted. I am privileged to know most of them. I admire all of them. I hope our readers and presbyters will find this introduction to the nominees helpful, especially for those with whom you may have little or no familiarity.

## The Record

At the end of 1996, the *Presbyterian Record* concluded 120 years of continuous publishing. Our goal for the anniversary year was to increase our circulation. We offered special incentives for congregations joining one of our group plans. Unhappily, we did not reach our goal. In fact, in terms of circulation, it was one of the worst years since I became editor. During the year, we lost almost 2,000 subscribers, mostly a result of large congregations discontinuing the Every Home Plan.

Many reasons could be offered for the continuing decline in circulation. However, I believe a major contributor to our problems is the me-ism and bottom-line mentality that convinces us that, if everything is OK in our congregation, all is right with the world.

The *Record* remains one of the few vehicles where all Presbyterians may gather once a month to learn, share concerns and renew our vision. I hope you will urge your congregation to stay a member or to join the Every Home Plan which, in turn, allows us to send the magazine to all parts of our church at a reasonable price.

*John Congram*

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## FROM THE MODERATOR

Tamiko  
Corbett



# Roots for the Rootless

The World Council of Churches has designated 1997 as the Ecumenical Year in Solidarity With Uprooted People. It calls churches "to discover again their identity, integrity and vocation to be a church for the stranger." The Inter-Church Committee for Refugees of the Canadian Council of Churches has prepared a statement which challenges Christians, other concerned Canadians and our governments to welcome uprooted and displaced people into our communities.

This is a significant challenge at a time when Canadians are concerned about their own insecurities regarding jobs, health care and pensions. Many are too self-absorbed to be generous to the newcomers, the strangers.

## The gospel challenges Christians to welcome uprooted and displaced people

This sad fact was confirmed for me in a newspaper article. It reported sociologist Reginald Bibby's recent study which graphically reveals a marked increase in the number of Canadians who think "ministers should stick to religion and not concern themselves with social, economic and political issues." The national average of the percentage of people who agreed with this statement rose from 37 per cent in 1975 to 47 per cent in 1995. The more disturbing finding for us is that the increase was most marked among Presbyterians: 36

per cent agreeing in 1975 to 57 per cent in 1995.

I cannot help but reflect on the parallel reaction among the people of Nazareth who rejected Jesus (Luke 4:16-30) when he quoted the words of the prophet Isaiah saying he had been anointed "to bring good news to the poor." His life and mission embraced social, economic and political issues.

Departing somewhat from the results of Bibby's survey, I have been heartened by the response of many congregations to the "A Friend in Need" national campaign on behalf of St. Paul's Church, Glace Bay, Nova Scotia. It is instructive to note that many among those who have opened their hearts and wallets are people and congregations with lower incomes and resources. I have heard some say, "We would be in a similar situation if it were not for the grace of God."

I pray that this spirit of generosity will prevail in our attitude to refugees and new immigrants. In his parable of the Last Days, Jesus said: "... I was a stranger and you welcomed me ..." May we be granted grace to see our Lord in the face of the children, women and men uprooted by war, natural disasters, and other social and economic factors.

*Tam Corbett*



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Young returning refugee at Mukungwa Camp, Rwanda.  
Photo by Rick Fee.

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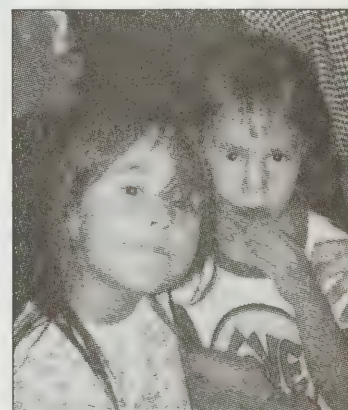
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## Repentance

Enclosed, please find my cheque for \$15 covering the one-year subscription renewal fee. My original intention was to cancel the magazine because we have left our Presbyterian congregation. However, the December *Record* arrived today, and I had to open the envelope and change my plan to cancel. The December issue is one of the best I have ever seen in my 40 years as a Presbyterian. Keep it up.

Cliff Ollerenshaw,  
Marmora, Ont.

## How Come?

I have been a member of Queen Street East Presbyterian Church in Toronto for almost five years. I receive the *Presbyterian Record* every month and enjoy it. My question is, How come, in the past number of years since I have been there, the *Record* has never mentioned our church and all the good we do?

Jocelyn Persaud,  
Toronto

**Editor's note:** To Jocelyn and all other readers who have the same question. Because of a tight budget and few staff, the *Record* is unable to cover most congregational events. We rely on the local congregation to send us reports and

photos. When that happens, we print as many as possible.

## Legalizing Drugs

Congratulations on your article "What's the Fuss About Legalizing Drugs?" in the November *Record*.

Substance abuse is an old but growing problem. Harm reduction sounds innocent enough, but it is a "wolf in sheep's clothing." To make it work, we must legalize drugs. That means heroin, cocaine, pot and designer drugs will all be freely available to our children and grandchildren. Is that what Christians want?

Our denomination has taken a stand on other social issues. It is time we take a firm stand in opposition to legalizing drugs.

E. Lloyd Clifton,  
Kerwood, Ont.

## Signs

For years, one of my main peeves has been that churches of all denominations do not seem to use common sense when they prepare the signs outside their

churches. Sometimes, they do not give the times for their services. Seldom do they provide information about how to contact anyone for further information.

I suggest our congregations take a close look at their signs. Check to see how clear they are. And, please, if you change the time of service, even for one Sunday, tack a notice over the old time! Our family has often been misled on holidays by signs giving the time for the nine non-holiday months but failing to note the service is an hour earlier in the summer. Thus, we have arrived as everyone was leaving the church.

Ed Smith,  
Lindsay, Ont.

## Downsizing

Going through my papers recently, I came upon a letter about less frequent General Assemblies which you printed in October 1989. It is a theme upon which I expound ad nauseam, according to my "friends."

Everything else seems to be getting downsized these days. Should the frequency of General Assemblies not also

## Pontius' Puddle

### IT'S BEEN TOO LONG SINCE YOU LAST ATTENDED CHURCH WHEN:

THEY'VE UNDERGONE A BUILDING PROGRAM, AND YOU AREN'T ABLE TO FIND THE SANCTUARY.

THE GREETERS FORCE YOU TO SIGN THE GUEST REGISTER.

THAT BRATTY KID WHO USED TO BUG YOU IS NOW HEAD USHER.

YOU HEAD FOR YOUR FAVOURITE PEW, BUT CAN'T REMEMBER WHERE IT'S LOCATED.



YOU HAVE TO FAKE THE LORD'S PRAYER.

YOU'RE SHOCKED TO LEARN THAT KING JAMES IS NO LONGER THE ONLY BIBLE TRANSLATION.

YOU HEAR THE SAME SERMON AS LAST TIME, AND THE PASTOR PREACHES ON A SEVEN-YEAR CYCLE.

THE LAST TIME YOU PUT A QUARTER IN THE OFFERING PLATE, IT REALLY WAS A TENTH OF YOUR INCOME.

YOU TAKE THE SAME CHAIR IN SUNDAY SCHOOL, AND YOUR KNEES HIT YOUR CHIN.

THAT GUY WHO SHOWS UP JUST FOR EASTER SHOOTS YOU A SANCTIMONIOUS LOOK.

be subjected to downsizing — to one every two years?

R. Alan Smart,  
Guelph, Ont.

### Editor's Note on the Homosexual Debate

Since the last General Assembly, the *Record* has shared a variety of opinions from our readers regarding the decision of Assembly not to allow the ordination of a practising homosexual. With this issue of the magazine, we plan to give the subject a period of rest, with the full realization that this does not mean the permanent end of the debate.

We received many more letters than we could print. Let me provide a brief summary.

Unfortunately, we received letters which, by almost any definition, would be considered homophobic. We do not and will not print these.

Some of our writers, like Patricia Balderston of Komoka, Ontario, pointed out that, even today, homosexuals are physically and verbally abused for no other reason than their orientation. We hope all Christians would decry such attitudes and actions of hatred and bigotry.

Many letters, while expressing love and concern for those of gay orientation, still expressed thanks and support for Assembly's decision. Typical was the letter from the session of Knox Church in Listowel, Ontario: "We have a concern and love for all and believe the church must minister to all. We do not believe the church can condone behaviour and practices which are contrary to Scripture and God's order of creation."

Some writers seemed to be confused as to what the position of The Presbyterian Church in Canada (PCC) really is. Many letters referred to the "sin of homosexuality." I am not aware the PCC has ever declared sexual orientation a sin, only the practice of homosexuality.

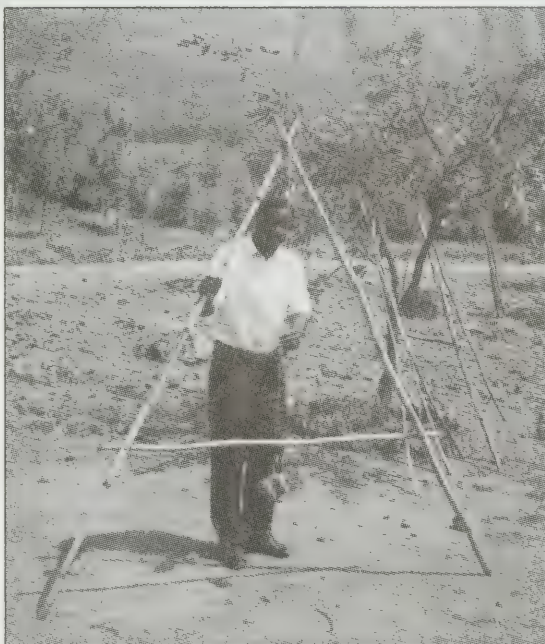
On the other hand, a number of writers contend that the distinction our church has made between orientation and practice is both false and unhealthy. Dean de Jong from Sarnia, Ontario, spoke for several writers: "I cannot be-

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday."**

*Isaiah 58:10 (NRSV)*



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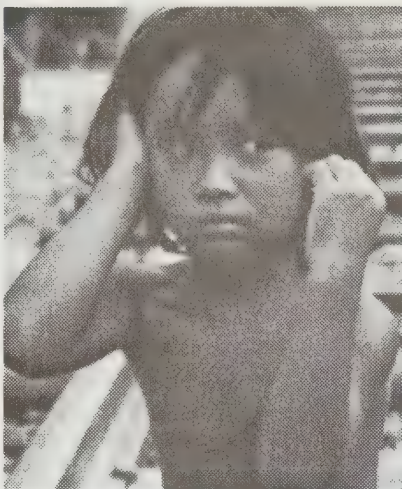
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1784925

## LETTERS

lieve a compassionate God would instil a biological imperative into humans and then make it a sin."

Some of our writers were concerned about the question of discipline. George Little of Parksville, British Columbia, wrote: "It is my understanding of the law and custom of our church that decisions of a court of the church may not be the subject of public criticism by members of that court." And William Manson from Montreal worries that outside of refraining "from actually ordaining the person concerned," the Presbytery of Montreal has done little except "form a committee mandated to study what to do about the Assembly's action and to foster dialogue on the subject across the country." He wonders if church discipline is fast becoming obsolete and will result in anarchy and division "just around the corner."

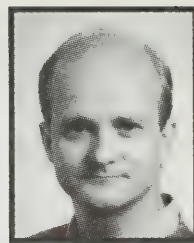
Two recent books summarize the best of both positions in this debate. The first, written by Thomas E. Schmidt and entitled *Straight and Narrow?*, does an excellent job articulating the majority view in our church and provides wise counsel as to how our disapproval of homosexual practice should be expressed:

"We must express our disapproval of homosexual practice in the context of our own sexual fallenness. Unless we acknowledge that we are all in need of God's grace and healing in our sexuality, we will continue to prevent homosexuals and others from listening to us because they will hear only our fear and revulsion, not our love and similar need."

The second, by Marilyn Bennett Alexander and James Preston entitled *We Were Baptized Too*, expresses the minority viewpoint:

"If the church really believes that baptism is God's claiming of each person and is an instrument of equality, then the church must carefully review its active role in silencing and estrangement of gay/lesbian Christians.... Baptism reframes the dilemma for the church: The questions can no longer be about homosexuality but about the church's failure to live out the gospel." **R**





# Who's in Charge Here?

**Fourth Sunday After Epiphany —  
February 2**

*Deuteronomy 18:15-20; Psalm 111;  
1 Corinthians 8:1-13; Mark 1:21-28*

I wonder if we grasp the kind of trouble Jesus can cause? When he showed up in church at Capernaum, the people began to compare. “He taught them as one having authority, and not as the scribes” (Mark 1:22).

Poor scribes! Though lettered leaders of God’s people and duly appointed, mediocrity was only their first problem. The other was in their midst. “Just then, there was in *their* synagogue a man with an unclean spirit ...” (verse 23).

Let’s leave aside the mental scenes from *The Exorcist* and think about the story. Have you noticed the details? Strange, isn’t it, that there should be someone so unclean, disturbed, evil in the house of worship. It was in “their synagogue” that all this happened.

Was the afflicted man someone who just happened in or was he a longstanding member? Had he been this way long? Or had the people decided not to notice? Perhaps we search too far away for evidence of evil. When Jesus comes to church, the “unclean” may stand up and be compelled to speak.

Of course, when you listen to the poor unfortunate, you have some clue of what “unclean spirit” really means. Forget about B-grade movie possession and listen to what the man says. “What have you to do with us, Jesus of Nazareth? Have you come to destroy us?” (verse 24). The questions are no accident. They are both about survival. At the heart of an “unclean spirit” is fear — fear that Jesus’ presence will mean the end of something.

Perhaps we strain for too exotic a definition of the demonic in our day. It may

be something as obvious as an obsession with our own survival. And with it a wish that Jesus would simply go away and let us keep things as they are. When that spirit takes possession — whether in people or in their institutions — the story is no longer theoretical.

Still, there is gospel even for the one with the unclean spirit. You have to enjoy the moment here. “I know who you are, the Holy One of God” (verse 24). The first person to recognize Jesus in the Gospel of Mark is disturbed at best. It will be chapters before the rest figure out the same truth about Jesus. It is also the invitation Jesus needs to deal with the unclean spirit. He silences it and sends it away — though not without a struggle (verse 26).

And the people watching? They had their own struggle over the question of “authority.” Where did Jesus’ authority come from? They were used to Roman authority, an authority of power. They knew all about the authority of tradition as passed on by the scribes. By what authority did Jesus teach and by what authority could he make even unclean spirits flee?

Long before Jesus, Deuteronomy saw that authority did not reside with the glib or merely persuasive. Many prophets appeared to have authority; but, when it came to a true word from God, they had none. The hope was for a new prophet like Moses who would speak nothing less than God’s own word for the people. But how to tell the true prophet from another con in clericals? Moses said you have to wait and see (Deuteronomy 18:22). Then, you will know who has a good line and who has real authority.

Wait and see. We have to do that with Jesus, too. The full measure of who Jesus is and what his authority means are not revealed simply in a miracle in Capernaum. All authority is challenged and tested, too, even when it belongs to Jesus. This story, set among scribes in

the synagogue and on the sabbath, is only the beginning. Finally, this question of authority will be settled not here in Capernaum but outside Jerusalem on a cross.

And for us? The question of authority is raised in a thousand ways for us in the church. We are al-

ways tempted to settle for a cheap authority of power, information or one based on tradition like the scribes. Paul suggests a deeper authority in dealing with the making and breaking of church policy.

The problem in Corinth appeared simple: should Christians eat meat produced in pagan temples? Perhaps, some knowledgeable authority like Paul should simply *tell* people it’s OK, the pagan gods aren’t real. But this is not a good enough authority for the church. “Knowledge puffs up, but love builds up” (1 Corinthians 8:1).

Have we caught the difference? Knowledge is about information; love is about people — their needs, their history and, most of all, their growth in Christ. That’s the authority of the church — seeking to build people rather than power (verses 11-13). It’s a peculiar authority, to be sure, but one which comes from Christ.

And still today, whenever people see it, they are amazed. **R**

**When Jesus comes to church, the “unclean” may be compelled to speak**

Michael Farris is webmaster of PCCWeb <http://www.presbycan.ca>.



# Where Is “Away,” Anyway?

**W**e were cleaning up after supper the other day. “This plate looks clean,” I commented to Joan.

“It should,” she replied with some asperity. “That’s the one you gave to the dog to lick.” Hastily, I put it into the dishwasher.

But it occurs to me — where do dog germs go? And the food that rinses off other plates? And the coffee grounds and the tea leaves and all the rest of the household waste?

Oh, technically, I know what happens. Some goes into our compost bin to be recycled for the garden. Some goes to the septic tank. (If we lived in a city, it would go down a sewer, somewhere, to be processed.) Some goes into the garbage to be hauled away to a landfill site somewhere.

And, thus, it gets taken away. Out of sight, out of mind.

But I’m haunted by a question the late Gordon Hunsberger, a Mennonite author, asked a few years ago in his book *The Way I See It*: “What do you do when there is no more ‘away’ to take it to?”

Metropolitan areas have already reached that state. Their landfill sites are filling up fast. I’m told every metropolitan household produces about a ton of garbage every year. For the bigger cities, there is no more “away.” The pressure is on to reduce the amount of garbage each person produces.

Even in remote wilderness, there is no more “away.” When a pulp mill discharges toxins into a river, they accumulate in the

fish — which harms the health of the native people, which increases taxes for you and me. The ash from a volcano in the Philippines doesn’t merely blow away. It affects weather all around the world. Every tree cut down anywhere in the world reduces, by an indefinable fraction, the earth’s ability to regenerate the oxygen we need to breathe.

What’s this got to do with faith? Simple — life and faith never exist in isolation. One always influences the other.

For generations, we’ve assumed unwanted things can simply be taken “away.” We translate that assumption into our theological language. Not surprisingly, the traditional language of Christian religion talks of “washing our sins away” — whether that happens in the blood of Jesus for evangelicals or in the water of baptism for more liberal churches. But where do those washed-away sins go?

Some day, the awareness that there is no more “away” will penetrate our theology as it has begun to penetrate our worldly lives. When we thought the world was limitless, “away” was a valid concept. But, now, we know differently. Sooner or later, theologians and ordinary church folks will start asking, “What happens to the sins we renounce, the suffering we want to shuck off, the garbage in our lives we want to get rid of?” Where does it go when there is no “away”?

I suspect we’re going to have to learn to recycle sins, just as we recycle pop

cans. We’re going to have to find some saving virtue in them, something that can be redeemed and made useful. We’ll have to find ways to transform anger and malice, aggression and hostility into something socially useful. And that’s possible, because at the root of every sin is a virtue.

**Sometimes,  
sin must be  
transformed  
and redeemed,  
not eradicated**

The other side of pride is not abject humility but healthy self-esteem. Gluttony is simply our normal need for food and drink taken to an extreme.

I’m not particularly enamoured with our materialistic consumer society. I have to be either

very bored or desperate before I visit any shopping centre, for anything. But I have to admit that, without some covetousness, our entire economy would grind to a halt. Without gluttony, restaurants everywhere would go broke. And I don’t particularly want to revert to a sod hut in the woods, eating grubs and berries. I rather like my present standard of living. Yet, the technology that makes it tick derives from sloth — we get machines to do what muscles once did.

Even pride is not all bad. Until American Negroes could say “Black is beautiful” proudly, they could not liberate themselves from generations of slavery and repression.

So it’s not always a matter of eradicating sin, of getting rid of it. Sometimes, it’s a matter of finding the kernel of good at its core, and redeeming it.

If juice boxes can be turned into park benches, and newspapers into insulation, surely we can eventually do something worthwhile with undesirable human emotions, too. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





# The Eleventh Commandment

Theodore Olson

**Y**ou know which one I mean. It's the commandment that's scrupulously observed by people who aren't at all sure about the "contemporary relevance" of some of the old Ten. The old ones have to be "contextualized," picked over for their "genderedness" and, otherwise, made to wait on our convenience. But not the 11th commandment. As sternly as any Moses or Elijah, its devotees summon us to obedience, scarcely concealing their eagerness to punish violators.

All this is curious because the 11th commandment did not arise in Sinai or in ancient Israel or come from the mouth of Jesus or from the Early Church's experience of the Holy Spirit. In fact, the 11th commandment is frequently employed as a standard to judge the "adequacy" of the other ones to meet the needs of modern humans. But biblical challenges to the 11th commandment are thought primitive or, perhaps, "understandable, given the period" or, best of all, something the church can now be summoned to *repent* of in light of the 11th commandment.

What is the 11th commandment? It's the one that keeps many congregations in a lather, hymn-book revisers fully employed, committees busy inventing new and involved names for things, and Assemblies straining to do the Right Thing — once the 11th commandment people point out what that is. All this is evidence of what a priority the 11th commandment has gained and of how well it maintains this ascendancy.

What is the 11th commandment? We all know it; we all want to obey it, fervently. But it's so sacred we seldom actually say it. Somehow, once it is pronounced, it loses a little of its universal, self-evident authority. But I will put it in words, right here on paper. I'm not afraid. Since its pre-eminence over the others is not in doubt, no harm can come from saying it right out, in words. So here it is:

**We all know  
the 11th  
commandment;  
we all want  
to obey it  
fervently.  
But it is  
so sacred  
we seldom  
say it**

"Thou shalt be sensitive."  
Who promotes it? Tax-supported "activists" forever on their way to Copenhagen or Cairo or Beijing to proclaim some new right. People who can spot an oppressive action done by someone *else* at 5,000 paces, but who now describe middle-of-the-road, plain-

vanilla Presbyterianism as "fundamentalism" and characterize it as a rigid, fanatical "backlash," a barrier to progress and to development of exciting new rights. Who is marginalizing whom here?

But I don't want to be shrill in return. I want as many of us as possible to lighten up and, once again, grant God the right to be God in his own way. If we can do that, we'll probably find the fulfillment of that promise in the Shorter Catechism: we'll enjoy God forever — and one another a whole lot more. **R**

Theodore Olson is a retired Presbyterian minister who taught in the religious studies program at York University and is an external fellow at the Centre for International and Security Studies.

## Old codger

is what many would call him. But he's our friend of many years. He's in his late 70s. Once, he was strong and sound but, now, he's wiry and thin as a stick. A brush of whiskers covers his cheeks and masks the shy smile that usually adorns his face. Personal hygiene has lost much of its importance. The faint aroma of old sweat and yesterday's laundry drifts in his wake. But, taken altogether, he's a gentle and charming old friend, living quietly in the housing we helped him find. Thank God for him, and thank God we're here for him.

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## My dear editor:

To paraphrase that archetypal Canadian Red Green, "It is February."

Such startling information is bound to cause any who have read thus far to seek out a soft chair, a cool cloth for the forehead and a copy of the 1953 Acts and Proceedings of General Assembly (a vintage year) in order to recover, or recycle, whatever composure remains to them at this stage in winter's siege. Ah, well, Ash Wednesday and Lent come early this year and that will brighten things up a little.

It may also help to remember that, while we struggle with such mundane matters as galoshes and gripe, hopes burn with a gem-like flame, resumé's are burnished to paean brightness and dreams of glory entertained that would bring a blush to Sheila Copps. 'Tis in February that the list of nominees for Moderator of the next General Assembly is announced!

For years, of course, such knowledge was too wonderful for me — an aging and humble (though not humbly aging) ruling elder. But, now, the veil of the temple has been rent in twain: the laity, at least ruling elders, *are* eligible! Many of my old colleagues at innumerable presbytery snore-fests have begun behaving differently — wearing name tags, for instance, when none was provided.

But, more important, the most eminent member of our happy band of presbyters, The Rev. Dr. J. Paddyngton Bayer, has decided — once more — to submit to the will of the people and offer himself, a living sacrifice, to the demands of greatness.

In my blissful ignorance, I was unaware of the hours of preparation involved long *before* the votes are counted and the burden of bringing wisdom from assorted pulpits, and humour over ham and scalloped potatoes in a variety

of "fellowship halls," has even begun.

In company with my colleagues at presbytery, I had noticed J.P.'s zeal for the court had zoomed. His attendance record since 1988 (when last he sought to serve the church "in its executive position") was largely a combination of many "regrets" *in absentia* and pointed requests when present. But I was further enlightened by his secretary, Miss (she bridles at "Ms.") Winnifred Whatknotte, who has been given a commission to presbytery as an "Equalizing Elder." I need not go into the precise meaning of that term, save to say that, in Winnifred's case, it is a misnomer. She is, indeed, an elder; but she "equalizes" at least a half-dozen clergy and even more of us. However, I seem to have become a confidant — largely, I think, from giving her first crack at the Timbits at break time.

She is devoted to J.P. and to St. George-North Park, in that order. Now, on top of her administrative duties, which include everything that actually gets done (including turning J.P.'s computer on in the morning and off at night — all the bytes still virginal), she has been managing what amounts to something like an American presidential primary campaign.

J.P. has been "networking" with old clerical buddies in other presbyteries, seeking their guidance in the spiritual struggle between his innate humility and the crying need of the church for leadership. While basking in the glow of being taken into the great man's confidence, they are

asked in passing if their own presbytery has been given "a clear leading" in making its nominations and whom that might be, if any, and ... (two presbyteries must nominate and that *is* a nuisance).

Winnifred makes the list and guards the door. She it is who sorts through and selects the collection of "photo-ops" (People and Places to you, dear Editor)

to grace your pages in steady stream, all featuring a beaming J.P. The one dedicating the new pulpit at the college chapel was nice. Dr. Bayer got the idea of having it made from four different kinds of wood, symbolizing the four gospels and their failure to harmonize, from an American theologian named Peter De Vries. (He thought few would know that, and those who did would admire his scholarship.)

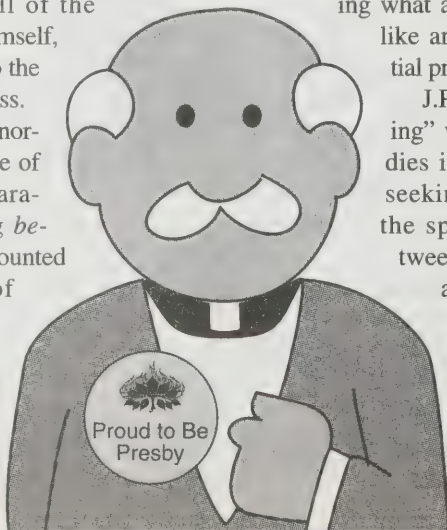
Together, J.P. and Winnifred are working on the 100-word autobio-

graphy for voters, what you might ask of J.P. in the interrogation and line-up in the *Record*, and a suitably stunning cover photograph for the July/August *Record*. It is all exhausting — a little like trying to catch a moonbeam in a jar.

And it all might go for naught. J.P. is canny and will not enter the fray if he feels the competition-he's-not-supposed-to-know-about is too strong. He and Winnifred have also been working on a gracious withdrawal spiel focusing on the pressures of and his devotion to parish ministry. And on top of everything else, his lace is yellowing.

Yours in sympathy for the ecclesiastically ambitious,

*Peter Plymley II*



# John Calvin Is Alive and Well and Living in London

**P**icture, if you will, a church in London, Ontario. Elmwood Avenue Presbyterian Church. It is a Sunday in late October. From the outside, everything appears normal. But inside the church, life is far from normal. Martin Luther is challenging his accusers. John Knox is confronting Mary Queen of Scots. John Calvin is being browbeaten into travelling to Geneva. And there are more surprises in store as you enter ... "The Reformation Zone."

Actually, it was "The Reformation Event" — a modest idea that grew into a memorable experience, bringing history to life for the congregation and friends of Elmwood Avenue Church.

Calvin, Knox and Luther were part of a drama, adapted by team co-ordinator Charlene Hesse, which began the event. The play carefully guided the audience through an overview of the Reformation.

Next, guests were invited to visit numerous learning centres located throughout the church where they could discover the impact of Calvin on religious and political reform, or attempt to translate a passage from a Lutheran Bible. A computer with a CD-Rom Bible was placed across from a tray of lead type, inviting partic-

ipants to weigh the parallels between our current, chaotic times and the times during which The Presbyterian Church in Canada was born. Other centres introduced the guests to Knox and Luther, or explored the living conditions of the day. An enormous, artfully crafted time-line

## A congregation brings the Reformation to life

presented a clear perspective of the Reformation/Renaissance era and those who left their marks upon it.

Period games such as Bilbo Catcher and Crack the Whip lightened the

learning experience and allowed the children an opportunity to humble the adults.

Then came the Renaissance feast. The walls of Fleck Hall were decorated with tapestries and shields as guests dined on chicken, sausage, potatoes and more. Madrigals and recorder music, performed by talented musicians, enriched the atmosphere. A less welcome addition

to the atmosphere was provided by Calvin's consistory, who stormed the festivities to arrest a few unlucky revellers. The revellers gained their release, however, by answering questions about the Reformation.

The evening came to a quiet, reflective close with an outline of Calvin's Strasbourg Liturgy, using translations of his prayers.

The hard work and dedication of many volunteers had turned a fantasy into reality at Elmwood Avenue Presbyterian Church.

Based on a report by Michael Harrison, co-ordinator of lay ministries at Elmwood Avenue Church, London, Ont.

Those interested in staging a similar event are invited to contact Elmwood Avenue Presbyterian Church, 111 Elmwood Avenue East, London, Ontario N6C 1J4.



The Reformation was brought to life when Elmwood Avenue Church, London, Ont., was turned into a 16th-century time capsule.



# Just Do It

by Richard W. Fee

**In November 1996, Richard Fee of Presbyterian World Service and Development accompanied Al Kehler of the Canadian Foodgrains Bank to the Great Lakes Region of Central Africa to ascertain future food needs of refugees and uprooted people. They witnessed the migration of over half a million refugees returning to Rwanda from Zaire**

I stood in the middle of a two-lane road between Kigali and Gisenyi in Rwanda as a great wave of humanity passed around and over me. The flow of humanity would part only inches ahead of me and, then, immediately close in behind me. Sometimes, I would duck or crouch to allow those carrying their possessions on their heads, which protruded two or three feet on either side, to flow over me. I felt totally submerged in this river of humanity.

When we began our 180-kilometre journey from Kigali to Gisenyi along the winding road which snakes its way along mountainsides and valleys, all seemed picturesque and peaceful. Designer volcanoes loomed in the distance, providing a backdrop to lush valleys of thick foliage. The cultivation of every hill and valley witnessed to the overpopulation of Rwanda, a country of eight million and smaller than Vancouver Island. The rains which had begun promised a good harvest — in several months.

When we first left Kigali, we encountered a few gentle wavelets of humanity. After 130 kilometres, it had swelled to a crashing breaker. People blocked both

sides of the road and inundated the entire artery. Along the mountain roads, humanity rolled forward — shoulder to shoulder and head to head — overwhelming vehicular traffic and confounding aid organizations.

Al Kehler had worked in Ethiopia during the famine of the mid-1980s. I spent

17 years living in West Africa and traveling extensively throughout the continent. Neither of us had ever seen anything like this migration. We felt awe more than disbelief. People were “just doing it.” They walked with resolve and determination: they knew their destination. We observed not a solution imposed by an outside relief or development agency but a people’s movement.

Aid workers and journalists constantly commented on the quietness, the eerie silence of this migration. Children, struggling to keep up to the pace, marched without even a whimper. The returnees carried plastic jerrycans, plastic sheeting, pails, charcoal or firewood, basins and cooking pots. I saw only one young man carrying a radio strapped around his neck — there were few luxuries in this migration. A few refugees returned in their



Returning refugees near Gisenyi, Rwanda.

Photo: Rick Fee





Refugees camp overnight by the side of the road.

Photo: Rick Fee

own battered vehicles. More than one broke down from overheating and old age, creating major road-blocks which lasted for several hours.

Relief workers had not seen a migration like this before. There was no fighting or quarrelling — at least, not on the first two days. The next day, some incidents of bantering and bickering arose, usually over scarce food stuffs which could not be distributed immediately by relief agencies because the returnees had to be moved along to allow for the next wave. But people's eyes sparkled! They waved, displaying genuine relief at being home.

Through successive villages, those returning mingled with the local people. The latter could be identified by their good clothing. In contrast, the returnees had become Americans by designer label adoption. We observed, in succession, Batman, Patrick Swayze, Calvin Klein, members of sundry baseball and football

teams, Hugo Boss, Adidas, Reebok, Woodstock, CATS, Hard Rock Café, L.A. Lakers, Wizard of Oz. Wearing several layers provided a practical way of transporting clothing. A number of the refugees wore crosses.

Local people along the road remained aloof at first. By the second and third day, however, we witnessed some incidents of residents embracing refugees as they moved along. Children stood beside school fences watching the parade pass.

Few soldiers and police were evident along the road the first two days. The government had not been expecting this migration. The Rwandan president, Pasteur Bizimungu, and his entire cabinet travelled to Gisenyi to welcome those returning.

We noted the absence of older people. Those in the migration walked with stick and cane, the rigours of the arduous journey evident on their lined faces. Older women and men, some smoking uniquely

carved wooden pipes, moved with dignity despite obvious and, in some cases, painful infirmity. Stories have now emerged that many older people were either left behind in Zaire or did not survive the arduous trek. Every condition of humankind could be glimpsed somewhere in the throng. Several people were pushed along the hilly terrain in wheelchairs. I noticed one man wearing a clerical collar.

Some children walked holding onto parents' pockets while others had cords attached to their wrists. Some wandered carelessly onto the roads only to be pulled back by anxious parents as the occasional vehicle attempted to manoeuvre down the centre of the road. Because of the high birthrate in the refugee camps over the past two years, all the children could not be carried along with the throng. On one day alone, 400 children were identified as unaccompanied. By the end of the weekend, there were 2,000. The Save the Children organiza-





Refugees arriving at Mukungwa, a resettlement camp in Rwanda.

tion accepted responsibility for the unaccompanied children. Each evening, Save the Children collected the children and bused them 10 kilometres down the road, hoping to reunite them the following day with parents who had kept moving forward. Other "vulnerables" were identified by aid agencies and sought out at night — women who had recently given birth or were about to, the old and handicapped. Médecins sans Frontières (MSF) cared for the critically ill.

For the first time in my years in Africa, I observed men playing a significant role in carrying children, often tied onto their backs in the same fashion women do. Still, women undertook the major work of child care when families stopped to rest. By the third day, I noticed women bathing babies in pots near streams or village reservoirs.

At night and during increasingly frequent stops, women established spaces for families. They set up their three stones for holding cooking pots. Extracting axes from headloads, women cut bamboo or other sticks of wood for fires. A meal would materialize. Some carried charcoal which made this process infinitely more manageable. By the second day, people were boiling cabbages, bananas and green beans — all either purchased on the trek or scavenged from the fields near the road. I noticed one entrepreneurial cigarette seller on the side of the road the third day.

Carved wooden bicycles were pushed along laden with family belongings. One

man struggled with the weight on his bicycle, including his two infant children. In the midst of jostling up a steep incline, the bicycle fell over. The two children toppled onto the ground, uninjured but crying. I stooped, picked up one child and held him while the father, assisted by others, righted his bicycle. Calming the children and placing them back onto their seats, the man expressed sincere appreciation and continued with resolution.

Few incidents were not recorded by the omnipresent television and world media crews. One BBC camera crew member lamented the absence of a helicopter to capture aerial shots of the spec-

tacular 45-kilometre line of humanity. Each evening, that line separated into three distinct ribbons — a black bar of asphalt bordered by two blue lines of plastic sheeting along both sides of the road. The United Nations High Commission for Refugees (UNHCR) blue, square by square, sheltered each family from the rain and the coolness of the night.

The UNHCR co-ordinated the wide variety of aid agencies which arrived to be of service: MSF, Save the Children, CARE, Food for the Hungry, Tear Fund, Handicap International, the World Health Organization, Christian Aid, World Vision, and Overseas Development Assistance among others. I met and spoke with people from Japan, Ireland, Italy, the United States, Canada, the United Kingdom, France, Ethiopia, Ghana and Eritrea. Some of these countries had experienced their own humanitarian crises within the past decade or so. All banded together to share expertise, resources and talents. Some confusion and misunderstandings resulted but, remarkably, all discussions were free of rancour in the zeal to try to solve a rapidly evolving humanitarian crisis. There had been no dress rehearsal for this event. Journalists and aid workers recognized their supporting roles to the main characters.

Numbers were bandied about by every aid worker and journalist. Some

## Rwanda Since Independence

**1962:**  
Formal independence granted by Belgium.

**1973:**  
Government, dominated by Hutus from southern Rwanda, falls in coup d'état engineered by northern Hutus.

**1990:**  
First attack by Rwandan Patriotic Forces, dominated by Tutsis based in Uganda.

**1993:**  
Government and rebels sign peace accord at Arusha, Tanzania. Small United Nations peacekeeping force sent to Rwanda under command of Canadian General Roméo Dallaire. Mistrust of Tutsis fanned by killing of newly elected Hutu president in neighbouring Burundi.

**April 1994:**  
Widespread massacres of Tutsis and moderate Hutus begin, orchestrated by radical wing of Hutu government. UN withdraws most troops.

**May 1994:**  
UN sends new force after six weeks of slaughter.

**June 1994:**  
French humanitarian mission authorized by UN. More than a million Hutu refugees flee to Zaire.

**July 1994:**  
National-unity government is dominated by Tutsis but includes Hutus.

**November 1995:**  
Hutu militants in Zaire, together with local Hutu residents, begin attacks on Tutsis of Rwandan descent living in the region.

**November 1996:**  
Western and African leaders debate sending multinational force to help aid workers reach refugees. Rebels rout Hutu militias at huge Mugunga camp, half a million refugees return to Rwanda.

(Source: *Globe and Mail*)





reports stated there were 300,000 to 500,000 still in Bukavu now moving this way. That number was then split — 250,000 moving farther west into Zaire and 170,000 migrating northwards along the lake, also planning to enter Rwanda at Gisenyi. The final figure for those crossing from Goma into Gisenyi this weekend was 640,000. It is believed there are still 680,000 in northwest Tanzania and countless thousands still in Zaire where military activity adds to the numbers of internally displaced.

Nkamera Camp was the first resettlement camp established. By the end of the first day, workers there were swamped. From this and similar camps, people were to be registered and then taken to their villages. The system broke down. By the second day, valiant workers from several international agencies wore glazed, perplexed looks. The people kept walking and passed by the camp. By Sunday, the UNHCR began to ferry people to resettlement and registration camps by rented or borrowed buses. The numbers exceeded their capacity.

One bus bore the ironic title "Gisenyi Express."

On Sunday, the UNHCR opened another resettlement camp at Mukungwa. Early in the morning, the buses started to arrive. At one end, screening and registration took place in a hastily constructed prefab office. The Rwandan government had requested that each returning citizen be properly registered. Latrines were constructed at the opposite end of the open field. A long canopy served as a cooking hut. Both in this facility and in areas where hundreds of people cooked, the fires and my lungs competed for the scarce oxygen. Family units

quickly took possession of squares of land for domestic purposes. By noon, only two small shelters had been erected for sleeping for more than 1,000 people who had already arrived. A work crew struggled with timber and plastic sheeting in constructing a frame for additional quarters.

Mukungwa Camp was efficient but obviously inadequate for the numbers which continued to arrive by bus and for those who had covered the 45 kilometres from the border by foot. Trekking with resolution, not waiting for any bus, directive or guidance, this wave of humanity seemed to possess its own preordained pattern of movement.

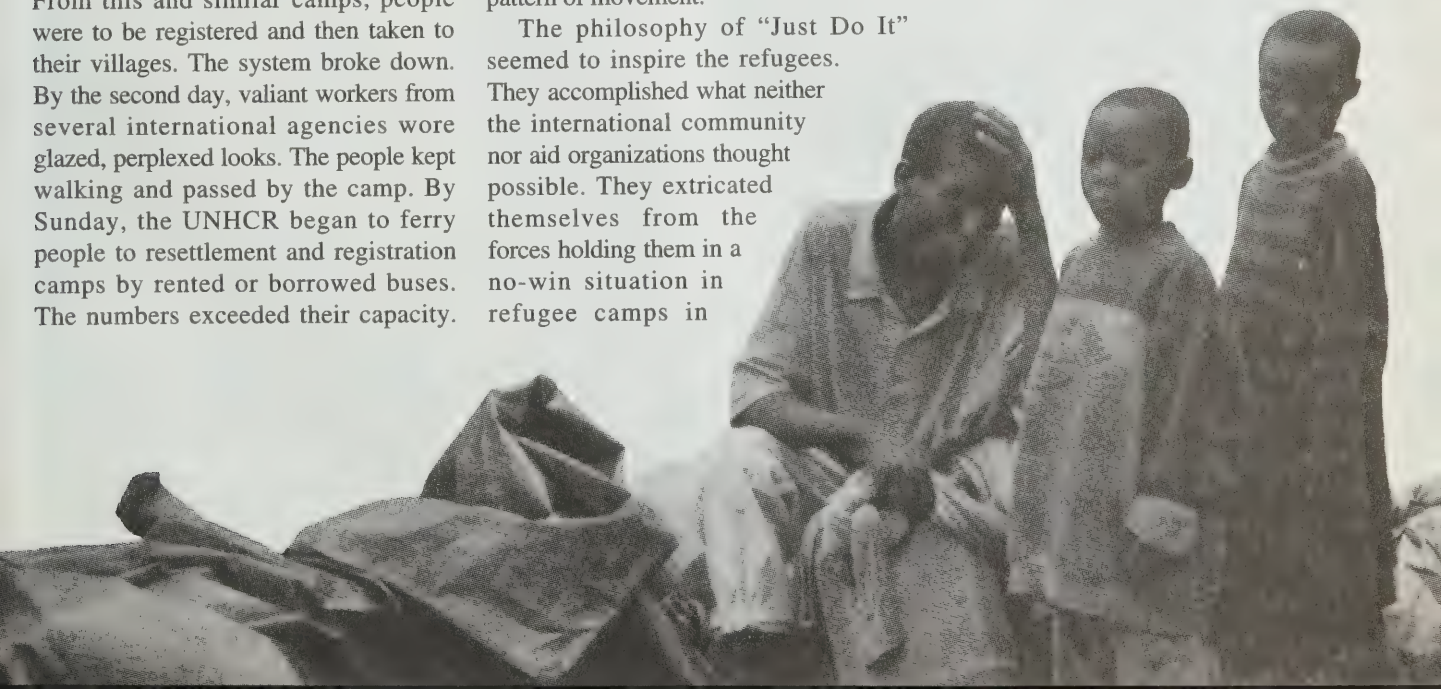
The philosophy of "Just Do It" seemed to inspire the refugees. They accomplished what neither the international community nor aid organizations thought possible. They extricated themselves from the forces holding them in a no-win situation in refugee camps in

Zaire. With great resolution and determination, they chose to go home to confront their past and recent history of ethnic tension and strife. The euphoria of their return could turn to ashes in a renewal of civil war and ethnic violence. But, if the cycle of hatred can be broken, this was a necessary first step. Having witnessed two decades of destruction and disillusion across the continent, I believe this migration, if handled properly, can break the stereotype of Africa as a land of famine, poverty and conflict.

The resolution, strength and dedication of these African women and men impressed me. To these strengths, however, must be added the will to take firm control of their own political structures, to hold their leaders accountable, to respect the greater social goals above individual and tribal aspirations, and to foster respect of all peoples.

I am proud the 13 member churches of the Canadian Foodgrains Bank (including The Presbyterian Church in Canada) have resolved to continue assistance to these and other uprooted peoples of the Great Lakes Region of Africa. Before the Canadian government or the United Nations acted, you were present aiding these refugees through your gifts to PWS&D and the CFGB. **B**

Richard Fee is director of Presbyterian World Service and Development and a board member of the Canadian Foodgrains Bank.





# Called to One Hope

## —The Gospel in Diverse Cultures—

by Kenneth Stright

### ***Evangelizacao ea razao de ser da inrgeja.***

If you trust my broken Portuguese, this sentence on the wall of a Presbyterian church in the slum area of Fazeante Grande, in the city of Salvador, Bahia, Brazil, translates as "Evangelism is the *raison d'être* of the church." This comes as a message of hope to the slums of Salvador which know too much darkness, disease and despair.

The World Council of Churches (WCC) came to Brazil to affirm that we are "Called to One Hope" and to witness to the authenticity of the "Gospel in Diverse Cultures." It couldn't have been better articulated than by the people of Fazeante Grande.

Our hosts came for us at our hotel and drove us through a maze of winding

streets that deteriorated as we made our way up the steep slopes, dodging carts, kids and discarded materials of every kind. We stopped, and our driver pointed. It took me a few moments to realize I was looking at a church.

There were no trap-pings and no crosses, only a few patio chairs, whitewashed walls and smiling people.

As we entered, the congregation was in the midst of a short service based on Psalm 116. Everyone present had a part to play — reading or praying or commenting. The only person who looked older than

40 stood beside me. She watched my English Bible while I looked at what her Portuguese Bible said. I caught on at about the place the psalm proclaimed (verses 5, 6): "Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple ..."

### **A report on the World Conference on Mission and Evangelism held in Brazil, November 24 to December 3, 1996**

The people gathered around me were, for the most part, the descendants of slaves brought from Africa to work the plantations. Millions were brought to the former Salvador slave market I had visited the day before.

There, in a moving moment, African delegates to the WCC Conference on World Mission and Evangelism asked forgiveness of the Afro-Brazilian community for their ancestors' complicity in the slave trade. The rest of us looked on, filled with the weight of the years during which the Bible was used to bless this abuse.

The psalm was coming to an end. The words were transformed in this context: "I am your servant, the child of your serving girl. You have loosed my bonds" (verse 16).

Next came a Bible study on the joy of sex and a wonderful affirmation of our sexuality. How refreshing to hear "Enjoy life with the wife whom you love ..." (Ecclesiastes 9:9) interpreted to include the many ways of pleasuring each other. And all of it led by the laity.

We brought greetings from our various faith communities around the world, including The Presbyterian Church in Canada. A number of delegates brought messages of hope, but none as powerful as the simple words of Bishop Lesslie Newbigin (United Kingdom) who linked



Street children at worship — getting children off the streets is a prime objective of the Christian churches.

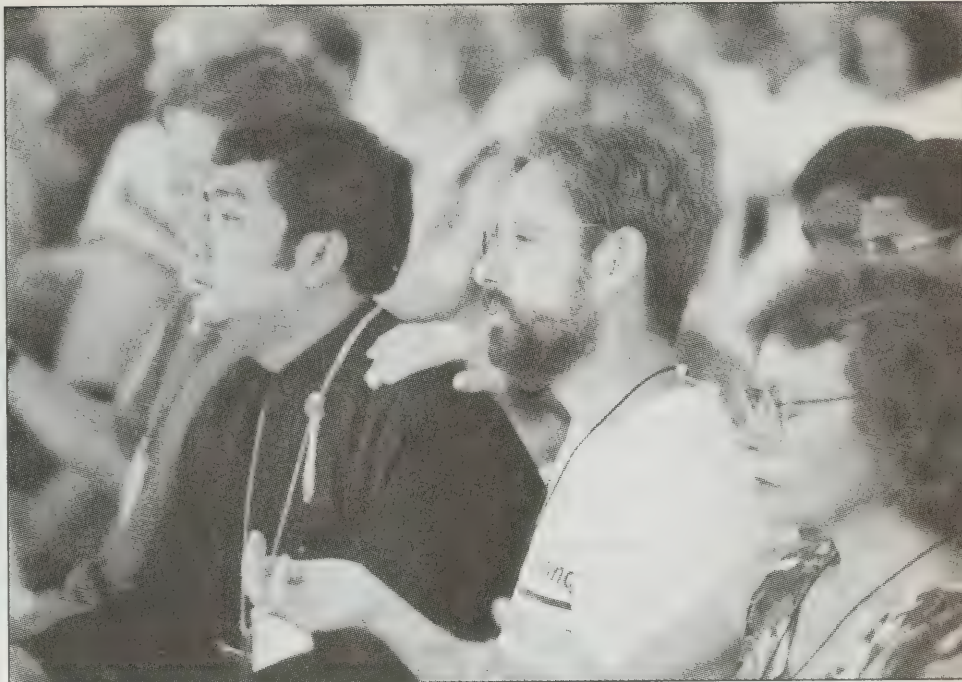
Photo: WCC Photo Service



## Unleashing the Power of the World Conference on Mission and Evangelism in The Presbyterian Church in Canada

1. The primary responsibility for mission rests with the whole congregation working from its own context into the catholicity of the whole creation.
2. We are not in a competition for Christ, seeking to outdo other churches and organizations. A key phrase is "mutuality in mission" — supporting the work and witness of partners wherever possible and reaching out together to new frontiers for Christ.
3. Celebrate what is happening in the name of Christ in your community and around the world.
4. Risk.
5. Pray.

Photo: WCC Photo Service



Archimandrite Daniel Byantoro from the Indonesian Orthodox Church with Kenneth and Jeanne Stright at morning worship.

our context in the slums of Salvador, the first Sunday of Advent with its affirmation of hope, and World AIDS Sunday.

About two hours passed in the twinkling of an eye. Then, we began to share wonderful music, first from Brazil and then from around the world. Everyone

offered songs of celebration.

The service never finished. When our hosts determined we must leave, they asked my wife, Jeanne, to offer the benediction.

The whole congregation spilled out into the streets, re-enacting Pentecost.

Language barriers were broken down, pictures were taken, neighbours looked out cracks, narrow streets clogged with cars, addresses were exchanged, and joy ruled in a land that knows too much pain and poverty. It felt like new wine — though it was only noon. When we left, the people went back to begin their morning service.

Among the 600 people who gathered in Brazil for this conference were four Canadian Presbyterians. John Duff from Managua and Ken Stright from Pictou, Nova Scotia, represented The Presbyterian Church in Canada. Alexandra Johnston represented the Canadian Council of Churches, and Dawn Ross is a staff member in Geneva for the WCC.

Why send so many people to Brazil? We studied the overall theme, "Called to One Hope — The Gospel in Diverse Cultures," in four interrelated sections:

- authentic witness within each culture
- gospel and identity in community
- local congregations in pluralist societies
- one gospel — diverse expressions.

The purpose was fulfilled in the interaction of diverse peoples and cultures from over 60 countries. The purpose was pursued through intense Bible study focusing on the book of Acts.

Leading a Bible study for an international group can be intimidating. My

## Some Mission Affirmations for the 21st Century

1. We affirm that mission is a gospel imperative for all Christians and all churches, not a specialized calling for individuals or groups.
2. We affirm that a central purpose of mission is to call for conversion of heart (*metanoia*), a turning away from slaveries and captivities to an ongoing process of complete belonging to Christ and faith in his gospel.
3. As Christian mission is to share in God's plan to reconcile human communities and to renew the whole of creation, the churches are called to make visible and perceptible the gift of community given by Christ to his Church.
4. We affirm that mission is to bring people into union with God and with one another.
5. We affirm that Christian mission must emphasize the possibility and necessity of meaning for individuals and society in the light of the gospel. A church-in-mission must be daring in seeking ways of entering into dialogue with the global forces shaping human lives, world-views

and value systems, and in helping people live their Christian life and witness in the pluralism that has come to stay.

6. We affirm that mission through the power of the Spirit is universal. It is to all peoples, beyond all frontiers of race, caste, gender, culture, country — to "the ends of the earth" in every sense.
7. We affirm the joy of mission: the joy of faith that salvation has come, that Christ is already present and the whole of life has been redeemed; the joy of hope in the Lord who comes (Revelation 22:20) and in the final redemption when the whole creation "will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God" (Romans 8:21); the joy that a God of love is leading the world to its fullness.

What are other affirmations about mission that churches can make together for the 21st century? What vision of mission will take The Presbyterian Church in Canada into the future God has planned for us?



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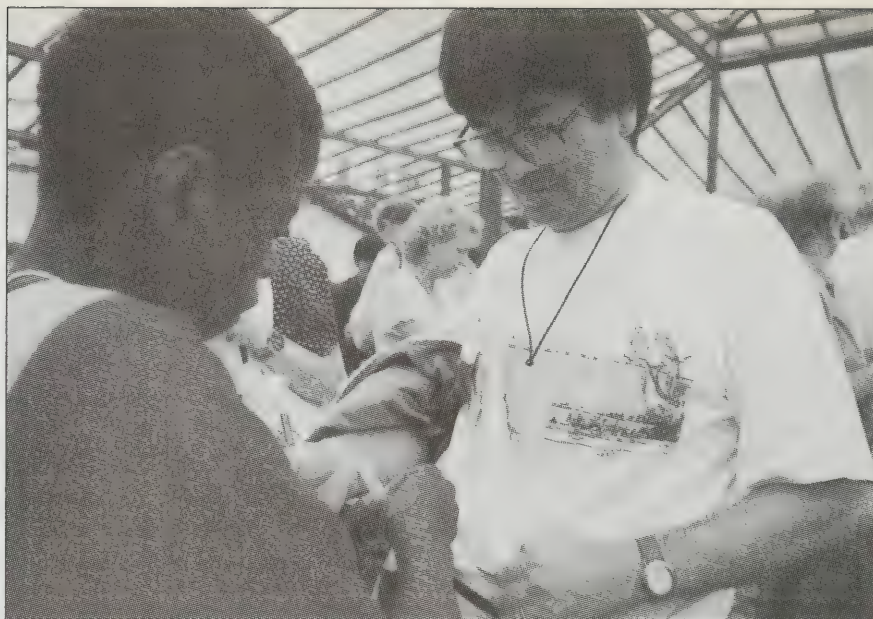
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At the Salvador slave market worship, seeking forgiveness for African complicity in the slave trade.

group consisted of representatives from five continents, including a couple of bishops, a monsignor, the leader of the Dalit Christian community in India and laity from various professions. There were former freedom fighters, activists, theological professors and priests. Many were from former Soviet countries. Representatives included Orthodox, Lutheran, Roman Catholic, Methodist, Congregational, Baptist, United Church, Reformed, Presbyterian, Coptic, and one or two more that defied a definition. What a wonderful group of new friends in Christ with whom to share the good news of the gospel, reaching out from Jewish roots into Jerusalem and into three continents before the book of Acts was done.

We worked and worshipped, planned and prayed for 12 to 14 hours daily for 10 days and nights. Alexandra Johnston read the preamble of the section reports and reminded us that "the purpose of the conference is to assist the churches in the proclamation of the gospel of Jesus Christ and to contribute to their permanent renewal in mission ... this mission cannot but flow from God's care for the whole creation ..." But that dear old servant of the church, Bishop Newbigin, who was to turn 87 in a few days, had a way of putting things in plain language: "If it is true what we repeat in our worship, it is certainly the most important fact in the world and has to be communicated."

At Salvador, "we experienced the voices of Christians from many diverse cultures who expressed their struggles and hopes," and, yet, the conference concluded with one voice:

"With hearts set on fire with the beat of mission and a prayer on our lips that many will share with us in being 'Called to One Hope' and take and find 'The Gospel in Diverse Cultures,' we commend to Christians and churches everywhere the fruits of the conference. Our profound hope is that they, too, may be renewed in mission for the sharing of the knowledge of Christ, to the glory of the triune God." R

Kenneth Stright is minister of St. Andrew's Church, Pictou, N.S.

#### Resources for Further Study

- Study the book of Acts and the conference Bible study guide, *Spirit, Gospel, Cultures*, WCC Publications, Geneva, 1995. Secure a copy of the *Proceedings of the Conference on World Mission and Evangelism* and use it in study, reflection, preaching and planning.
- Write to the Canadian Council of Churches for the free study guide entitled *One Gospel, Many Cultures*, 40 St. Clair Ave. E., Toronto, Ontario M4T 1M9.



# MISSION POSSIBLE: Miracles in Winnipeg

by Barbara Graham

**M**iracles happen in downtown Winnipeg. Not the miracles of television programs where even tragic circumstances come together neatly and conclusively in the end, but miracles with a plodding story-line of love and perseverance — under the sign “To be continued.”

At Flora House and Anishinabe, two of the Winnipeg inner-city missions of The Presbyterian Church in Canada, miracles unfold rather than explode onto the screen of people's lives. Anishinabe works with native people; both missions run programs for children, teens and adults to help them live their lives healthfully and happily in relationship with

## Feeding the body and spirit in Winnipeg's inner city

God. The missions also provide clothing and food. Community groups use space in the buildings when not occupied by mission activities. Over the past 30 years, Flora House and Anishinabe have become integral parts of their communities.

Mrs. Evans, a 30-something mother, attends programs at Anishinabe. She wrote Denise Manson, the lay missionary there: “I know Anishinabe made a

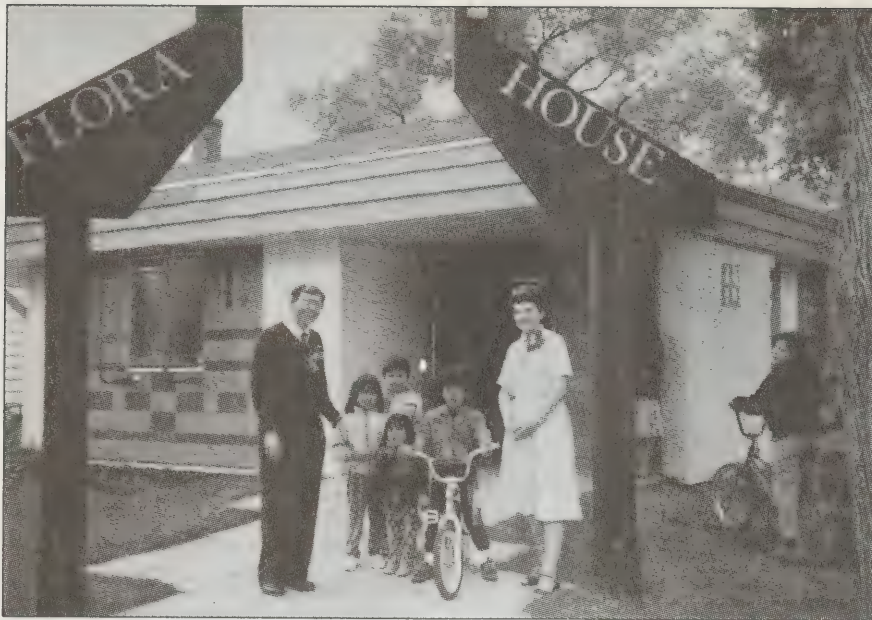
huge impact on who I am today. As I look back 25 years ago, I remember there was always someone there who cared and who took time with us to fill our many needs. I have become a more giving person and am more sensitive to others. This might not have come so easily if I did not have the role models at Anishinabe to help mould me. Keep up the good work! The impact it will make on children and adults in the inner city will be significant. I know, because I speak from experience. Thank you.”

Twenty-five years later, a “child of the mission” tells us the mission changed her. Not exactly instant gratification. But when we remember that every time we



Warren Whittaker with children at one of the after-school clubs at Flora House.





Flora House, a Winnipeg inner-city mission of The Presbyterian Church in Canada.

reach out to one person whom God sends across the thresholds of Winnipeg's Presbyterian inner-city missions we could be helping another Mrs. Evans, then, we have to do it! What an opportu-

nity to make a contribution to society. What a way to walk in love with Jesus.

As I write, other miracles are being woven into the life tapestries of children and adults who attend the missions. The

missions provide emotional support and practical advice for families struggling to keep their children out of the gangs. Whether effective in keeping someone out of a gang or not, God's love in the form of a worker present when they needed someone strengthens families.

Danny, a middle-aged man with a work-prohibiting back injury, has found acceptance and purpose as the neighbourhood key-holder cum guardian of Flora House. He takes pride in his responsibility. Over the years, he has become a strong voice in the community for the value of Flora House's ministry. His experience helped him volunteer in a home where his mother lived. He is learning to express his God-given talents of hospitality and compassion. The staff and those who receive his care see him as a blessing — a miracle.

Rob recently wrote to Warren Whittaker, mission worker at Flora House: "Thanks to Flora House, I completed some upgrading in algebra for entrance to South Winnipeg Technical



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School. Warren and Kelly-Lee encouraged and helped me develop a more positive life-style, and cooking classes enable me to meet new neighbourhood friends" as well as learning to cook well on a limited budget.

Lucie, a low income mother with two children, volunteers as well as participates in the programs at Flora House. "Flora House is a caring and loving place," she says. "I find, if I am in need, this is one of the places that helps me. I also send my children to Flora House programs because it is a good place for them to go. One of the things I get from Flora House is support with my parenting. They also help me with clothing I can't afford to buy for my children. When I run short of food, I can get a little there as well. I am also going to school to try to get my education, but I would also like to work; so I volunteer at Flora House to receive some kind of work experience. Flora House is a good place for children and parents."

Jim, who participates in the programs at Anishinabe, recently told Denise Manson: "Anishinabe challenged me spiritually. I learned Christians are people. I used to think they were different, but now I see the difference is in their focus. By learning and experiencing, I find there is hope for me, too, because I am becoming more secure in my own spirituality through interaction and friendship."

Gordon, a frequent face at Anishinabe, says: "I believe Anishinabe is needed in our community. People come to share in the peaceful family atmosphere. I feel safe there, and my children feel safe there. We learn things. I receive a lot more than I have to give. Before, anytime I went to church, they always asked for money; here, they don't ask me for what I haven't got."

The old hymn "Safe in the Arms of Jesus" is a fitting way to describe how the folks feel who enter these missions, even if some are not aware that it is Jesus who holds them and helps them through the staff. Providing a sense of safety is the thread these ministries add to the life tapestries of those they serve — unconditional Christian love is the way this is achieved. **R**

Barbara Graham is vice-chair of the board of managers, Flora House, Winnipeg.

# Faces of Faith



**Dr. Ruth E. Alison** worked for 30 years with cancer patients at the Princess Margaret Hospital in Toronto. She describes her patients as people with a "special courage" who taught her about living effectively with the time available. Ruth has always argued for ministering to the whole person. In retirement, she has taken a course in chaplaincy and serves a day a week in the chaplaincy department of Peel Memorial Hospital, Brampton, Ontario. Students, strangers, friends and those in need have found an open, welcoming door wherever Ruth Alison has lived.

## What is your earliest memory of church life?

Sunday school and mission band at Dovercourt Road Presbyterian Church, Toronto, when I was six or seven.

## What is your favourite hymn?

"Praise, My Soul, the King of Heaven"

## What musical piece has most inspired you?

*Messiah* by Handel

## What book (outside of the Bible) has most influenced you?

*Health Is for People* by Michael Wilson. (The author is qualified both theologically and medically.)

## Where do you find inspiration to sustain your faith?

Daily prayer and Bible study. Bible study and workshops led by my minister, Rev. John Giurin, as well as his sermons and the choir. Volunteer pastoral care with Dr. Diane Bridges.

## Who has played a major role in your faith journey?

My parents, Dr. J. Stanley Glen and Rev. Ian MacPherson. Dr. George Darby (the doctor in the United Church hospital at Bella Bella, now Waglisla, British Columbia) who showed me how to do things then trusted me to go ahead.

## If you could invite anyone (past or present) to a dinner party, who would you invite?

Dr. J. Stanley Glen, my minister, my Bible study teacher (age 16) and my spiritual mentor at university. As well as giving me my summer reading list, he challenged me to change the situations I did not agree with.

## What is your biggest regret?

That I didn't work in overseas missions.

## What one change in the church would make it substantially better?

Each member would be a minister with a passion for Jesus Christ which is shared with others in the community and world.

## Write your own epitaph.

She loved God.



# A Good Laugh

## Can Help Us Through Hard Times

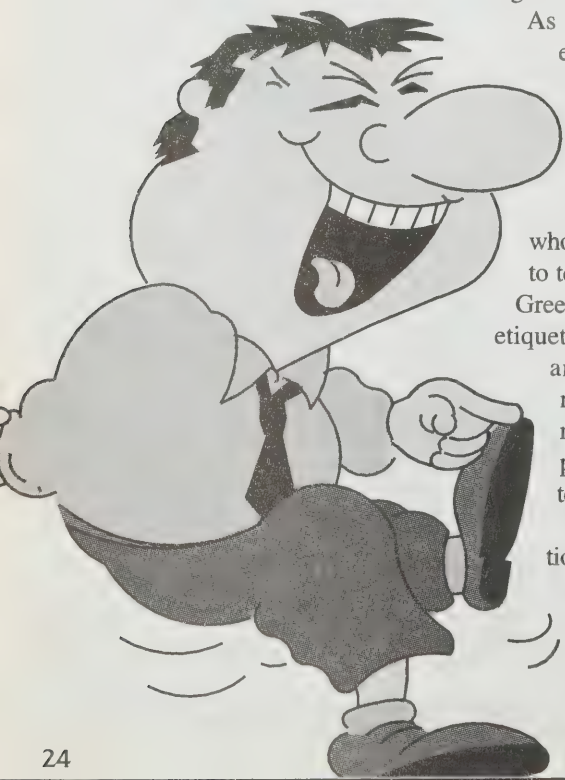
by Esther McIlveen

**I**n our world, with its panorama of pain, we need to take humour seriously! Someone has said, "Humour is like class: you either have it or you don't." Like a person of class, some of us have a natural humorous bent while others must work diligently to develop it.

People need to choose humour as a way of relating to all situations in life.

When I taught creative writing to families during camps, one morning was set aside as a tonic morning called "Everyone Ought to Know How to Do the Tickletoe." It was a time when we wrote slapstick humour and read limericks and had some good chuckles, such as:

*There once was a pious young priest  
Who lived almost wholly on yeast;  
"For," he said, "it is plain we must  
all rise again,  
And I want to get started, at least."*



Laughter is nature's home-made tranquillizer. It releases endorphins in the body that have a morphine-like quality that deadens pain.

Norman Cousins, in *Anatomy of an Illness*, describes grappling with a collagen disease. He went on a regime of massive doses of vitamin C and laugh-inducing videos. During his stay in the hospital, a nurse came in with a specimen bottle while he was having breakfast. When she wasn't looking, he took his apple juice, poured it into the bottle, and handed it to her. She looked at it and said, "We're a little cloudy today, aren't we?"

Taking a swig from the bottle, Cousins answered: "By George, you're right! Let's run it through again."

As a teenager, I used to get terribly embarrassed when my father would pour coffee into his saucer and drink from it after it had cooled. Years later, I could laugh when I learned of similar antics shared by my father-in-law who was a feisty Irishman. He loved to tell the story of a maid called Miss Green who disapproved of her boss's etiquette because he ate with his knife and saucered his tea. When the maid insisted he reform, he replied: "I'll eat with me fork to please you, Miss Green, but me tea, I'll saucer till the day I die."

Humour helps to lubricate relationships. When one of our daughters was still living at home and attending university, we often winced at the choice of her fashions. One day, she left the house wearing a blazer with

Clark Kent shoulders and a long, colourful skirt that reached down to white high-top running shoes. A wide-brimmed, black felt hat covered her long auburn hair that fell around dangling Egyptian earrings. While waiting for a bus, a fellow asked her, "Tell me, who is your designer?"

**Laughter is  
nature's  
home-made  
tranquillizer**

She was mildly offended that someone should make a pass at her and told us the story at supper-time. Without batting an eyelash, her father shot back, "You should have told him it was Omar, the tent-maker!"

Ethel Barrymore said, "You grow up the day you have your first real laugh at yourself."

I'm looking for a car for my daughter in the *Buy & Sell*. My eyes catch an ad: "Gentle, honest English guy, 34, single, slim, living in France. Would love to write to any woman with an open mind/heart, sense of humour. Life's once. Let's reach out and touch, Rosiere, Paris." I wonder, is he a Porsche, Mercedes-Benz or a Honda? His ad is next to domestic cars, coins and wanted toys. *Buy & Sell* — the quintessence of what a paper should be!

Rufus Mosley, author of *Brother Lawrence*, was once asked if he thought Jesus had a sense of humour. He replied, "I don't know about that, but he sure fixed me up to have one."

The book of Proverbs sums up the value of mirth and jocularly with these words (17:22): "A cheerful heart is a good medicine, but a downcast spirit dries up the bones." **R**

Esther McIlveen writes a religious column called Matters of Faith for the *Richmond Review* in Richmond, B.C.

# A BRIEF INTRODUCTION TO

## The Nominees for Moderator of the 123rd General Assembly



- MODERATOR  
CHECK-LIST**
- ☒ THE PATIENCE OF JOB
  - ☒ THE WISDOM OF SOLOMON
  - ☒ SOCIALLY COMMITTED
  - ☒ GIFTED PREACHER
  - ☒ INFORMED SPOKESPERSON
  - ☒ TRADITIONAL
  - ☒ INNOVATIVE
  - ☒ GOOD TRAVELLER
  - ☒ GOOD WITH CHILDREN
  - ☒ SENSITIVE
  - ☒ NOT TOO SENSITIVE
  - ☒ CROWD-CONTROL  
SKILLS
  - ☒ STRONG STOMACH  
Person
  - ☒ RENAISSANCE ~~MAN~~
  - ☒ LOOKS GOOD IN LACE
  - ☒ KEEN GOLFER  
(OPTIONAL)

### THE NUMBERS:

When the 123rd General Assembly opens in Ottawa on June 1, 1997, a new Moderator will be elected. The official nominee will come from among six candidates, nominated by at least two presbyteries, and voted on prior to the Assembly by all members of presbyteries across the country.

"So then ... **any** nominations?"

Noel  
Watson



## THE NOMINEES:

### John Congram

John Congram will already be known to readers of the *Presbyterian Record* as its editor, a position that suits his passion for writing and story-telling. Prior to becoming editor in 1988, Congram spent over 25 years in parish ministry, serving congregations in Ontario and Saskatchewan. His experience and love of the church are reflected in his book *This Presbyterian Church of Ours*.

Like many Presbyterians, Congram enjoys the courts of the church, but he becomes impatient when more time is spent on rules than on issues. As Moderator, he would follow in the footsteps of last year's Assembly and encourage more reforms to procedure. For example, he would like to see briefing sessions made into working sessions where commissioners could prepare amendments together. He also believes most commissioners would appreciate a Moderator who ruled with a firm hand.

There are several urgent needs facing the church, Congram believes, including: a recommitment to Jesus Christ, learning to

deal creatively with change, developing a sense of trust that has room for failure as well as success, recovering the best in our Presbyterian/Reformed tradition and developing a sense of humour.

In the past, The Presbyterian Church in Canada has survived and, occasionally, grown because of the influx of Presbyterians from other countries, Congram points out. Today, we need to learn how to share our faith with those outside the church and to build on the "face-to-face evangelism" emphasis introduced by the Life and Mission Agency in 1994.

As Moderator, John Congram would attempt to practise what he preaches, hoping to visit the smallest, most forgotten and hurting parts of our church to offer hope by his presence, if not by his words.



### Stephen Hayes

Stephen Hayes is minister of Knox Church, Ottawa. He has served congregations in Ontario, Quebec and Manitoba, where he also worked as a missionary to native people.

Hayes identifies the most urgent need facing Presbyterians in simple, straightforward terms: "to arrest the present decline of the church." There is no quick fix, he warns. He believes what the church needs is what it has always needed — a broad range of competence among clergy combined with solid leadership from the laity, particularly elders. Presbyterian laypeople have been credited with providing much of the strength of the anti-union movement. Hayes believes that strength is still there. "God has touched the lives of our people, especially our elders," he says, "and we must be prepared to be pleasantly surprised by what the future holds."

When it comes to the eldership and doctrines of the church,

Hayes speaks with some authority. His concern for The Presbyterian Church in Canada led him to write *Being a Presbyterian in Canada Today*, *The Presbyterian Church Upside-down* and *The Eldership in Today's Church* — booklets currently in wide use. He has also served as convener of the Committee on Church Doctrine and of the committee which produced *Living Faith*.

If the Moderator tends to function as a focus for the unity of the church, then Stephen Hayes, as Moderator, would station himself at the focal point. "My goal would be to be among the people of the church, sounding the words of the gospel with the central message that Christ is the Word of God to us."



### Terry Ingram

Terry Ingram has been in pastoral ministry for 20 years, the past 14 at Oakridge Church, London, Ontario. He has served on several national committees and is currently convener of the Life and Mission Agency. He often conducts workshops on change, spirituality and anticipating the future.

Throughout his work in the church, Ingram has always been thankful for the quality of its membership and lay leadership. At the same time, he has been made aware of a "deep and, perhaps, paralysing fear" for the denomination's future.

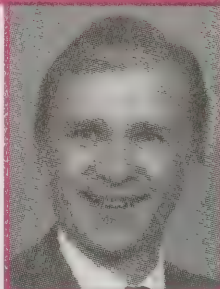
As minister of a congregation known for its growth and progressive approach to ministry, Ingram is frequently asked for advice. However, the assumption that there is a technique or plan that can be implemented to bring new people into a congregation is incorrect, he says. Instead, the heart of the matter lies in who we are as God's people — how we reveal ourselves as a Christian community through programs, ministries and mission.

The church must also struggle with the reality that it has lost

its traditional place of importance in today's society. "Perhaps," Ingram suggests, "we are being called to wait upon our God." It is a "proactive, expectant waiting," he says, and the church must be willing and able to move when the Lord calls.

Many of the things the church must do have been repeated so often they have become clichés, Ingram says. Nevertheless, they are clichés that ring true. Members must be encouraged to use their gifts. Preaching must connect biblical witness to everyday life. Worship must be lively and authentic. Evangelism must find a more prominent place in our vocabulary.

Terry Ingram believes the Presbyterian Church has a fine heritage with an incredible theology. He prays Presbyterians will use these strengths as they seek God's guidance into the future.





## P. A. (Sandy) McDonald

Since his ordination 28 years ago, Sandy McDonald has ministered exclusively in Nova Scotia, first at the three-point charge of Iona, Dartmouth/St. Andrew's, Dartmouth/Musquidobit Harbour and, currently, at St. Andrew's, Dartmouth, and Musquidobit Harbour. His involvement with The Presbyterian Church in Canada extends far beyond the Atlantic Coast, however, and McDonald believes his experience has given him "a wide understanding of the atmosphere and character of our branch of Christ's Church."

McDonald has been clerk of the Presbytery of Halifax-Lunenburg since 1970. He has also served as moderator of presbytery and synod, and on boards and committees on community, denominational, ecumenical and national levels. All this, he believes, has helped him develop organizational skills and an understanding of how people make decisions. Over time, he has developed a fondness for the strengths and weaknesses of Presbyterian church government.

McDonald sees theological education as one key to solid and visionary leadership in the church. He thinks more of the church's resources should be given to its theological colleges to help them fulfil the heavy demands placed upon them to provide high quality theological education for students, laypeople and clergy.

At a congregational level, McDonald says the church should do whatever is possible to assist sessions in maintaining and enhancing the life of church schools, youth groups and study groups.

For Sandy McDonald, the awareness and enrichment of spirituality is a goal which should always be a priority, helping people to grow in the Spirit and in the service of God and of one another.



## Peter Ruddell

Since graduating from Knox College in 1962, Peter Ruddell, now minister of Hopedale congregation in Oakville, Ontario, has served congregations in Prince Edward Island, Saskatchewan, Manitoba and Ontario. He also served a short stint as general secretary of the Board of World Mission before restructuring was introduced. Throughout his ministry, he has been active on the boards and committees of the church at all levels, including moderator and clerk of presbytery.

Ruddell believes it is "imperative that the church exercise its prophetic and pastoral responsibility" in an age of violence, dislocation and the breakdown of traditional values when fear is apt to make the church self-centred and self-protective. In such a time, he says, it is important for the church to get "back to the roots of its faith, the good news of Jesus Christ, and to learn to share that faith story with a hurting world." In that process, he

believes, we will lose our fear.

Ruddell took postgraduate studies at the Presbyterian School of Christian Education in Richmond, Virginia. That may, in part, account for his passion that the church foster activities which engage people of all ages in its mission. "In particular," he says, "children and youth should be given, intentionally and creatively, opportunities to share their gifts for the benefit of the whole faith community."

Peter Ruddell believes the church must be a community that provides room for the Holy Spirit to move and to act. "The church has to expect calls to go down new paths," he says, "to try something not tried before, to grow."



## Vern Tozer

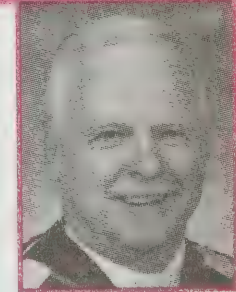
Vern Tozer comes from New Brunswick, studied in Montreal and Toronto, and has served congregations in Saskatchewan, Ontario and Nova Scotia — all of which has led him to an appreciation for the church across Canada. He is currently senior minister at Knox Church, Listowel, Ontario, a congregation of 1,070 members.

During his years of service to the community (which includes 10 years as a trustee on the Perth County Board of Education — three times as chair) and to the church at all levels, Tozer has always made serving the congregation his primary concern. As Moderator, he would offer encouragement to congregations, particularly small ones. He also has a deep concern for the clergy and believes they need a "listening ear."

Tozer thinks there are several significant issues facing the church. Throughout them all, Presbyterians need to believe that God is in their midst and they are serving his church. Financial considerations should not rule over everything else, nor is re-

structuring the answer. Instead, we must return to the basics of our faith, in trust and humility. High standards need to be maintained in preaching and pastoral care. And, Tozer adds, the church needs to become younger. Young families need to be encouraged to attend and become involved. (In his own congregation, the church school has tripled its attendance while the town's population has remained the same.)

Vern Tozer has a high regard for the foundation on which The Presbyterian Church in Canada is built: the Scriptures, the Confessions, the Statements of Faith and the rules of procedure. As Moderator, he would emphasize unity in Christ — a standing together to resist anything that might crack that foundation. In response to crises, he would seek renewal and commitment. **R**





# Worship in the R

by Sheldon MacKenzie



ne of the features of contemporary church life is the increasing variety in the things that are said and

done when the people of God come together for worship. This is the situation not only in our denomination and within the wider Reformed tradition; it is a feature of life in the world-wide ecumenical church. With the frequently commendable attempts to provide a contemporary idiom for worship, there may not be an obvious liturgical, theological or biblical rationale controlling the order in which people worship God.

What follows is an attempt to provide a rationale for the way in which the people of God might worship when they come together to exercise that privilege.

The Scriptures teach, and so does our catechism, that we were created to wor-

ship God. We are taught that our main purpose in life is to serve the glory of God. And that is what worship is intended to do in every age.

Our spiritual ancestors, the Hebrew people, placed the worship of God at the top of the list of their religious obligations or priorities. The first four of the Ten Commandments concern worship. As Christians, we have inherited from them *both* the sense of obedience to God, as expressed in worship, *and* some of the forms in which that obedience is expressed.

In terms of *forms*, for example, *lessons* are read in the Jewish synagogue from the Hebrew Bible, *psalms* are said or sung, a *sermon* is preached or the Scriptures are explained. The Church was born in the synagogue!

The synagogue pattern of worship was one aspect of worship with which Jesus was familiar. The other part, with elaborate ceremony and sacrificial offerings, took place in the temple in Jerusalem. The first Christians had been Jews. They worshipped as Jews, as Jesus had done. Some, including Peter, James and Paul, continued to worship in the Jewish manner after they had become followers of Jesus. Christian communities

came out of Jewish institutions. And Christian services of worship were born within Jewish services of worship.

Within 100 years or less after the death and resurrection of Jesus, his followers had developed a basic pattern of Christian worship. Although it was distinctly Christian, it owed much to Jewish forms of liturgical life. And that basic pattern persisted almost without change for hundreds of years. Certainly, it developed in various ways with the passage of time. Some items were added for a time and then dropped as either inappropriate or unhelpful. Throughout it all, the basic pattern remained the same. And the basic pattern required that *two* things above all were essential to distinctively Christian worship: a liturgy of the Word, consisting of readings from Scripture and a sermon, and a liturgy of the Upper Room, or the Sacrament of the Lord's Supper, Holy Communion or Eucharist.

In any *complete* act of worship, these two elements were not to be separated from one another. If, for any reason, they were separated, what was left was regarded as incomplete. Without the one or the other, John Calvin said, worship was defective. The one was as much a part of the other as a child is the unique combination of both parents.

About 1,500 years after the birth of the Church, a growing dissatisfaction with the Church as institution had come to a head. Some



# Reformed Tradition

people were concerned with what the Church had been teaching, with the manner in which it had been treating people, with the apparent corruption in church government, and with the manner in which the people were worshipping God.

Some of these people were our own ancestors in the faith. Their names are familiar: John Knox, John Calvin, Ulrich Zwingli, Martin Bucer and others. They were reformers. They didn't set out to destroy the Church in which they had been raised and they didn't intend ever to leave it. It belonged as much to them as to anyone else. They were determined to re-form it from within. It was only when their proposed reforms were savagely resisted that they were forced out of the Church they wanted to transform.

These people, and others like them, were the pioneers of what we know as the Reformed Church, of which Presbyterian churches are an important part. Our spiritual ancestors wanted to reform the Church to reflect the Apostolic Church as nearly as possible. Their goal was to recover something of the Church as it had been in the latter days of the apostles. And as it had been in the early days of its post-New Testament history.

It is important to remember that, to our reforming ancestors, the re-formed Church was not a "new" Church. And neither was it ever, in any way, *their* Church. It was the old Church, the Church of the apostles and martyred saints, reformed along biblical and traditional lines.

One important area of reform was in matters of worship. The Reformers began with the Mass of the 16th century and the things that had been added to it from the earliest days of the Church. They removed the over-emphasis of the Mass as a sacrifice to God. They removed many references and prayers to

the saints and to Mary, the mother of Jesus. They put the Mass into the language of the people, and it became, once again, the Supper of the Lord. The Sacrament of Holy Communion was restored to its ancient simplicity. It was to be celebrated every week, and the people of

## Do Presbyterians have a unique style or pattern of worshipping God?

God were to receive it every week. The Reformers were agreed on that.

However, they didn't reckon on the strength of habit and memory. The people of God had been receiving Communion once a year as Roman Catholics. As "protestants," they refused to go along with Communion "at least once each week," which John Calvin thought was the biblical way. And, so, he compromised — something he rarely did. He settled for once a month in his own church and made arrangements with other pastors in Geneva so people could, if they wished, go to Communion every week.

In Scotland, the people refused to go to Communion even once a month. In most cases, they held to the pre-Reformation Roman pattern of once a year. In other situations, they went to Communion once every three months — and at Christmas, Easter and on two other occasions.

How hard it is to change old habits! One of the biggest issues of the Reformation, one of the most important theological and liturgical victories, was afterward defeated in the stubborn face of custom and tradition.

The Scriptures were also given a renewed importance in worship, both as readings and as the basis for preaching. A new emphasis was placed on singing,

in the form of both psalms and hymns based on Scripture.

All the while these changes were taking place, the basic outline of the worship service remained the same. The Reformers gave the worship of God back to the people of God. And they gave it back to them in a form they recognized as biblical and apostolic.

A model service of worship, or an order consistent with our tradition, would, like a dramatic production, fall into three parts. The first part of the service is intended to prepare the worshipper to worship God. One does not rush into the presence of the Queen, the Governor General or even some of our provincial premiers without an introduction of some kind. Yet, people do rush into the presence of God with little or no preparation for the experience that awaits them. Or they would unless their minds and spirits are directed to some preparation for it. There is no need to be funereal about worship, but neither have we come to speak with God, or be spoken to by God, as we would chat with the person who delivers the mail or the one who fills our car with gas.

There are appropriate sentences from Scripture, used alone or in dialogue, as a call to worship God. There is a hymn of praise through which we begin the approach to God. And there are prayers in which God is addressed as the Lord of Life, the one before whom we confess our sinfulness and from whom we receive forgiveness. With those acts, we begin our worship in the presence of God.

In the second part of the service, there is the proclamation of the word of God. It takes the form of readings from both testaments, usually three in number, and the sermon. The readings and the sermon are separated from one another by appropriate hymns or anthems, but by



# Who Are the Best Preachers?

Presbyterians have always placed a high value on preaching. But some claim preaching has slipped in our church. What do you think? Have we any Billy Grahams, William Barclays or Robert Schullers in our midst? We invite readers to share their views.

And, of course, we're interested in more than who is the best preacher. We'd like to know what you think good preaching consists of today. What are the qualities of a good sermon?

Let us know by filling out the survey below and mailing it to us by March 1, 1997.

## Best Preachers Survey

My choice of the best Presbyterian preacher is:

\_\_\_\_\_

The reasons for my choice are: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name and address (*voluntary*) \_\_\_\_\_

\_\_\_\_\_

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Return to: Presbyterian Record, 50 Wynford Dr., North York, Ont. M3C 1J7

nothing else. The word of God read and preached belong together as a unit.

The third part of a Reformed act of worship is the response to the word of God read and proclaimed. The response includes our offerings, and our prayers of thanksgiving and intercession on behalf of ourselves and others. There may be appropriate hymns and anthems, one of which will have thanksgiving as its theme. And, then, with the benediction and blessing, the people of God are dismissed back into the world from which they came to worship. On some Sundays, the response to the word of God will include a celebration of the Lord's Supper

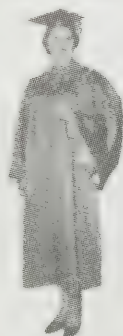


There are Christians, Presbyterians among them, who regard any form or order in worship with suspicion. It doesn't matter to them how worship is organized, as long as the "right spirit" is in it. Or, worse still, as long as it makes them feel good. Certainly, form or order without "spirit" is dead; but, as Professor Barclay (of Ireland) wrote: spirit without form is incapable of sustaining life.

Our spiritual ancestors understood this. That is why they were so concerned with providing forms within which the Holy Spirit might operate for our transformation. "God is spirit," in the words of Jesus (John 4:24), "and those who worship him must worship in spirit and truth." The "truth" is more than sincerity or honesty in worship; it has something important to do with the structure or pattern of worship as well. When the Church comes together to worship God in a manner which is chaotic, without structure of any kind, the gospel is not preached! It may even be demonic.



Worship is something the people of God *do* together. It is something *we do* together. It is *not* something done *to* us by someone else. Nor is it something done *for* us by someone else, although it often seems that way. It is the most important work we do as a community of Christians. When done properly, it is hard work. And, yet, it is for this reason we were created. **R**



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Sheldon MacKenzie is a retired minister of The Presbyterian Church in Canada living in New Glasgow, N.S.

# Will the Bell Ring Again?

by Margaret Vanderzweerde

The bell at Amkhut, India, now lies idle and silent. The bell that, since 1916, rang across the lovely valley of the Bhil people — ushering in the day, calling the people to prayer, announcing noonday and tea time, pealing for weddings, deaths and funerals — can now produce only a dull thud. In 1994, it developed a crack. An operation to recast the bell failed.

In 1888, the Indore Presbytery in Central India welcomed two new medical missionaries from Canada, Dr. John Buchanan and Dr. Mary McKay. The two doctors soon became husband and wife. They plunged into work dealing with poverty, leprosy, cholera and smallpox in the city of Ujjain. Their second child died of dysentery 14 months after birth.

In 1897, John Buchanan opened a mission station at Amkhut in a remote area of the Vindhya Mountains. When Mary Buchanan arrived in 1898 (she had been in Canada recovering from major

surgery), their house was occupied by 11 sick people and their families; so the Buchanans moved into a tent.

The Buchanans developed a passionate love for the Bhil people. But one thing bothered John: there was, he wrote back to Canada, “no order in this valley.” The people had no clocks, and everyone had a different method of determining time. “They arise to the cock crowing, the dog barking, the women going to the river, the sun rising or

the rays streaking in through the roofs,” he wrote. As a result, no one came on time to Bible study, chapel, meetings or work.

A zealous supporter of missionary work, Agnes Braden of Teeswater, Ontario, heard about the dilemma. She arranged to send a bell. It arrived in 1916 and was mounted on a cairn in front of the church.

The bell could be heard throughout the valley and became the sound around

which the people ordered their lives. By 1994, most of the Bhil people still did not have clocks, and the bell continued its vocation. Then, disaster struck: the bell developed a fatal crack.

In 1997, the people of Amkhut celebrate the 100th anniversary of the founding of the mission station. Today, Amkhut has a church, a primary school with a hostel for boys and girls, and an orphanage (the Abey Home). Among the projects the people hope to accomplish is to secure a new bell which will ring to help them celebrate the anniversary. It will also recall the first missionaries to the area, Mary and John Buchanan, still remembered by the church with love and affection **R**

Margaret Vanderzweerde is South Asia liaison for International Ministries of The Presbyterian Church in Canada.

Anyone wishing to contribute to the restoration of the bell may send a donation to: International Ministries, 50 Wynford Drive, North York, Ont. M3C 1J7. Make the cheque payable to The Presbyterian Church in Canada and designate it “For Amkhut Centennial Project.”

***Christians in Amkhut, India, hope to celebrate the 100th anniversary of Christian mission among them with a new bell***



The bell at Amkhut Church, India.



Members of The Presbyterian Church in Canada minister to others in their day-to-day lives. One of these is Janet Bates, director of residence life at Trinity Western University in British Columbia. Lesley Appèl interviewed Janet for the **Record**.

# The Community of Study

by Lesley Appèl

**RECORD:** What qualifications do you bring to your job?

**BATES:** I have lived and worked within the college or university setting since 1985, a quarter of my life. I also have academic degrees, including two masters degrees, one in counselling and one in theology. I enjoy working with university age students in an environment where they are challenged to learn and to grow.

**RECORD:** What would your average day or week look like?

**BATES:** (*laughing*) There really isn't an average week. In my current position, I have less direct contact with students than I had when living on campus. I divide my time roughly into three portions: one-quarter of my time in one-on-one meetings with staff, a quarter of my time advocating residence-life concerns, and the other half in the miscellaneous tasks of administration, organizing, involvement with residence-life programs, teaching. What I do also depends on the time in the semester and what crisis situations or unexpected events arise at the residence halls.

**RECORD:** Are there rewards?

**BATES:** Working with the residence assistants, I see lives changed, never to be the same again. Also, one student leader asked me to be her maid of honour, and suggested her work at the university had been the best year of her life. Generally, expressions of gratitude are less obvious; but, occasionally, I receive notes of thanks.

I try to spend extra time with the students to help them grow interpersonally and spiritually and learn trusting relationship skills. I often attend sports events or go on camping trips with them. Informal contacts and taking time to listen require time and commitment to the task. When one of the Asian students became homesick, I spent a few hours listening to her story.

**RECORD:** Do you see what you do as ministry?

**BATES:** Definitely. Ministry implies helping to meet the various needs of people. I do this with a view to encouraging people to become spiritually mature. The example Christ showed by his life motivates me.

**RECORD:** How does your membership in Langley Presbyterian Church influence your job?

**BATES:** Langley Church, where I am a Grade 5-6 church school teacher, provides a focus for me, reminding me I must reach out into the community to live out my faith. The church supports me and feeds me spiritually through the sermons and the groups I attend. I try to let my faith infiltrate how I live out my life. Students, in particular, look to role models; and our culture has certainly provided its share of poor ones.

**RECORD:** Tell me about this university. How is Trinity Western University different from the other universities or colleges you have worked at?

**BATES:** Trinity is a private Christian liberal arts institution, a fully accredited degree-granting university. Trinity's uniqueness is its low student to staff ratio, small class size, mandatory interdisciplinary studies, lots of

Canada geese and rain. The university attracts a wider spectrum of students than a Bible college.

Janet Bates (far right) with some of the students at Trinity Western University.



Its primary interest is education from a Christian perspective. And because it is a small institution, there is a strong community feel to it.

**RECORD:** What about life at TWU would peak a student's interest to go there?

**BATES:** The quality of education in the classroom. A small community in which to be a part. There is an opportunity to integrate faith, learning and education, including a chapel program. There is lots of opportunity to be involved and a great residence program!

I recognize not everyone desires or may benefit from going to a university which is explicitly Christian. However, at Trinity, there are lots of leadership opportunities, including short-term missions and a chance to develop lifelong skills.

**RECORD:** Couldn't a student find a community experience at universities such as the University of British Columbia or the University of Toronto.

**BATES:** All institutions offer some degree of community life. Trinity tries to have a more distinctly Christian community. This changes the ethos of the campus significantly.

**RECORD:** Why is community life so important to a student?

**BATES:** The answer depends on your philosophy of education. Life outside the classroom helps develop the student in areas beyond intellectualism and academia. One of my colleagues contends that learning takes place when opportunity exists to receive content, to be involved in experiencing the learning and to have time for reflection.

Students have occasions to learn firsthand about life skills such as building relationships and conflict resolution. And leadership opportunities provide firsthand experiences in learning skills. Opportunities to learn with others, where there is a chance for mentoring and coaching and feedback, are excellent ways to gain knowledge and become "educated."

**RECORD:** What would you tell a student looking at university calendars and wondering how to choose a university?

**BATES:** Education is becoming more expensive and more competitive. It is an investment in one's future, so approach education as a wise consumer. These are some issues to consider:

- programs offered and transferable credits
- quality of education — class size, doctorates of faculty, library, satellite campuses
- visit the campus and ask questions to see if the people are friendly. (Is being known important to you rather than being a student number?)
- financial support available and how you will finance your education
- campus life and involvement — how does the institution facilitate learning outside the classroom and what opportunities are available to commuters
- check out the support services such as career and counselling services, academic/learning assistance, tutorials, computer labs, orientation programs
- talk to alumni, the best sales people if they have had a positive experience
- realize you are taking on a significant role that will demand your time and study. A general studies course may be helpful if you have been out of school for a while. **B**

Lesley Appèl is a graduate of Ewart College who lives in Mission, B.C.

## St. Philip's Soul Kitchen

*Luke 16:26*

It seems they are always leaning, fat,  
layered in our sweaters and knitted caps.  
The poor are not the class they used to be  
and seem ungrateful for our charity.  
I think of old-time singing railroad bums  
snoring in the gutters of untidy slums.  
Witches and trolls under bridges Hallowe'en  
this kitchen, but they go away unseen.  
They vanish into scary places.

Below

a creek when I was a little girl, the shadow  
of a family was hunkered over a fire.  
I saw their cinders hammered into the air.  
I asked God, leaning from the invisible,  
what the bums were doing to those people.

— Charles Cooper

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## PEOPLE & PLACES



THIRTY CHILDREN ATTENDED the first vacation Bible school held by St. Andrew's Church, Kirkland Lake, Ont., last August. The children took part in crafts, skits, Bible stories and many other activities. Pictured, Wendy Alexander, a Youth in Mission volunteer, leads the beginners group in a skit called the Parable of the Sower. (The children are seeds.)

ABOUT 50 CHILDREN between the ages of two and 15 attended a vacation Bible school entitled "The Jesus Expedition" held by West River (Durham) Church, Durham, Pictou County, N.S., last July.



THE CONGREGATION OF First Church, Pembroke, Ont., has recently been involved in a fund-raising project to install an elevator lift in the church. Pictured, Susan Fisher (left), president of the Evening Auxiliary, presents a \$12,000 donation to Judy Halliday, treasurer of the access fund. An \$18,000 donation from the memorial fund of First Church was presented by Walter Inglis, an elder and treasurer of the memorial fund.



THE CONGREGATION OF Knox Church, Jumbo Valley, Alta., honoured Minnie Veenland for over 50 years as organist with the presentation of a plaque and a bouquet of flowers. Pictured (L to R) are: Minnie Veenland, clerk of session Campbell McIntosh and diaconal minister Kathie Anderson.

MORE THAN 130 YEARS of ministry were celebrated by the Presbytery of Kingston when three of its members retired last summer. Pictured (L to R) are: Rev. Stan Self of Trenton (almost 43 years in the ministry), Rev. Lindsay McIntyre of Amherst Island (49 years), who died in October, and Rev. Bill Duffy of Kingston (40 years).



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

**NEW REVISED STANDARD VERSION** pew Bibles and a pulpit Bible were dedicated by the congregation of Thornhill Church, Thornhill, Ont., on June 9. The Bibles were the gift of Helen Sand and her family in memory of her husband, Eilert J. Sand, an elder, manager, church school teacher and superintendent in the church for many years. Pictured (L to R) are: Eilert and Kirsten Fraser, Helen Sand, Rev. Bob Smith and Elizabeth (Sand) Fraser. Unable to be present were Rev. Richard Sand of Kerrisdale Church, Vancouver, and John Sand of Barrie, Ont.



**PICTURED AT THE SIGNING** of a new chaplaincy agreement between the Presbyterian, Anglican and United Churches for the chaplaincy at McGill University are (L to R): Rev. Andrew Johnston, moderator of the Presbytery of Montreal; Moira Fernie Barclay, clerk of presbytery; Dr. Eric Mountjoy, chair of the McGill University chaplaincy support group; Rev. Margaret Houstin of the United Church; Andrew Hutchison, Anglican bishop of the Diocese of Montreal.



**THE WOMEN'S MISSIONARY SOCIETY** of the Synod of Southwestern Ontario sponsored its annual camp for women at Camp Kintail last year. Pictured are co-directors of the women's camp Chris Evans and Dorothy Neal.



**THE SANCTUARY WAS FILLED** at St. Andrew's Church, Kamloops, B.C., for Rev. George Peters' final worship service before his retirement. Peters, who had been minister at St. Andrew's for the past 24 years, is pictured cutting a retirement cake with his wife, Sheila.



**A MEMORIAL PLAQUE** was unveiled in Westminster Church, New Glasgow, N.S., to commemorate the life and service of Margaret Munroe, organist and choir director at Westminster for 55 years, who died in May 1992. Margaret's father, the late Rev. Hugh Munroe, was Moderator of the 1937 General Assembly. Pictured at the dedication are members of the congregation, B. Wilson (left) and M. Sinclair.





▲ THE WOMEN'S GUILD of Kerrisdale Church, Vancouver, presented new pulpit and lectern antependia to the congregation as a tribute to the many women who had been members of the group. The guild ceased activity at the end of 1995. The antependia are the work of Vancouver fabric artist Karen Brodie, who is pictured (left) with Rev. Richard Sand of Kerrisdale Church and Dorothy Kayser, president of the Women's Guild.



▲ THE CONGREGATION OF Knox Church, Kintyre, Ont., celebrated its 135th anniversary last year. Rev. Rick Fee, director of Presbyterian World Service and Development, was the guest speaker. Pictured, Donald McDougall, an elder of Knox, Kintyre, and Betty King, an elder at Knox Church, New Glasgow, present a cheque to Rick Fee toward the work of the Canadian Foodgrains Bank. The money was raised at the annual barbecue sponsored by the sessions of Knox, Kintyre, Knox, New Glasgow, and St. John's, Rodney.

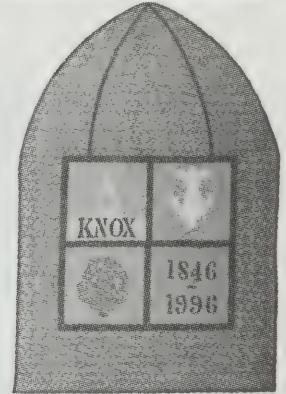
▲ THE CONGREGATION OF St. Columba Church, Kirk Hill, Ont., honoured Donald John MacMaster for his dedicated service as an elder (50 years), choir member (60 years) and church school superintendent (30 years). He is pictured with his wife, Anna.



THE CONGREGATION OF St. Andrew's Church, Orillia, Ont., recognized outreach work at the local, regional and international levels at a special event last year. Pictured (L to R) are: David Smith, director of Evangel Hall, Toronto, who led the worship service and spoke on the work of Evangel Hall; Kay Pomeroy, who accepted a plaque honouring 109 years of service by the Women's Missionary Society in Orillia; Brian Hoover, who assisted with the service. The congregation also recognized the outreach work of Michelle Richards who worked in South America with Canadian Youth International, helping to rebuild a school and to screen people for eye surgery.



▲ THE CONGREGATIONS OF Knox Church, Gamebridge, and Beaverton Church, Beaverton, Ont., held a farewell reception in appreciation for the ministry and friendship of Rev. Don and Beth Madole. They are pictured with members of the session of Beaverton Church.



▲ A QUILTED WALL-HANGING was made by the Women's Auxiliary and Women's Missionary Society of Knox Church, Camlachie, Ont., to mark the congregation's 150th anniversary.

Two members of the **Hungarian Presbyterian Church, Welland, Ont.**, clerk of session **Helen Kovacs** and her husband, **Andy Kovacs**, were among those who attended a world-wide meeting of the Hungarian Reformed Church held in Transylvania last August. More than 20,000 people attended the opening ceremony at a stadium in Nagyvarad.





## PEOPLE & PLACES

A FLOAT CELEBRATING the 150th anniversary of St. Paul's Church, Carluke, Ont., won the Grand Marshall's Trophy at the Ancaster Heritage Days Parade last June. Members of the choir and congregation dressed in pioneer clothing and sang old hymns as the float passed along the parade route.



MAE MOSHER'S 95TH BIRTHDAY was celebrated by the congregation and the community at Gale Church, Elmira, Ont., last July. She is pictured cutting the birthday cake with Rev. Linda Bell.

THE FIRST VACATION BIBLE SCHOOL to be held at Crowland Church, Welland, Ont., in more than 20 years was held last summer. Over 20 children attended, including Robert Hicks, pictured portraying an Old Testament character while Rev. Maria Papp explains the story.



PICTURED ABOUT TO CUT the cake celebrating the 150th anniversary of Valetta Church, near Tilbury, Ont., are (L to R): Ivor Williams, Rev. Kate Pfeffer, Jack Shivas and Bob Reid.



OVER 200 PEOPLE gathered at Knox's Galt Church, Cambridge, Ont., to recognize the 10-year ministry of Rev. Linda Ewing, who recently left the congregation to pursue other styles of ministry. The evening was highlighted by entertainment provided by the choir. The program consisted of vignettes from Linda's life supported by songs of the era and the occasions. She is pictured (centre) with Dorothy Brown, who presented her with two albums of cards and letters from the congregation and friends, and Jim Cowan, who presented her with a gift of money on behalf of the church.



# PCC News

## National Presbyterian Museum

The Presbyterian Church in Canada has had a long and distinguished history. Now, after years of planning, it will finally have a home for information and artifacts from that long history. St. John's Church, Toronto, located near a historic site of a less distinguished nature, the Don Jail, is the site of the newly created National Presbyterian Museum.

In previous decades, without a central repository available for their preservation, priceless and irreplaceable symbols of the church's past have simply disappeared, irretrievably lost to posterity. That is about to change with renovations

to St. John's Church which will provide proper ventilation and humidity controls, a security system and furnishings. (The space is provided rent-free by the church, and volunteer staff will operate the museum.)

A financial campaign to raise funds for the renovations and to cover the annual cost of operations, not provided by the \$135,300 included in the capital expenditures budget, has begun. The museum is also actively searching out individual and congregational holdings — 19th- and early 20th-century books, old choir music, awards, pins, etc., are all welcome. And there is room for larger objects such as a harmonium, a pipe organ or a high, central pulpit.

The museum will include: a minister's library of a century ago; a congregational library from the same period — the precursor to the public library system; a collection of Communion tokens advertised by the museum as the largest in the world; Communion ware; Bibles; memorabilia from the Boys Brigade, Boy Scouts, CGIT, PYPS, WCTU, Presbyterian Men, WMS and other groups; academic accoutrements, choir and ministers' gowns, tuning fork, melodium, psalm- and hymn-books; bronze plaques, loving cups, flags, banners, paintings,

photographs, and prints of Presbyterians and church events of local and national interest. Other displays are planned.

In the meantime, the National Presbyterian Museum will keep Presbyterian history burning while preventing its artifacts from being consumed.



For information about the National Presbyterian Museum, please contact: Convener of Committee on History, Dr. John A. Johnston, 183 Chedoke Avenue, Hamilton, Ontario L8P 4P2. Tel. (905) 528-2730; or, Church Archivist Emeritus, T. Mel Bailey, 81 Cloverhill Road, Hamilton, Ontario L9C 3L8. Tel. (905) 383-4988. Materials for the museum can be sent to either address. Please send financial contributions to: Chief Financial Officer, The Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7. Receipts for income tax purposes will be issued.

## Presbyteries to meet jointly in Synod of Saskatchewan

The Synod of Saskatchewan met at Knox Church, Yorkton, November 21-23. Rev. Annabelle Wallace was elected moderator.

The synod's two presbyteries, Assiniboia and Northern Saskatchewan, agreed to meet jointly for four regular meetings during the year. This arrangement will facilitate the conducting of business pertaining to the entire synod without having to wait for the annual meeting of the senior court. Rev. Catharine Dorcas was elected moderator for the joint meetings, with Rev. Doug Maxwell to serve as clerk. Rev. Harry Currie will continue to serve as clerk of synod.

## Presbyterian elected president of Life Line International

For the past 27 years, Grace Beith has proven to be a good listener — a very good listener. Beith, an elder and choir member of St. Paul's Church, Sault Ste. Marie, Ont., has been a part of Telecare, a 24-hour phone service that offers help to those in distress, since it began in the community.

During that time, she has often talked back, but she has never looked back. Thirteen years ago, Beith became executive director of the local United Way agency. Three years ago, she was elected Canadian president of Life Line International. Last October, she became the first woman and the first layperson to serve as

world president of Life Line International, a position she will hold until November 1999.

Life Line International is the name first given to the telephone support service when it was started in Australia in 1963 by Methodist minister Allan Walker. Today, there are 13 countries with Life Line services (known as Telecare in Canada).

Telecare volunteers receive calls detailing a range of problems as wide and varied as human experience. Loneliness, depression, teenage pregnancy, alcoholism, stress and grief all become a part of a volunteer's life. Callers, in return, find someone who will listen. They are directed to agencies where help is available.

Not everyone is cut out to be a Telecare volunteer, Beith points out. "Usually, at some point during the course [prospective volunteers must complete an extensive course, lasting several months, before being accepted], they know themselves whether they'd like to take this on," she says.

Grace Beith has clearly decided to take the work on. "I'll stay with Telecare until I drop," she says.

"I feel this is my job as a Christian. It gives me a reason for existing. I'm using the gifts I've been given to help other people." (Source: *Sault Star*)

## News Scan

### Foodgrains Bank names new executive director

The board of directors of the Canadian Foodgrains Bank has appointed Jim Cornelius to the position of executive director effective February 1, 1997. A certified management consultant, Cornelius has been working in the area of international relief and development for the past 15 years. Prior to his new appointment, he served with the Foodgrains Bank as project adviser for the Eritrea Disaster Mitigation Project in Asmara, Eritrea.

### Sluggish Bible sales

According to a *New York Times* report, the \$200-million US market for Bibles is flat. Last summer, The Family Bookstore chain in the United States returned more than \$200,000 worth of unsold *King James Version* Bibles to publishers. In June, a time when many Bibles are given to graduates and newlyweds, Bible sales fell sharply to \$3.7 million, a 48 per cent decrease compared to the same period in 1995. Thomas Nelson Inc., the largest publicly held Bible publisher, reported a

loss of almost \$1.4 million in its first fiscal quarter that ended in June. Both publishers and booksellers were hoping sales would pick up during the Christmas season or with the release of a new translation. (*The Banner*)

### Preacher pursued for slapping Virgin Mary

A court in Sao Paulo, Brazil, has asked North American police to detain a preacher who kicked and slapped a representation of the Virgin Mary during an appearance on a television program last October. Sérgio Von Helde, a preacher in the Universal Church of the Kingdom of God, is being pursued on charges of religious violation and discrimination for his abuse of an image of Our Lady of Aparecida — considered by the Roman Catholic Church to be Brazil's patron saint. Von Helde has left Brazil and currently resides in the United States. The Universal Church of the Kingdom of God is well-known in Brazil but is viewed with suspicion by most Protestant churches because they regard some of its practices as unethical. (*The Christian Century*)

## Other News

### Taiwanese presbyteries join environmentalists in fight to save wetland

As the largest wetland in Taiwan is about to disappear under the onslaught of industrial development, the Chiayi and Tainan presbyteries of the Presbyterian Church in Taiwan have joined the ranks of environmentalists in a fight to save Chhit Ko Wetland in Tainan County.

The wetland is in Chhit Ko Township, a small fishing and farming community near the coast, north of Tainan City. It is best known for being an annual nesting ground for the endangered black-faced spoonbill, a migratory bird. The

wetland is also home to other animal life, mostly birds, and water plants. It contains a rich stock of striped mullets, a fish valued in Asia for its eggs, and pollution-free oysters.

Unfortunately, with the planned Southern Industrial Zone, the wetland is about to disappear permanently. Two large corporations plan to build a steel mill and an oil refinery over the wetland.

Tainan and Chiayi presbyteries decided to support the Taiwan Environmental Protection Union in its fight to protect Chhit Ko Wetland after meeting

with representatives of the union. Tainan Presbytery has held a signature drive, while Chiayi Presbytery has publicized the issue in local churches. The two presbyteries have also issued a joint statement calling on the government to "deal honestly and fairly with the people, and with respect and caring for the land." The statement calls for a stop to the plan for the Southern Industrial Zone and for a "thorough review of the irresponsible economic policies." (*Occasional Bulletin*)



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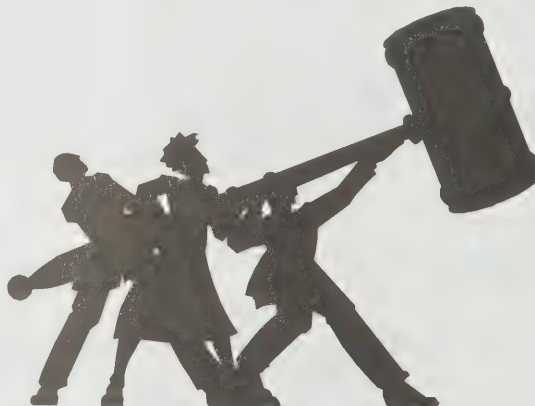
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## YOU WERE ASKING?

# The Appeal Stops Here

**As a first-time commissioner to General Assembly, I noticed the appointment of commissions at Assembly. What, precisely, are they?**

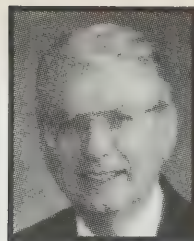
In all the years I have been involved in the work of the General Assembly, I have noticed, each year, there are a number of appeals which request that a real or perceived injustice allegedly perpetrated by a presbytery or synod be set aright. Often, these conflicts arise within congregations and sessions and are appealed to presbytery. When the decision of the presbytery is held by one of the parties to the conflict to be unjust, appeal may be made to the next highest court, which is the synod. If the synod deals



with the matter but a party to the complaint is still not satisfied, appeal may be made to General Assembly. Within this denomination, the General Assembly is the highest or supreme "court" or "judicatory" of the church and, therefore, literally, the "court of last appeal."

It is clearly impossible for a General Assembly itself, which meets for only a week, to deal with all the appeals that come before it. In some years, there

Tony Plompp



would be no time to do any other business! More to the point, whether the matter is of a judicial nature or not, all parties have to be cited to appear, a thorough investigation has to be made of all the facts pertaining to the appeal, and time has to be set aside so the Assembly might render a verdict that is well-considered and just.

The Book of Forms allows the General Assembly to appoint a special commission consisting of a number of members of that Assembly, although it may draw upon the eldership of the whole church if certain expertise is required. The commission is given specific terms of reference by the Assembly which it must not exceed. Upon the close of the General Assembly which appointed it, the special commission begins its

work during the following months. It renders its decision (verdict) on the appeal, and this decision, unless the commission has exceeded its powers, is final. Only if the action of the commission can be proved to be *ultra vires* (beyond its legal authority or power) can the matter be brought up at the next Assembly.

In brief, a commission of General Assembly has,

within the terms of reference supplied to it, all the powers of the General Assembly. It is no wonder members of an Assembly commission are very much aware of the responsibility that is theirs. ☐

Please send questions to Rev. Tony Plompp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.



# Beneath the Surface

A friend of mine who lived in Asia for a year told me a story about the celebration of Valentine's Day in Japan.

Japan adores western holidays. On Valentine's Day there, all the men give their female co-workers dark chocolate. Valentine's Day has become such a success, February is now the chief profit-making time for candy and card companies. So, trying to extend the length of the peak season, the candy companies introduced another similar holiday a month later. On this day, the women give their male co-workers white chocolate.

My friend, who is studying Eastern cultures, found this fascinating. This supposedly western holiday has become a holiday of opposites: man/woman, dark/white. As he pointed out, this sounds remarkably like the yin/yang dichotomy — not western at all. What originally began as an import from the West has been transformed into another expression of Eastern philosophy and culture.

Christians often complain about the invasion of external influences on our culture. The church worries about so-called "new age" philosophies, about the influence of pop culture, about increasing secularism, about the commercialization of Christian holidays and celebrations. I imagine some of the religious leaders in Japan worried in a similar way about the introduction of western traditions, such as Valentine's Day, into their culture.

But, maybe, we have less to worry about than we think.

Another story. I have some good friends from high school who are scattered at universities across the country. When we're all together, we usually go

out for lunch or dinner to gossip and catch up on the news. One of these friends is a strong atheist. Before we're about to eat, he always proposes a toast — even if the meal is breakfast. I believe this ritual is a prayer-hangover — my friend no longer prays before a meal but

he needs some sort of formal beginning to the meal, an acknowledgement of the bounty of food and a celebration of community. God may not be explicitly present in my friend's toasts but, whether my friend knows it or not, God is implicit in the friendship and love we share at those meals.

In the same way, many Christian values are present in the rituals and holidays that have been "secularized" by our society, even if God is not explicitly invoked. Take Valentine's Day, for example. Once a Christian "holy day" in celebration of a particular saint, the holiday has been transformed to the extent it is, on the surface, almost unrecognizable. We eat chocolate, we buy flowers and gifts, we send cards with bad poetry and cheesy sayings. We cut out red construction-paper hearts and stain our tongues with cinnamon hearts. What could be "Christian" in all that?

But think about it for a moment. *Everyone* knows Valentine's Day is about love. It's a chance to think about the love we have for other people and to express that love. That sounds like a good start for Christian values.

We also send flowers. Utterly useless, overpriced, and non-lasting, we enjoy them solely because of their beauty. They represent the beauty of God's

entire creation. (That sounds like a good second step toward Christianity.)

Or take Christmas. Christmas is annually condemned as a haven of commercialism, a viper's nest of busyness that leaves little time for worship or quiet reflection. But God isn't found only in quiet worship. Sometimes, God is most present in the midst of excited bustle and anticipation. And think about what is causing that busyness and commercialism: *people are giving gifts to others.*

Most people spend more time thinking about what to get for others than what they will receive themselves. Even people who have never gone near a church know Christmas is a time of giving and sharing, a time for family, a time of celebration.

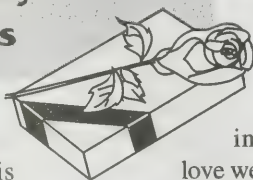
Sometimes, I think we focus too much on the surface appearance of our rituals instead of thinking about the values behind them. We whine when the secular world adopts our holidays and transforms them into unrecognizability. We object when the word "God" is deleted from the celebrations. And those objections are legitimate — God *does* belong in our holidays. Our job should be to remind the world of that fact, not to condemn society for "stealing" our holidays.

Sometimes, I think we don't have enough faith in ourselves, or in God. Just because God has been removed "officially" from secular celebrations doesn't mean God is not present. As the Bible says, "God is love, and whoever lives in love lives in union with God and God lives in union with them" (I John 4:16).

That sounds like a good motto to work by on Valentine's Day. **R**

Kathy Cawsey is a student at Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: caws4840@mach1.wlu.ca.

**Christian values often form a part of society's secularized holidays and rituals**





**John Buchan: The Presbyterian Cavalier** by Andrew Lownie  
(Constable, 1995). Reviewed by  
Heath Macquarrie.

Canada has had 25 governors general. Two of them, the Earl of Aberdeen and Lord Tweedsmuir, were Presbyterians. Both were active members of St. Andrew's Church in Ottawa.

Rating governors general is an impressive exercise and about as difficult as ranking universities or preachers. But I believe a strong case could be made for placing Lord Tweedsmuir in the highest rank of incumbents of Rideau Hall.

When he was offered the exalted post in early 1935, he was plain John Buchan, the first commoner ever chosen. But King George V insisted the new Governor General be a peer. And so it was. The Prime Minister of Canada, another Presbyterian, William Lyon Mackenzie King was not amused. He wanted the person in Rideau Hall to be a commoner like the prime minister.

When the new Governor General arrived in Quebec City on November 2, the Prime Minister's welcoming speech had a brilliant reference to the recent ennoblement of the new arrival:

"It is as John Buchan, the commoner chosen to represent His Majesty in other spheres, that you will find the warmest welcome and an abiding place in the hearts of Canadians. In your aristocracy of mind and wealth of imagination, you are the friend of thousands of Canadian homes."

Buchan was a famous man of letters and statecraft before he came to Canada. His literary output in fiction, biography, history and newspaper columns was vast. The great historian George M. Trevelyan described Buchan's book on Sir Walter

Scott as "the best one-volume biography in the language." A literary critic in *The Spectator* was so enthusiastic about Buchan's novel *Witchwood* that he dubbed the author "a modern and terse Walter Scott."

His literary output flourished in range and quantity, and his writings were translated into 16 languages. But, with all of this, he found a career in university politics and administration. He was involved in the massive reconstruction program in South Africa after the Boer War. During the First World War, he was a main figure in the Information Office. From 1927 to 1935, he was lauded for his eloquence in the House of Commons. He was a confidant of the greatest politicians in Britain.

Buchan's father was a Free Church of Scotland minister, and his Calvinist background showed throughout John Buchan's public career. Although his father was a devoted pastor, his mother was the more ardent Presbyterian. Her famous son always honoured her favourite motto: "Do what has to be done — at once." He also wrote her every day. When, at one stage in his adult life, he regularly attended the local Church of England about 90 metres from his home, his mother was disgusted. Doubtless, the greatest thrill in all her 80 years came to this redoubtable lady in 1933 when John Buchan served as Lord High Commissioner to the General Assembly of the Church of Scotland. She relished the pomp and glory even more than her illustrious son.

Lownie believes John Buchan "fitted more into his 65 years than probably any other man in his generation." His capacity for work showed in his years in Canada. He travelled more than any of his predecessors. His famous trip to the Arctic was the longest ever undertaken by a

Governor General. It was widely publicized and gained international attention for the region and the distinguished trekker. Twenty years before John Diefenbaker's "Visions of the North," Buchan saw the tremendous potential in Canada's northern domain.

A gifted speaker, Buchan made countless addresses throughout the nation, enchanting his audiences. He took up skating, skiing and curling. He was convocation speaker at Harvard and also received an honorary degree at Yale. He was a close confidant of President Roosevelt and, on a visit to Washington, was asked to address the House of Representatives and also the Senate, the first British person so honoured.

Robert Graves wondered how Buchan could keep so many balls in the air at one time. A good question! Along with all his labours during his first two years in Canada, he wrote a biography of the Emperor Augustus, drawing upon the resources of the Library of Parliament and of Laval University.

Although Lownie's book is not the best Buchan biography (Jane Adam Smith's outshines it), this book gives a good account of Buchan the man of affairs and Buchan the versatile and gifted writer. But we do not get much new insight into the man. Perhaps, as his son said, he was a distant and elusive private person. Perhaps, too, there were paradoxes and internal inconsistencies making it hard to plumb the depths.

Lownie thinks it revealing that James Graham, Marquis of Montrose, was one of Buchan's great heroes. "Here was a Calvinist/Platonist hero, who combined a life of action and thought, the sort of scholar/gypsy that so appealed to Buchan's own temperament." The author sees a Calvinist sense of guilt and duty in many of the characters in Buchan's nov-

els. Hugh in the *Lodge in the Wilderness* says, "I never feel quite happy unless I am a little miserable.

Lord Tweedsmuir (John Buchan) died on February 11, 1940. Three days later, he was buried from St. Andrew's Church where, a week earlier, he had read the lesson. The funeral service, conducted by Rev. Alexander Fergusson, was broadcast throughout the British Commonwealth and the United States. Grattan O'Leary of the *Ottawa Journal* noted that the crowds in the streets were the largest since the funeral of Sir Wilfrid Laurier. He attributed this to the instinctive recognition of a great man. A few years earlier, President Roosevelt had declared Tweedsmuir the best Governor General Canada ever had.

Many years ago, while on the faculty of McGill University, I was dean of residence at The Presbyterian College. One of the most interesting theological students there was William Isaacs. He often said, jokingly, that Canada's best days were when there was a Presbyterian in the prime minister's office and another at Government House. Now, decades later, leading historians such as Michael Bliss consider Mackenzie King our greatest prime minister. Tweedsmuir's virtues are still shining.

Senator Heath Macquarrie is the author of *Red Tory Blues* and a former convener of the Committee on International Affairs of The Presbyterian Church in Canada.

**In Heaven as on Earth: A Vision of the Afterlife** by M. Scott Peck (Little, Brown, 1996, \$26.95).

M. Scott Peck looks past the boundaries of life and offers his singular vision of what we can expect when life, as we know it, ends.

We follow the travels of Daniel, a writer and psychiatrist much like Peck himself, through the realm of the afterlife. From his first consciousness of the "little green room" in which he finds himself — the safe, comfortable home that is his starting point — and his meeting with the guides who help him on his journey, this afterlife is a place of

wonder and familiarity.

*In Heaven as on Earth* can be read in several ways: as a novel of extraordinary imagination that gives a fascinating view of what the afterlife may bring and as a profound book about the self that demonstrates, through its explorations of the afterlife, important lessons about living our lives here on earth.

### Learning and Worship Resources for Children

*Reviewed by Dorothy Henderson who has responsibility for Christian Education and Ministry with Children and Youth at national church offices. She works closely with the Education in the Faith and the Covenant Community with Children and Youth committees.*

**Love in a Lunchbox: Poems and Parables for Children's Worship** by Elaine M. Ward (Abingdon, 1996, \$18.99).

Sermons, if they are to speak to the whole people of God, contain stories for and about children. Most stories come from life situations, but many good ones may be found in *Love in a Lunchbox*.


This resource book for worship leaders contains over 100 poems, stories and parables. The resources are grouped in topics: Advent, Lent, Bible stories, Enjoying "Me," The Church, Encountering God, Engaging in Love, Participating in Prayer, and Experiencing Wonder.


Evaluating children's poems and stories may be a subjective experience. I like stories that paint pictures in the imagination, feed the spirit and enliven the mind. I like biblical stories that engage us in drama and coax us to be a new and improved person. I like stories that are like grains of leaven. There are enough of these kinds of stories and poems in *Love in a Lunchbox* to recommend it. Here is an example:

It was a joyous, frightening  
Christmas Eve,  
Ideally made for white-robed angels  
Wearing silver tinsel in their hair,  
And hooded shepherds, tennis-shoed ...

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My camera caught the wise man's  
satin robe ...  
And yet I could not capture there  
The feelings ... held inside,  
Or those they brought to grandmas,  
parents, friends,  
No more than they who wrote the story  
Of the night the angels sang and  
shepherds ran to see a king,  
For no one comprehends the glory  
Of the story that Gods sends.

**Helping Children Care for God's  
People** by Delia Halverson  
(Abingdon, 1994, \$17.50).

If you learn about stewardship and mission with children, this book is a must for your library. It provides ideas for arts and crafts, drama, story-telling, reflection, writing, research, games, puzzles, music, celebrations.

The book takes seriously the caring and compassionate ability of children. It assumes children are not on the receiving

end of stewardship and mission but can play a vital role in their congregation, community, school and home. The book reminds children and their leaders that stewardship and mission — caring deeply for others and the world — are "habits of the heart." Here is an example of one of the 200 suggestions in the book:

*Make a Mural of Church Stewardship*

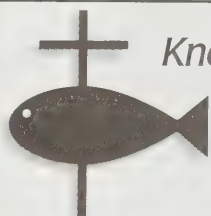
Make a mural that depicts the way your money helps the congregation carry on Christ's ministry: salaries, cleaning supplies and equipment, office supplies and equipment, electricity, water, phone, lawn-care equipment, gas for trips, vans to pick up seniors, musical instruments, sheet music, curriculum, toys, friends in other countries, Bibles, food for a community kitchen. Talk about giving money to the local church and how it helps us reach out to members and other people in the community and world, and also trains people in the ways they can help God's people.

**No Experience Necessary! A "Learn by Doing" Guide for Creating Children's Worship** by Elaine Clanton Harpine (Meriwether, 1992, \$19.50).

*No Experience Necessary!* is a useful resource for congregations providing occasional worship experiences for children on Sundays when there is no regular church school. It is also helpful for times of junior worship.

Each session (there are 52 in the book) suggests seven stations through which the children move — call to worship, affirmation, offering, story, two activity stations, a prayer station, and a closing benediction centre.

*No Experience Necessary!* encourages active responses to the story. For instance, after hearing Matthew 25:34-40, the children are invited to make bread, create an Alleluia banner, sew a prayer, pack canned goods or paint a continuous picture. The items created in the activity time are used in the closing worship.



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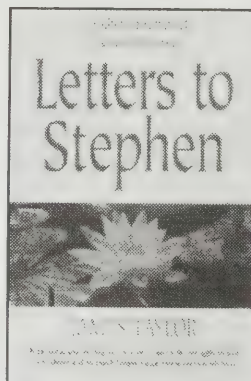
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While this is a helpful book, I have some cautions about the program. The author suggests the worship experiences can be completed in 30 minutes, with the children rotating from group to group. This is a fast pace and allows little time to reflect and do careful work. Because the author is convinced children need lots of activity, this bias is built into the book. No doubt children learn by doing but, in a time of overstimulation, churches provide a valuable service when they create spaces that allow children to calm themselves, reflect and enjoy the mystery of God in worship.

Like any other good resource, *No Experience Necessary!* requires careful ahead-of-class planning and preparation.

**Jubilee Celebrations: 8 Celebrations for Children and Adults to Worship and Learn Together** by Dorothy M. Harnish (Brethren, 1994).

If you are looking for a special church program that combines worship, activities, celebration and fun for all ages, this is a wonderful resource. Each celebration needs about 1½ to two hours. Everyone gathers for a brief worship time, then disperses for activity time (drama, puzzles, stories, music, crafts, dancing). People reassemble for closing worship when they present the activities in which they have been involved.

The eight celebrations include: Simchat Torah (Celebrating the Bible), Thanksgiving, The Nativity, Lent, Pentecost, Celebrating the Family, Peace, and Celebrating Sabbath.

Each celebration plan contains background information, preparation helps, an outline of the celebration (which might be used as a worship bulletin) and details of how to organize the activity time, stories, Scripture and hymn suggestions.

As in any resource, some activities and stories will need adapting. However, the variety and number of choices make this a helpful planning guide for a trans-generational or church family night.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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**MAXVILLE/MOOSE CREEK/ST. ELMO PASTORAL CHARGE,** The Presbytery of Seaway-Glengarry. The work of the Search Committee was sisted in the summer of 1996. It is now fully operational and invites applications from ministers with particular interest in leading worship and preaching. Interim moderator: Rev. R. Martin, Box 41, Vankleek Hill, Ontario K0B 1R0. (613) 678-2826.

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**PERSONAL HEALING THROUGH PRAYER:** A seminar by Vina Sweetman and the Isaiah 40 Team, March 13-15,

1997 (Thursday and Friday evenings, Saturday all day). Hosted by Knox-St. Andrew's Presbyterian Church, 160 King South, Alliston, Ontario L9R 1B9. Tel. (705) 435-5081 for information.

**ST. ANDREW'S PRESBYTERIAN CHURCH, ISLINGTON:** 75th Anniversary Celebration and Reunion September 19, 20 and 21, 1997. Former members, adherents and friends are invited to contact the church for further information of our celebrations. 3819 Bloor Street West, Etobicoke, Ontario M9B 1K7. Telephone (416) 233-9800 or Fax (416) 233-6581.

**ST. MARK'S PRESBYTERIAN CHURCH, Malton,** requires an organist/choir director June 1997. Allen digital organ, 2 manuals, full pedal board, seven years old. Small senior choir. One Sunday service. Teaching privileges available. Please send resumé to: 7366 Darcel Avenue, Mississauga, ON L4T 3W6, or leave message at church (905) 677-4514.

**ST. PAUL'S UNITED CHURCH, Oakville, Ontario,** is seeking a Music Director/Organist. Two Sunday services, two enthusiastic adult choirs. Three-manual Shaw electronic organ. Roland digital piano. Salary to be negotiated. Please submit resumé to: Search Committee, St. Paul's United Church, 454 Rebecca Street, Oakville, Ontario L6K 1K7.

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Plan also to attend a conference co-sponsored by Renewal Fellowship with well-known Christian psychologist and lecturer Dr. Archibald Hart. The theme, **Breaking Free**, deals with the deepening of spiritual understanding of the grace of God in stressful situations. The event will be held at Ontario Theological Seminary, April 4-5/97. For more information, contact registrar Norman Kerr at: Tel. (416) 226-6620, Ext. 6714.



## DEATHS

**MAHOOD, REV. DENIS H.**, 73, died in Parksville, British Columbia, on October 30, 1996.

Denis Mahood was born and received his early education in Northern Ireland. He served as a pilot with the RAF in the Second World War. In 1954, he emigrated to Canada and earned a BA from the University of Alberta (1959) and a BD from The Presbyterian College, Montreal (1962). He served congregations in Vernon/Armstrong, Nanaimo and Creston, B.C., and in Banff, Alta. While in Nanaimo, he established the new congregation at Parksville, the first new work on Vancouver Island since 1925. He took early retirement in 1986.

Mahood was a gifted musician and a dedicated churchman. He served as moderator of the presbyteries of Kamloops, Vancouver Island, Calgary/McLeod and Kootenay, and on many church committees.

Denis Mahood was predeceased by his wife, Joy.

**McBRIDE, REV. JOHN W.**, died suddenly on December 7, 1996, in Brampton, Ontario.

John McBride studied at Glasgow University and Trinity College, Scotland, and Knox College, Toronto. He was an assistant minister at Old Parish Church, Lanarkshire, Scotland, and was ordained in 1950. He emigrated to Canada and ministered in Springhill, N.S., in Toronto and at St. Andrew's, Brampton, Ont.

McBride served as moderator of presbytery and synod. He was convener of several committees, including the General Assembly's Committee on Church and Worship, and convened an Assembly commission. He was active in civic life, serving as a municipal councillor for seven years and as a member (12 years) and chair (two years) of the board of governors of Peel Memorial Hospital. He was a member of the District Health Council, the Children's Aid and president of the Rotary Club of Brampton. He was a regular broadcaster on CHIC (16 1/2 years), Brampton, and appeared on CTV. Following retirement, he continued to preach in Canada and the United States.

John McBride is survived by his wife, Mae; children Heather, David and Michael; grandchildren and great-grandchildren.

**McINTYRE, REV. SAMUEL LINDSAY**, 78, died on October 15, 1996, in Kingston, Ontario.

Lindsay McIntyre was born in Dunganon, Northern Ireland, and studied at Magee

University College, Londonderry, and Trinity College, Dublin University, for his BA. He studied theology at Magee University College, New College at Edinburgh University and Presbyterian College, Belfast. After ordination in 1947, he served as chaplain for four years in the British army.

McIntyre was assistant minister at St. Columba's (Church of Scotland), London, England, before coming to Canada. He served at Duntroon, Ont., was assisting minister at Glenview, Toronto, then ministered in West Vancouver, B.C. In 1966, he began a five-point charge, based in Lakefield, Ont., ministering also at Lakehurst, Warsaw, Buckhorn and Fowler's Corners. He also served as clerk of the Presbytery of Lindsay-Peterborough. In 1977, he was called to Little Harbour and Bethel churches, Pictou Landing, N.S. Upon retirement in 1983, he took a half-time appointment at St. Paul's, Amherst Island, Ont., until his second retirement in 1996 after 49 years in the ministry.

Lindsay McIntyre is survived by his wife, Jean, and by their children Elise and David and their families.

**SHAYER, REV. CHARLES M.**, 74, died in London, Ontario, November 6, 1996.

Charles Shaver was born near Avonmore, Ont. He was a graduate of McGill University and The Presbyterian College, Montreal, and Drew University, Madison, New Jersey. Ordained in 1956, he held pastorates in St. Anne's, Cape Breton, and Thorburn and Sutherland's River, N.S.; Hanover and Ayton, Burlington, and Glencoe and Wardsville, Ont. Following retirement, he served as a hospital chaplain for the Presbytery of London.

Charles Shaver is survived by his wife, Rev. Patricia Kendall; daughter Kathleen and son-in-law Paul Cameron, grandson Alexander (St. Catharines, Ont.); son David and daughter-in-law Catherine (Lyn, Ont.).

**AWDE, CLARENCE J.**, 88, longtime faithful member, elder, Knox, Crieff, Ont., Dec. 6.

**CAMERON, RACHAEL**, 100, lifelong member, Parkdale and Bonar-Parkdale, Toronto, Nov. 11.

**CORBETT, KATHLEEN**, 56, faithful member, dedicated elder, St. Andrew's, Scarborough, Ont., Sept. 20.

**DUKE, JOHN CALVIN**, longtime elder, former church school superintendent, Knox's Galt, Cambridge, Ont., Dec. 3.

**EAEMON, DOUGLAS**, 78, faithful longtime member, St. John's, Cornwall, Ont.

**ERICKSON, GILBERT**, longtime member, St. John's, Cornwall, Ont., Nov. 22.

**FRASER, VICTORIA CAMERON**, 93, member, First, New Glasgow, N.S., Dec. 8.

**HAMILTON, ROBERT WILLIAM**, 83, devoted member, St. John's, Cornwall, Ont., Nov. 27.

**LELAND, LLOYD**, 78, member, Bethel, Riverview, N.B., Oct. 5.

**MacKENZIE, GILLIS**, 84, faithful member, elder 44 years, clerk of session 28 years, representative elder, Presbyterian Men, St. John & St. Andrew, Hamilton, Ont., Dec. 13.

**MARNOCH, IRENE**, 79, former girls supervisor and primary teacher, Cecilia Jeffrey Indian Residential School, Kenora, Ont. Dedicated to women's and children's work in Presbyterian parishes in Timmins, Ont.; Elphinstone and Okanais Reserve, Man.; First Church and Lake of the Woods Missions, Kenora, Ont.; and St. John's and Kildonan churches, Winnipeg. Honorary president of Manitoba/Northwestern Ontario Synodical WMS and president of Winnipeg Presbyterian WMS. President of Margaret Hamilton WMS, Ellen Douglas WMS Auxiliary member, St. John's Women's Auxiliary, longtime choir member, St. John's, Winnipeg, Oct. 28; wife of Rev. Jim Marnoch, Winnipeg.

**McARTHUR, ROBERT**, 75, ruling elder, Church of St. John and St. Stephen, Saint John, N.B.

**McAVOY, RUSSELL KENNEDY**, 87, elder, St. Andrew's, Owen Sound, Ont., Dec. 22.

**McKEAN, PETER B.J.**, 79, member, Hustler Bible Class, Singing Redmen, Bonar-Parkdale, Toronto, Nov. 28.

**MENAGH, WILLIAM**, lifelong, faithful member, past clerk of session, Bonar and Bonar-Parkdale, Toronto, Nov. 12.

**MUNRO, JEAN EVA**, 93, longtime member, Barney's River Church, Pictou Co., N.S., Dec. 7.

**NURSE, WANDA**, former member, St. John's, Cornwall, Ont., Dec. 6 in Mallorytown, Ont.

**RAMBALI, RICHARD R.**, 75, active faithful member and elder, Wexford, Scarborough, Ont., Dec. 10; lay pastoral visitor at Scarborough General Hospital, Bendale Acres and Seven Oaks nursing homes, and with the Guyanese community.

**ROSS, JAMES MARSHALL**, 85, Knox, St. Catharines, Ont., Nov. 25.

**SWAN, GLADYS**, 83, faithful longtime member, St. Andrew's, Nanaimo, B.C., Dec. 7.

## TRANSITIONS

WHEELER, HARRY, 86, lifetime member, elder 24 years, Churchill, Central Parish, P.E.I., Oct. 30.

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Prescott, Ont., St. Andrew's; Spencerville, St. Andrew's. Rev. Allan M. Duncan, Box 257, Maitland, Ont. K0E 1P0.

Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.

Verdun, Que., First. Rev. David Smith, 96 Hamilton Ave., Chateaugay, Que. J6J 1J4.

#### Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church (half-time). Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont. K0K 1S0.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.

Malton, St. Mark's. Rev. J.B. Kay, 59 Wellington St. W, Brampton, Ont. L6Y 1K8.

North York (Toronto), Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

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Port Carling, Knox; Torrance, Zion. Rev. James A. Thomson, 47 Wilshier Blvd., Bracebridge, Ont. P1L 1L2.

Scarborough, Clairlea Park. Rev. Gerald Bylaard, 3817 Lawrence Ave. E, Scarborough, Ont. M1G 1R2.

Scarborough, Grace, West Hill. Rev. James Czeglédi, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

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Trenton, St. Andrew's. Rev. James W. Hutchison, 520 Bridge St. E, Belleville, Ont. K8N 1R6.

Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

#### Synod of Southwestern Ontario

Appin, Appin Church; Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.

Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.

Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.

Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

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Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.

Niagara Falls, Korean. Rev. Bill Vanderstett, 3121 St. Paul Ave., Niagara Falls, Ont. L2J 2L8.

Paisley, Westminster; Glammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont., N0H 2N0.

Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merritton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

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Kitimat, Kitimat Church (Canada Ministries appointment). Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.

Summerland, Lakeside (half-time). Rev. Bill Perry, 387 Martin St., Penticton, B.C. V2A 5K6.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

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# CHILD'S PLAY

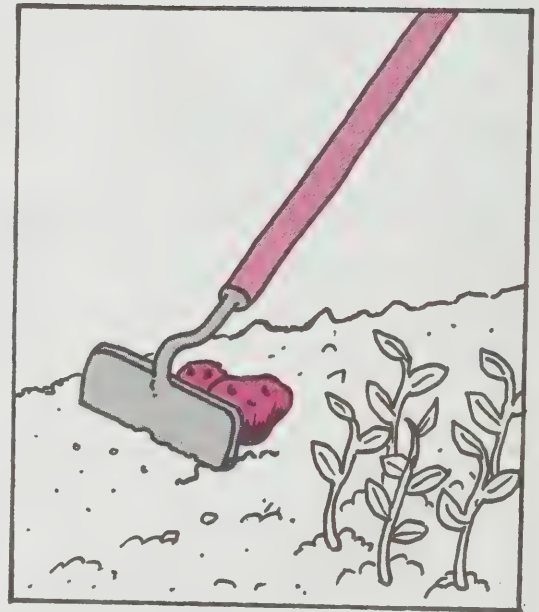
Written and illustrated by  
Kathy Cawsey,  
Marty Bregman,  
Dorothy Henderson,  
Waterloo, Ontario.

## A Story From India: One Difficult Thing

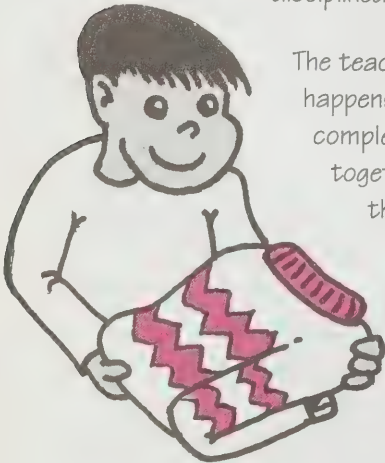
In the state of Uttar Pradesh in India, in the valleys of Almora, a teacher works with young children. She sits under the big tree in the village where she teaches reading, writing and math. When the children are older, they must travel far away to a boarding school where they continue their education.

The teachers at the boarding school are pleased to see the children come. "These children are so responsible and self-controlled," the boarding school teachers say to each other. "I wonder why they seem so different?"

One day, one of the boarding school teachers said: "Let's travel to the state of U.P. and find the teacher and the children under the tree in the valleys of Almora. We'll ask her, 'What happens here to produce such caring and self-disciplined children?'"



When they found the teacher, they asked: "What happens here to produce such caring and self-disciplined children?"



The teacher hesitated, thinking. Finally, she answered: "I can't think of anything special that happens here — unless it's the 'one difficult thing.' Every Friday afternoon when we have completed our work, I challenge the children to think of 'one difficult thing' we can do together. The children choose things that are more challenging than I would pick. Even though they are very poor, they may give away a favourite piece of clothing because another child in the village really needs a sweater. Or, they may hear that someone's mother has hurt her back, so they go out to her garden on the terraces and hoe her potatoes under the hot sun. These things are hard for the children to do, but they accomplish great things when they do them together."

Talk with others in your congregation about a difficult thing you could do.  
Agree on a time and place to do it. God will be with you.

# Mirages or Miracles?

Laura Cornett

*Read: Hebrews 11:1-3; I John 5:14-15*

I anticipate the arrival of spring in Montreal more and more each year. Perhaps it is my age and finding the winters harder and longer. Even though this cyclical event is certain, spring is always a miracle to me.

After long months of cold, grey, snowbound thoughts, the sun appears. Warm breezes fight with the last arctic winds for the right to blow. Children venture out on bicycles and rollerblades. The number of people outside increases daily. Tulips burst through the clods of earth, adding pinks and purples and yellows to the varied shades of green.

Last year, my impatience to relive the miracle of spring resulted in a feeling that maybe it was all a mirage. I watched for weeks for the leaves to fill out on the trees. Most of the trees were bare — no leaves budding, clothing the branches in green. It didn't seem right. The sunshine was there, and we had had plenty of rain. Everything seemed right and perfect for the trees to bring forth green beauty. There should have been leaves. If I stood there long enough, surely I would witness the leaves bursting out before my eyes. But it didn't happen fast enough. And I grew tired of waiting.

Upon reflection, I realized how similar my reaction to a slow arrival of spring is to God's response to my prayers. There is no doubt God hears our prayers and his answers are as certain as spring. However, the winter-time of life so often covers the evidence of his presence.

Most of us have at least one prayer we have want-

ed answered for years. For many, hope deferred makes our hearts sick. Is it possible to see the goodness of the Lord in the land of rejection, in a land of bondage and slavery, of racism and injustice, in a world of lies and, often, unbearable pain? In a land of tears, is it possible to hear God crying with us? In a world of misunderstanding and blindness, does God really see? In the land of solitude and loneliness, of confusion and despair, does God really care? In the land of the dying, will there ever be life? In the land of mirages, do miracles happen?

Our faith is often greatly tested while waiting for answers to prayer. When miracles do not occur within our time frame, we become anxious. Anticipation can produce disillusionment, and we only see mirages of hope deferred. Rather than persevering in prayer, we ask despairing, impatient questions: "Where are the leaves?" "Where is my answer?" "Are you even there?"

I found myself observing the trees differently last year. For a couple weeks, I looked at the trees from a distance. If I relied solely on my sense of vision to determine the season, it could have been autumn. But I realized, if we want to see miracles, we cannot look from a distance. There are miracles in process but, in order to see them, we must learn to look closely.

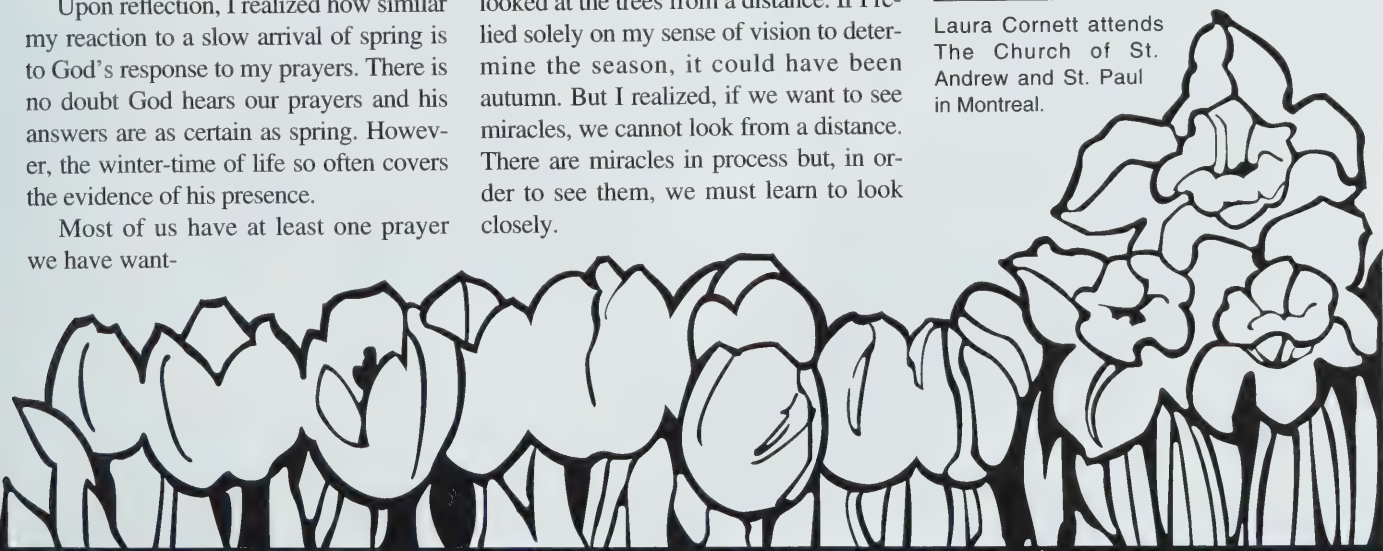
**If we want to see miracles, we must look closely and wait patiently**

There is life seething in those apparently dead branches. It becomes evident when one sees the miniscule green. Little green pinheads on the branches of trees and bushes appear in the morning. By afternoon, they are nubs pushing through the wood. The next day, they've grown

into miniature leaves. All the while, there is a feeling in the air — a feeling that something big is going to happen any minute now, something that will change us and our lives forever.

Is this not the way it is in our prayers? We demand answers, relief, provision — envisioning the miracle in our own fashion — and then complain that all we get are mirages. All the while, God is processing miracles for our full benefit. If we want to see God's miracles, we must change the way we wait for his answers. We must learn to see anew with the eyes of faith, assured of things not yet seen and confident of having been heard. How we choose to wait for answers to our prayers determines if we see miracles or mirages. **R**

Laura Cornett attends The Church of St. Andrew and St. Paul in Montreal.





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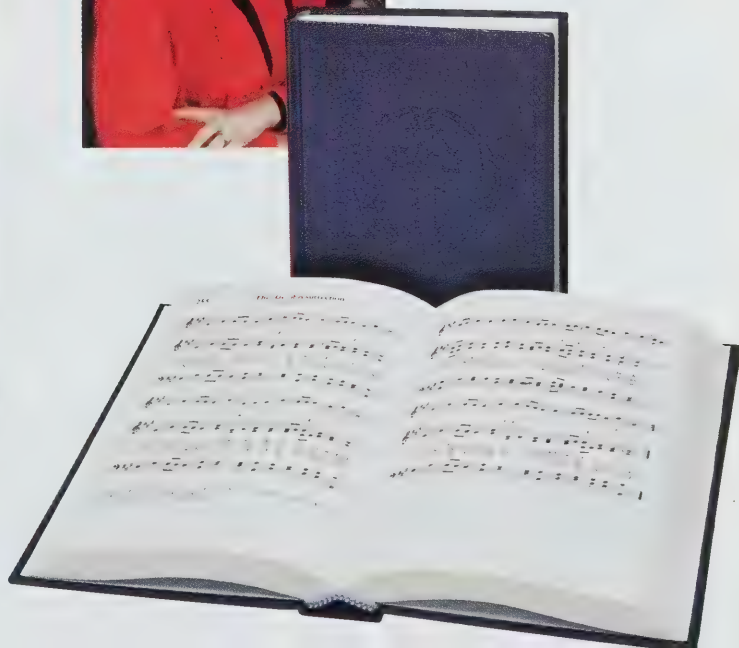
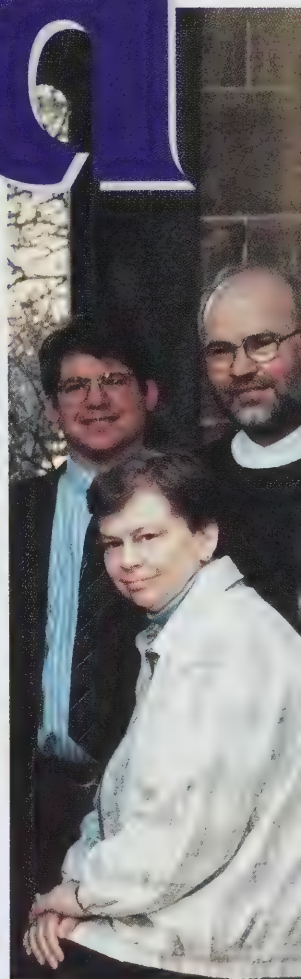
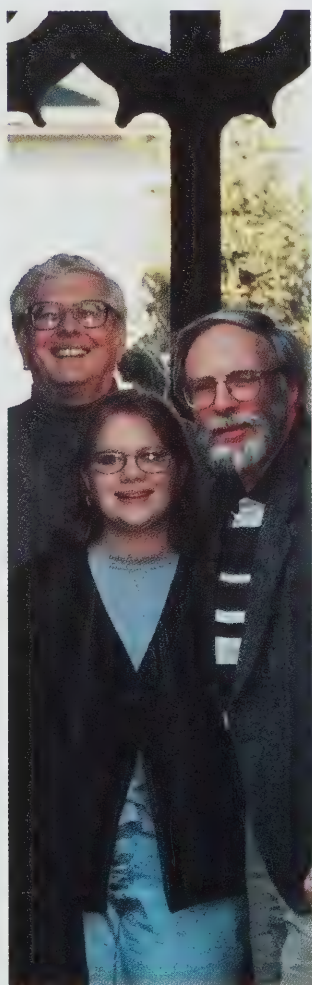


# PRESBYTERIAN Record

March 1997

## All Together Now!

The New  
**Book of  
Praise**





## RECORDINGS

### Sing

God delights in music because it is the language of the soul. The inhabitants of heaven do not speak if they can help it. They sing! It is a spiritual language which all feel.

— from a sermon by Humer Putman, St. Andrew's, Pictou, N.S., 1895



### O Siem (This Child)

*Siem o siyeya*, all people rich and poor  
*Siem o siyeya*, those who do and do not know  
*Siem o siyeya*, take the hand of one close by  
*Siem o siyeya*, of those who know because they try  
 And watch the walls come tumbling down.

— Susan Aglukark

### Random Acts of Kindness

Janet Coates was writing an article for *Oshawa This Week*. She wanted to read an article on Hanukkah which she remembered from the December 1992 *Record*. Taking a cab to church offices, she asked the driver to wait. On her return, the cabby said that, since they had stopped at "church," he wanted to discuss something.

A few days earlier, he said, he had met a shabbily dressed, hungry-looking man at the grocery store. It so upset him that, later, he went to look for the man. When he found him, he pressed \$20 into his hand and left. He said he couldn't stop thinking about the man.

Janet says she sensed he wanted confirmation he had done the right thing. She told him, "You will never know what good you have done but, surely, it was worth trying."

Last year, Oprah Winfrey's earnings (\$171 million) exceeded the combined exports of Somalia and Rwanda (\$169.7 million).

— *The World Almanac*

The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there.

— Henri J. Nouwen

### Minister Wanted

Imperfect church with imperfect staff seeks imperfect candidate in order that grace may abound.

— from an ad in *The Presbyterian Outlook*

### Mennonites Stymie Graham

The *Toronto Star* reports that Billy Graham's son Franklin made his preaching debut in Saskatoon several years ago. When he issued the invitation to the crowd of 1,000, none came forward. "They were Mennonites, very reserved," he explained. The story says it took him years before he could be persuaded to try again.

### Grace

I often say — and it is not an original idea of mine — that the line between good and evil, intelligence and stupidity, wisdom and folly runs right down the middle of all of us. If you don't learn to take that in your arms and affirm it, then you are going to be alienated — not only from the rest of the human race, but from yourself.

The one cure for that, if there is any cure, is laughter: the capacity to see that you, we, each of us is a walking example of human comedy. The laughter is no further away than the mirror in your bathroom. Until you can affirm the wholeness of being human, you will always be disappointed in your own life. It's called forgiveness and grace. It's an old idea that I didn't come up with ... someone else did.

— Robert Fulghum in *The Door*

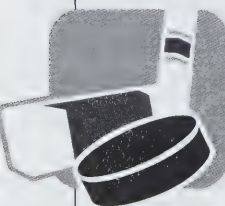
### Discerning the Future

The death of baseball hero Mickey Mantle focused attention on what made him such a great fielder. His ability to be in the right place to catch the ball has been the subject of many discussions. He never had to run to catch a ball. He knew in advance where the ball would be.

Wayne Gretzky says he skates to where the puck will be, not to where it is.

This ability to sense the future — to know where the puck will be and where the ball will land — is the key to successful management. Only by discerning the future can the game be won and success be assured.

— Kenneth G. McMillan





# Singing a New Song

**Music is eternal.**

**Music is divine.**

**You pray to your God with music.**

— Duke Ellington

While serving as a pastoral minister, I often contended that the hardest task I faced each week was choosing the hymns for Sunday. I exaggerated. Most weeks, that did not hold true. But sometimes it did.

I tried never to view hymns as fill material, something to put in the spaces between the “main parts” of the service. Music, I believe, plays a critical role in worship with congregational singing the most important part.

Sometimes, unable to find anything suitable in the *Book of Praise*, the music director and I would spend many hours looking for material to complement the sermon and theme of the service. At times, I even resorted to composing some verses, linking them with a familiar tune. What good Presbyterians will sometimes put up with amazes me!

The *Book of Praise* contains many fine hymns. On numerous Sundays, particularly on special occasions in the church year, I experienced little or no difficulty coming up with singable, relevant offerings. When a problem arose, it came not so much with what the *Book of Praise* contained but with what was not there. Hymns reflected little of our contemporary situation. They gave scant consideration to the great struggles convulsing church and society. Yes, the gospel remains the same, but every age confronts new challenges. Jesus didn't say anything about computers but, today, we must deal with them.

The single greatest influence on hymnody in the Presbyterian Church at the end of the 19th century, and in both the Presbyterian Church and the United Church in the first half of the 20th century, was Alexander MacMillan, father of Sir Ernest MacMillan. He had come from Scotland to serve at Fort Frances, Ontario, as a student minister. After completing his theological studies in Scotland in 1887, he returned to Canada and became the minister of two Presbyterian churches near Auburn, Ontario.

MacMillan soon became active on the committee revising the *Presbyterian Hymnal* and was the dominant influence on the 1897 *Presbyterian Book of Praise* and its revision in 1918. In 1925, he entered the United Church and, over the protests of some former Methodists, played a similar role in the production of the United Church hymnary of 1931. This accounts for the striking similarity between the two hymn-books.

MacMillan held strong views as to what should be included in a church hymn-book. He had serious reservations about

popular “gospel hymns.” Only a few made it into books he revised. Songs with deep roots in the popular culture, those addressing social issues, and spirituals he also considered inappropriate. MacMillan believed the hymns most suitable were those that had proved their mettle by longevity in the church catholic.

MacMillan died in 1961, but his influence can still be seen in our 1972 *Book of Praise*. The committee for the revision of the 1972 book admitted as much in the preface to that edition: “Our new book still bears the stamp of the two previous hymnals ...” Their solution of what to do with hymns which “would not naturally fit within the pages of this book” was to publish a supplementary hymn-book “suitable for open-air services, campfires, youth groups, informal get-togethers, and the like.”

The new *Book of Praise* we introduce in this issue breaks with some of these past traditions. Most of our members will rejoice in the variety and choice it offers. In large measure, it will eliminate the need many congregations have felt for a supplementary hymn-book. While rooting us firmly in the latter part of the 20th century, it does not ignore what MacMillan considered essential — our links with generations past and a catholic understanding of the church's hymnody. The preface of the 1972 book proudly trumpeted that the tunes in that book came from everywhere: “Wales, Switzerland, Scandinavia, Canada, Germany, Russia, Scotland, England and Ireland.” Perhaps, the editors of our new book display an even broader understanding of catholicity, reaching into countries in Africa and South America for contributions.

Surveys reveal music has become the most controversial issue in the church — outdistancing even abortion and homosexuality in heat generated. Producing a new hymn-book requires not only great skill and knowledge but the willingness to walk through fire.

The committee on the revision of the *Book of Praise* has done an exceptional job. They have produced an aid to worship which will shape Christian thought and behaviour for the better for the next generation.

*John Congram*



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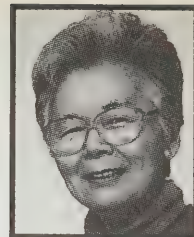
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## FROM THE MODERATOR

Tamiko  
Corbett



# Working Together

In his January editorial, John Congram lamented the declining support for ecumenical organizations such as the World Council of Churches (WCC) and the Canadian Council of Churches (CCC). He asked Presbyterians to champion a proposal for a new, broader based movement to bring Christians of diverse backgrounds to pray, speak and work together in preparation for the new millennium.

Is the editor aware that an ecumenical lay movement has been active globally for over 100 years? The World Day of Prayer is observed in more than 170 countries on the first Friday of March every year. In Canada, women and men in 2,000 communities will gather this year on March 4 to share in a service of prayer written by women of South Korea. Participants from a broader base than the WCC or the CCC will be united in prayer for world peace and the reunification of Korea. I hope many readers of the *Record* will attend the service in their communities.

## Celebrating our ecumenical partnerships

Traditional institutions at the international and national levels may be waning but, across Canada at the congregational level, some Presbyterians continue to share facilities with other denominations. Many began primarily for economic reasons. Some of these partnerships have developed into co-operative service and witness in the community.

On January 5, I participated in the dedication of a new sanctuary and expanded facilities shared by three communions in Waterloo, Ontario: All Saints Anglican, Olive Branch Mennonite and Waterloo North Presbyterian churches. It was an exciting and joyful occasion. The ecumenical celebrations included a joint Communion service in the morning and the service of dedication in the afternoon. I was pleased to learn that the three congregations already have a joint committee to welcome refugees and are looking forward to a stronger partnership in the expanded facilities.

Presbyterians should also become more familiar with the work of the ecumenical coalitions which seek to promote the work of social justice. Many communities across Canada are already co-operating ecumenically for Ten Days for Global Justice, the Canadian Foodgrains Bank, reconciliation and healing with aboriginal peoples and with other programs.

We must also recognize that Christians who may be unaware of the ecumenical pronouncements from institutions such as the World Council of Churches are working shoulder-to-shoulder with people from other denominations in the Out of the Cold program, food banks, Meals on Wheels and other community projects. Many, moreover, participate in observing the Week for Christian Unity and other opportunities for ecumenical worship and witness during the Christian year.

I support the editor's concern that Presbyterians be in the forefront of the ecumenical movement. To achieve this, I believe we should celebrate, publicize and promote what is already happening ecumenically in our communities as we anticipate the dawning of the new millennium.

(Continued on page 8)

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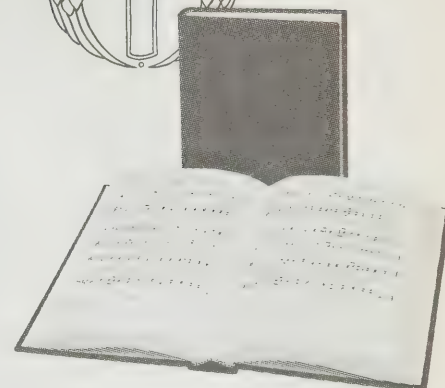
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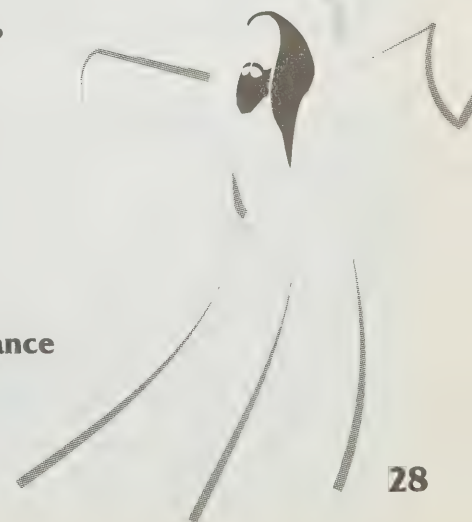
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### Food for the Spirit

The December *Record* proved a boon for this writer. I found much healing in the stories and articles. Someone else's story that can morally improve our innermost feelings without being judgmental of the reader or listener or the tale-spinner does much for Christianity. Such a story is "Broken Bodies, Broken Bread." Thank you, R. Douglas MacDonald. The flame of such a candle bright has made me, at least, a thankful ex-servicewoman.

*Patricia M. Barker,  
Campbell River, B.C.*

### First Reaction

I want to express my profound gratitude for the excellent editing and rewriting of my article "Broken Bodies, Broken Bread" in the December issue.

It may interest you to know that the first reaction to the article came from a friend of almost 50 years who was in the Provost Corps during the war. He called to say he had been handcuffed to General Kurt Meyer when Meyer was flown back from England in an old Dakota to stand trial in Aurich.

*R. Douglas MacDonald,  
Kincardine, Ont.*

### Inappropriate

The ballot in the January issue entitled

"Who Are the Best Preachers?" is totally inappropriate for the Presbyterian Church. As a serving elder and relatively long-term clerk, I have always felt that one of the essential ingredients in making the Presbyterian Church a solid faith is the mosaic of preachers we have. Over the years, I have seen those who demonstrate exceptional skills in the pulpit, whereas others have a wonderful visitation process and still others are gifted managers. How fortunate Presbyterians are to receive, through a call, the right person for the right job.

Popularity contests have no place in our church; rather, it is our duty to continue to develop the whole Presbyterian Church as one family. The survey only serves to hamper our quest. In the final analysis, not only our preachers but all will be judged by the Lord.

*Robert R. English,  
Port Credit, Ont.*

### Newsletter Contest

Thank you for your gift in connection with the newsletter contest. Most of all, I

appreciate the assistance through positive comments and suggestions for improvement made by the judges. I found it a good exercise to have to sit down and work at the formation of a purpose.

*Leila MacInnes,  
Toronto*

We publish as many letters as possible.

All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

### Helms-Burton Protest

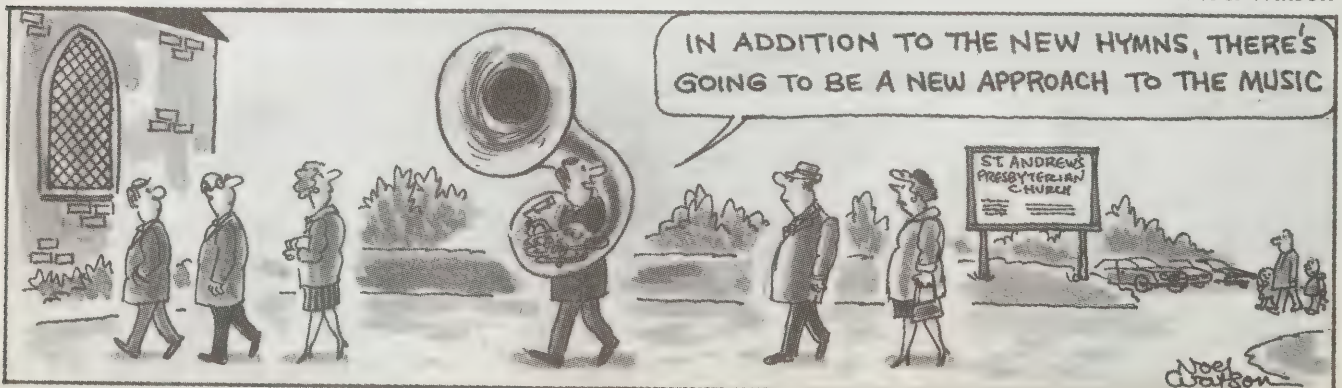
I was upset to hear that our church was one of the institutions discouraging Canadians from spending time in Florida to protest the Helms-Burton law. I do not support the law in question; however, I do understand how the million-plus Cubans residing in the United States feel, having been robbed of their assets and

their country by a brutal dictator.

I have had several Cuban associates who were employed by a Canadian company in the late 1950s in Cuba. They eventually escaped to Miami with only their clothing, all property and assets confiscated for the use of the dictators. Now, the Cuban government is selling their assets to Canadians and other foreigners.

## WATSON'S WORLD

*Noel Watson*



## LETTERS

I can only believe our church sees this as a popular political position. Please, Presbyterian Church in Canada, be objective in your assessment of this situation.

*Arthur A. Mills,  
Kitchener, Ont.*

### Political Issue

It is difficult to see how a church can be a voice for Christ in our society when it can relegate 100,000 abortions per year in this country alone to the status of a political issue.

The two great issues of our day are abortion and homosexuality. The Presbyterian Church in Canada has already caved in on the first issue; only the fear of a schism causes it to hesitate on the second.

*Norman Macdonald,  
Mansfield, Ont.*

### Vacuous Blather

Seldom have I read so preposterous a commentary on the topic of murder and how those guilty of it should be mollycoddled by society than is suggested in a maudlin letter from an Edmonton correspondent (Letters, January *Record*).

The proposal that anyone guilty of first degree murder should serve no more than 10 years for so dastardly a crime leads one to deplore your editorial judgment in publishing such a revolting view. Moreover, it shows a tragic lack of compassion for many who have suffered this irreparable loss of loved ones. Such vacuous blather is a shameful blot on the esteemed columns of the *Record*.

*Arthur E. Gregg,  
Penticton, B.C.*

### Broadmindedness?

I was intrigued by comments in the January editorial on the broadmindedness of our church toward baptisms in other denominations. It is ironic that we accept these baptisms without enquiring into their practices or principles while applying stiff rules to baptisms in our own church. I suppose that is a form of broadmindedness, but it seems odd.

*Ritchie Clark,  
Montreal*

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## Supreme Court Ruling

More and more people think the Supreme Court of Canada put the country's religious schools on notice in November that they can expect no help from the courts or the Charter of Rights and Freedoms. This is an incorrect interpretation of the Supreme Court's recent ruling. It is important that your readers are aware of the following points.

First, the Supreme Court made it clear that the Ontario government is *constitutionally permitted* to fund Christian, Jewish and other independent schools. That is a major step forward in our ongoing struggle for freedom of religion, free choice and fiscal equity in Ontario education.

Secondly, the Ontario Court of Appeal, which will soon hear the Bal case involving the availability and constitutionality of optional religious programs and alternative Christian and other explicitly religious schools *within* Ontario's two publicly funded systems, can now rely on the Supreme Court's ruling in Adler and Elgersma that there is *no constitutional prohibition* against the Ontario government funding such programs and schools. The Supreme Court has acknowledged it is within the province's plenary power to do so. The only limitation is the government must ensure the offering of such optional religious programs and alternative religious schools is done on the basis of equality and in a non-coercive manner.

On May 5 and 6, our lawyer, Peter Jervis, will challenge the Ontario Ministry of Education's discriminatory Policy Memorandum No. 112 and the regulations which arbitrarily prohibit school boards from providing or permitting optional religious schools or programs *within* the public system. Mr. Jervis will do so on the basis of precedent-setting legal decisions, including the recent historic ruling by the Supreme Court.

Gerald Vandezande,  
Government Relations Coordinator,  
Ontario Multi-Faith Coalition  
for Equity in Education,  
Agincourt, Ont.

## Worth Dying For

Barry Van Dusen (Letters, January *Record*) worries that his children might have to sacrifice their lives on a battlefield some day. I remind him that many thousands of Canadian Presbyterians (who were loved as dearly as his children) sacrificed their lives in several wars to keep this country free for him.

Certainly, we must work for peace; but foolish people who wanted peace at any price forced us to pay too high a price before now. And children should be taught some things are worth dying for.

M. Chyla,  
Toronto

## Science/Christianity Ecumenism

In the January *Record*, the editor called for a new, loosely based forum for the Roman Catholic and Protestant churches. But there are other possibilities. Over the past couple of years, I have advocated an ecumenical movement for another great gap in the spectrum of human knowledge which has persisted for 13 decades and has been detrimental to Christianity: the pervasive attitude between science and Christianity has been antagonism, conflict, controversy, war, etc.

So what can Presbyterians do to initiate a science/Christianity "ecumenism"? I am asking an original question: What is the almighty God's attitude on the relationship between science and Christianity?

During December, I sent this question by e-mail to selected Presbyterians listed in The Presbyterian Church in Canada's Internet directory compiled by Robin Ross. My request was for one-word answers, but some could not resist writing a paragraph or two. The response has been minuscule which should be expected for such a question. But, as in an election, the wishes of those who vote are heeded, and the non-voters need only keep their mumblings to themselves.

So, as progress can be made for Protestant/Roman Catholic ecumenism, the same can be achieved for science/

Christianity ecumenism by organizing a round table. I propose the Presbyterian Church convene such a round table.

C. Gordon Winder,  
London, Ont.

## FROM THE MODERATOR

(Continued from page 4)

On a somewhat different note, Presbyterians have traditionally taken pride in being ecumenical in doctrine and practice. But do we see ourselves as others see us? I invite you to reflect on a comment made to me by a relatively new Canadian: "The Anglican Church is for the English, the Lutheran for the Germans and the Presbyterian for the Scottish and Irish." I sense many such as this person do not feel accepted in the mainstream of Canadian church and society. As individual followers of Christ and as congregations, should we not be doing something to remedy this situation?

As we celebrate Easter at this month's end, let us pray we will proclaim with our mouths and our lives that Jesus Christ has broken down not only the barrier between us and God but also the walls of race and culture that divide us from each other.

*Tam Corbett*

## Moderator's Itinerary

### March 9

Cooke's, Chilliwack, B.C.

### March 16

St. David's, Kelowna, B.C.

### March 22, 23

Cariboo Ministry, B.C.

### March 30 – April 6

Presbytery of Kootenay, B.C.



# Where Did I Go Wrong?

I lost my wedding ring last summer. When Joan and I got married, I weighed 120 pounds. I was a walking testament to bone and sinew. Had I been thrown to the lions as early Christians were, I would have constituted a low-fat diet.

The ring fit fine in those days. But over 36 years, I've put on about a pound a year. My finger joints have thickened, too. Last summer, after a hard afternoon's work in the yard, I realized the ring was a bit too tight for comfort. It had not only formed a callous, it had raised a blister under the callous. I suspected it might be cutting off some circulation.

(Please don't go reading Freudian implications into this story.)

So that evening, while we sat watching television, I laboriously and painfully wiggled the ring off over the joint on my third finger.

"Can they expand wedding rings?" I asked Joan.

"Take it to a jeweller," she replied.

If I forced the ring back on, I'd have to go through all that pain again to get it off at a jeweller's. I suppose I could have put it into a pocket. But my hand felt

naked without the ring on it somewhere, and I didn't want to give anyone the impression I wasn't married any more. So I slipped it over my little finger instead.

It fit well enough, so I didn't bother going to a jeweller immediately. I had several all-day meetings to attend. The ring felt quite secure. So I left it on my little finger.

That weekend, I went for a swim in the lake. The water was wonderful. I splashed and dived and fooled around. And when I came out, my little finger was bare. The ring was gone.

I went back the next day with snorkel, mask and fins. I searched the bottom for over an hour, right out into deep water, even down among the weeds until I was shivering so uncontrollably from the cold water I had to come out. No luck.

Losing that ring is a lot like sin, I find. People rarely make a deliberate choice to sin, to do wrong. They do what seems best for them at the time, even if it's the lesser of two evils. But one thing leads to another until, one day, they ask themselves: "How did I get into this mess? Where did I go wrong?"

The answer has to be, Nowhere.

You can't identify any one moment when things changed from right to wrong, any more than you can identify the moment when night turns to day, or when an acquaintance becomes a friend. And even if you could, it wouldn't matter. The result matters, not the moment of transition.

Perhaps my mistake was going for that swim. Perhaps it was

not going to a jeweller immediately. Perhaps it was deciding to continue wearing that ring until I could get it sized. Perhaps I went wrong in taking the ring off at all.

Any of those could be the crucial moment. Or none of them. It doesn't matter.

**You only realize you've sinned when it's too late**

The ring is gone. And I can't get it back. All I can do is look for a way to undo that damage. The actual loss of the ring finally got me to do what I should have done in the first place. I visited the

jeweller. But, this time, it was to order a new ring. Not just to have the old one altered.

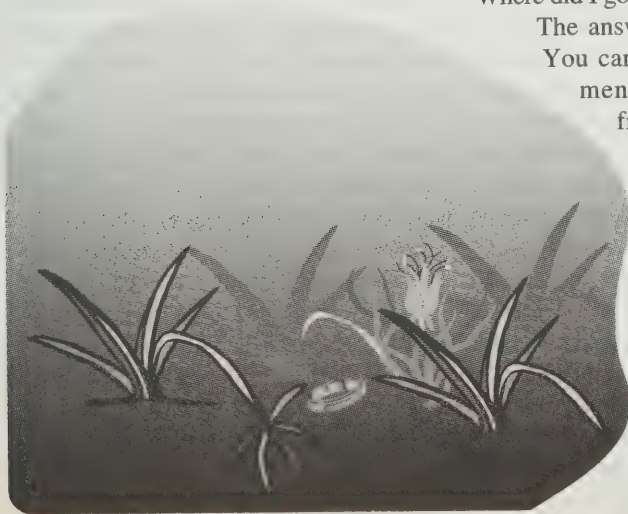
That's about what happens after any mistake, any sin. We usually only recognize what has happened after the damage has been done. We have to do what we can to repair the damage. To restore the relationship. To make amends.

If we could have seen the time when we were getting off track, making amends would be a lot easier. But we can't go back to that point. There's not much benefit in beating ourselves over the head, trying to figure out where and how we went wrong — whether it's in residential schools or national deficits, in dealing with a boss or a spouse or a child. What's done is done.

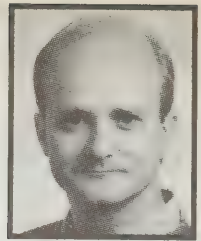
I don't mean to belittle the harm done by sins, past or present. As any abuse victim can attest, the effects can ripple through a lifetime. But once we recognize we have sinned, the important thing is to get on with redemption. Make a change. Do things differently. Undo as much of the damage as possible.

It's called repentance. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.







# Holy Extravagance

**Passion/Palm Sunday — March 23**

*Isaiah 50:4-9a; Psalm 31:9-16;*

*Philippians 2:5-11;*

*Mark 14:1-15:47*

**T**hink of what you could do with a year's pay to spend on something wonderful. Presbyterian World Service and Development could start 10 new projects. Your church could hire new staff. A whole village of children could learn to read and write. But if someone blew it all on a barrel of Chanel No. 5, you'd say that was a waste, wouldn't you?

When some woman poured out a year's worth of perfume on Jesus' head (Mark 14:4), almost everyone said, "What a waste!" Everyone, that is, except Jesus. He said, "What she has done is a *beautiful* thing" (verse 6).

Surely Jesus must have known how much good the woman could have done — feeding, clothing, teaching. But he said it was *beautiful*. Something that couldn't be taken back or cashed in but only filled the air with perfume and, then, was gone — was beautiful. Some translations say "a good service," "a fine thing"; but the word is the same "beautiful" we use for a work of art. *Beautiful*.

What a strange story to begin Holy Week. Mark has none of the Palm Sunday pageantry to point us forward, only this story of beautiful waste, godly extravagance. Why? Surely to help us grasp what is to come. Jesus will be wasted, too — his life broken open like an alabaster jar. And, then, it will be gone like the perfume in Bethany. It's no accident Holy Week starts with holy waste.

But what a strange word is used for it. *Beautiful*. Filled with art, elegance. Something to be appreciated not

analysed. Maybe that is our deep clue to the meaning of the week.

The disciples had things worked out to the nickel and, in the very next story, Judas went out and sold himself for 10 cents on the dollar. The High Council worked out the cost benefit of Jesus' death. Everyone had a price, it seems, except this woman. Perhaps, that is why Jesus called her action beautiful — because she grasped what was about to happen. "Leave her alone! ... she has done what she could; she has anointed my body beforehand for its burial" (verse 8). Jesus knew it would not only be perfume poured out in the days ahead; it would be life itself.

"Have this mind among you," says Paul (Philippians 2:5), "that is yours in Christ Jesus." He emptied himself like the contents of some precious alabaster jar and poured out his life. What waste! He did not "regard equality with God as something to be exploited but emptied himself, taking the form of a slave ..." (verses 6, 7). How foolish! "He humbled himself and became obedient to the point of death — even death on a cross." How needless! But it is the way of Christ, says Paul, and the way of life for Christians, too. Funny how we read these verses merely to find out about Jesus; the apostle wants us to find out about ourselves.

Here is where this unnamed woman serves us, too. She not only makes sense of Jesus but helps us make sense of ourselves. Hers is a way of deeper faithfulness. She holds up a model of what it means to know and love God. We don't

choose our faith the way we do our RRSPs, for maximum security and return on investment. We choose faith because it's something beautiful, something wasteful, something extravagant. Deep down, there is no bottom line in our decision; but there is something beautiful when our lives are broken open and poured out, too. Maybe being born again means having all the sense of some babe in the woods when it comes to giving things to Jesus. Maybe that's what makes it so beautiful.

Can you imagine? That's the question the gospel poses for us today. It's an issue not simply of obedience but of imagination,

visions, dreams. What marvellous overflowing act can there be to respond to the marvellous overflowing love of God? It strains the imagination! That's really what the gospel asks, don't you think? Something beautiful for God.

Will you take Communion this week? Or serve it? In broken bread are also the shards of an alabaster jar. In a covenant poured out for many is the fragrance bought by an unnamed woman. Jesus said, "Wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her" (verse 9). The words we have on the Communion table, "In Remembrance," belong to her. What she has done in her holy extravagance is a sacrament, a sacrament of what it means to know and love our God. **R**

Michael Farris is webmaster of PCCWeb <http://www.presbycan.ca> and lives and teaches in Winnipeg.

**Mark has none of the Palm Sunday pageantry to point us forward, only a story of beautiful waste**

# Injustice in the Church

Stephen Hayes

I have slowly reached a conclusion that now deeply shocks me: some of the procedures of the church are unjust and the level of justice in our church courts is now well below that of the civil courts.

What happens when there is trouble in a congregation? The normal process is to form a committee to investigate. Often, the one being investigated is the minister. *The heart of our injustice is that these investigations are, in fact, trials leading to disciplinary recommendations. We have trials masquerading as committee meetings but with none of the protection trials usually offer.* The one being investigated is not present to hear and to question witnesses nor is he/she present to make his/her own case. Not only does the person not have a lawyer, his or her representative would also usually be excluded from these meetings.

The one accused has the right to know the charges against him/her, the right to have these charges in writing, the right to have time to prepare a defence, the right to an unbiased trial. In light of the Supreme Court's ruling on natural justice, our procedures are probably illegal, as well as unfair.

I was interested to learn recently how far ahead The Church of Scotland is to our own church. There, the one being investigated is invited to be present throughout the hearings. If a charge is made, the one charged is allowed to have a lawyer, and the presbytery making the charge is even asked to consider (but not

required) to pay for the lawyer.


The injustice extends to presbytery visitations. In our system, the minister is usually asked to leave the room at some point. I've always felt embarrassed and uncomfortable during a visitation when that occurs. I now conclude that all we are

doing is inviting the game of "Let's get the minister." In the Church of Scotland, at no point is the minister asked to leave during a presbytery visitation. If someone has a criticism to make, let it be made and responded to openly.

I have no interest in protecting wrongdoers or in making it difficult to remove ministers who

clearly ought to be removed from their charges. But I have observed there is a world of a difference between a congregation that is truly divided and a situation where a few people decide to take a run at the minister. Do they have a case? What of the majority who are happy with things the way they are? Is the minister allowed to reply?

I call for the church to abide by the law of the land and to adopt procedural fairness in all its dealings with those who are accused or investigated. I especially call for naming things accurately: a committee investigating is a committee putting someone on trial. The rights of the one being investigated should be protected accordingly. We can do this voluntarily in the name of justice. I have no

doubt we will be forced into this by the civil courts in the future if we do not act independently now. 

Stephen Hayes is minister of Knox Church in Ottawa.

**A call for  
the application  
of the  
principles of  
natural justice  
in the courts  
of the church**

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at the Hall has turned into a miracle event. We sing the old favourites along with the piano. We learn new choruses with the help of guitars. Sometimes, someone sings a solo. We've had some of the best church choirs in the area. Once, we even had a hand-bell rendition of "Amazing Grace." Another time, a children's group did a moving play. Congregations come from near and far to Sunday evening worship at the Hall. Whatever the format, the grace of God touches us at every service. We experience the unity that is ours in Jesus. Rich and poor, young and old, housed or living on the street — we bow together and find blessing.

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My dear editor:

It was my avowed intent in beginning these epistles to provide you with glimpses from the grassroots, and what can be more grassrootsy than annual congregational meetings? The season for same just past, I forward excerpts from the minutes of one of our bucolic bastions of faith in the hope that you and your readers will find them as fascinating as I do.

The minister opened the meeting by reading from I Corinthians 2, choosing verse 14 as the text: "An unspiritual person refuses what belongs to the Spirit of God; it is folly to him; he cannot grasp it, because it needs to be judged by the light of the Spirit."

Kenneth Williams thanked the minister and added that the chapter chosen was a personal favourite but, as chair of the Staff Relations Committee, he would have preferred the first verse as the text: "So it was, my friends, that I came to you without any pretensions to eloquence or wisdom in declaring the truth about God."

Hattie Jacques presented the report of the Board of Managers. She began by stating it would have been a good year for the board except for the acts of God. One such was the hailstorm that damaged the memorial window in the narthex. (Sydney James wanted to know where that was and was told "the vestibule" before the meeting was allowed to proceed.) Angela Douglas reminded the meeting the board had been aware for some time that the window leading needed attention. They had struck a Windows and Doors Committee to look into it in 1992 and it was to have presented a report, but the original was mistaken for scrap paper by the Timothy's Tykes Primary Bible Class who used it for a Christmas collage (and didn't everyone agree it was lovely). The committee had been glad for the input from the congregation; to wit, that our Lord was shrinking in stature and gaining



in girth as the window settled, and that the subject of the window, "Behold I Stand at the Door and Knock," was being defeated because it had begun to look for all the world like "Behold I Stand and Prop Up This Collapsing Wall."

Cressida MacDonald, speaking for the last descendants of the original donors (she wanted it noted that the other descendant, her sister Opal, had sent "regrets" because meetings give her anxiety attacks), said they had chosen not to pay to repair or replace it, deciding instead to relieve the suffering of the starving millions in India.

Bertha Campbell spoke to the motion and said the original window was "no great shakes" anyway since it was well-known the coloured glass Old

Wilbur (the original craftsman) had liked best was the kind that contained demon drink; and he had given Jesus a beard that made him look like a werewolf and hands that looked like claws; and the kids either laughed and thought it was the wolf hitting on the last of the three little pigs' houses or were scared and had accidents; and that's probably why the church school was going to you-know-where in a handbasket.

When she paused to draw breath, the convener proposed that the matter be referred to the Memorials, Donations and Decorations Committee. So it was.

Charles Hawtrey thought it was irreverent to attribute the septic tank problem to an act of God. But Kenneth Connor reminded everyone it had rained for 12 days straight last May, and who was responsible for that?

The budget was approved with regret that, again, there were to be no raises but that the minister, organist and custodian would have their subscriptions to the *Presbyterian Record* and *Glad Tidings* paid by the church. Hope was also expressed that the minister would find sufficient workshops of interest at synod and not avail himself of his study leave again this year.

Mention of the *Presbyterian Record* gave rise to the annual debate about the Every Home Plan. Joan Sims wondered why the magazine never printed any pictures of our congregation and was only partially mollified when informed that none had been sent in. The board promised to forward pictures of the dedication of the new stained glass window or septic tank, whichever came first.

The meeting closed with the singing of "Blest Be the Tie That Binds," followed by the benediction.

Reporting from the front, your foot soldier in "the mighty army,"

*Peter Plymley II*

## Reporting from the grassroots: the annual congregational meeting



# The Revised *Book of Praise*: A Balanced Diet for the Soul

by Judee Archer Green

**W**hat constitutes a healthy diet? A balanced one. Lots of fruits and vegetables, breads and cereals, dairy products and some meat, poultry or fish. A balanced diet is good food for the body. A balanced diet is also good for the soul.

The revised *Book of Praise* provides a balanced diet. Metrical psalms (such as those in the first section of our present *Book of Praise*) have been a staple in the diet of Presbyterian worship. Who could imagine a hymn-book without the 23rd Psalm ("The Lord's My Shepherd") set to Crimond or Psalm 121 ("Unto the Hills") set to Sandon? There has been a renewed interest not only in hymn-writing but also in metrical psalmody. Thus, the new hymn-book has a setting of Psalm 19 by Carl P. Daw Jr. (1944-) set to the tune St. Patrick as well as a paraphrase of Psalm 13 by Christopher Idle (1938-) to the tune Bangor.

As one would expect, the hymn "Amazing Grace" is in this edition, paired with the familiar tune New Britain. Another favourite, "How Firm a Foundation," will appear to the well-known St. Denio as well as to Foundation, the tune originally associated with this text. Another text with two tunes is the Christmas carol "O Little Town of Bethlehem" to Forest Green (as in the 1918 and 1972 editions) and St. Louis (as in the 1897 edition). Several other hymns have a cross-reference to an alternative tune.

When Brian Wren came to Canada for a worship workshop, he was asked by customs officials what his occupation was. His answer that he was a hymn-writer was met with the response: "I thought they were all dead!" Indeed, they

are not. Many new Christian hymns have been written in the past 25 years. Communities of faith in non-Western European lands have also begun to express

## A brief introduction to what you can expect to find in the revised *Book of Praise*

their faith in indigenous musical styles. Our new *Book of Praise* contains a delightful smorgasbord of newer hymns from which to choose: popular folk tunes, profound expressions of hope in God, melodies that stir the heart, lively hymns that dance, melodies from various parts of the world, new service music to enrich our worship.

Canadians are well-represented, too. Almost a seventh of the hymns are by Canadian authors or composers, including: Margaret Clarkson, Sylvia Dunstan, Ron Klusmeier, Barth Nameth. In some cases, both the author and composer are Canadians. And, of course, the selection and editing were done by Canadians.

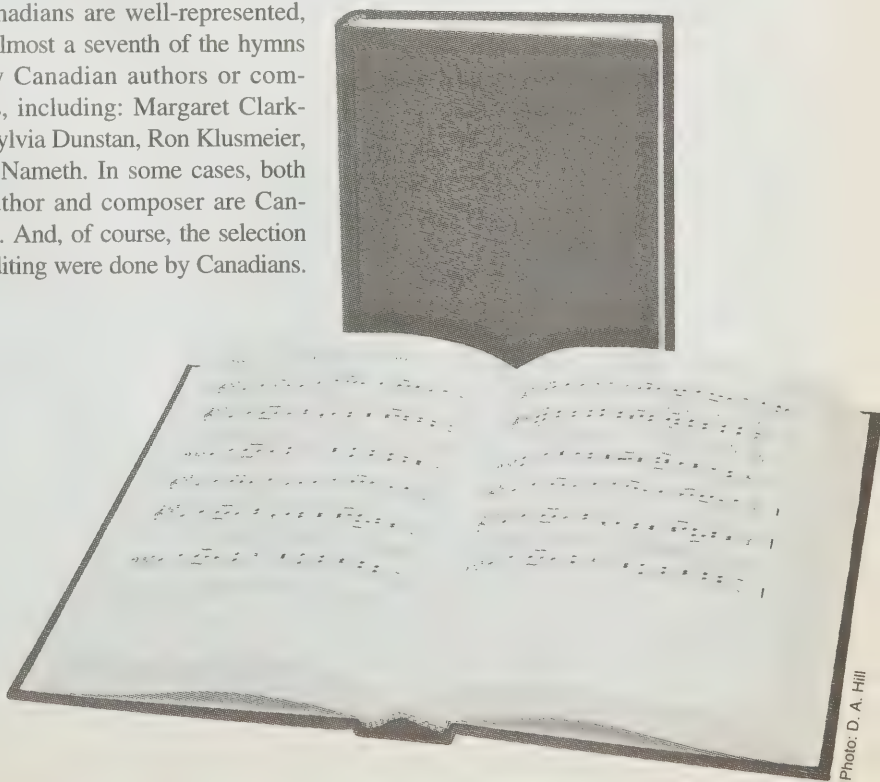
This book reflects the ethos of The Presbyterian Church in Canada.

This balanced diet will help us to be filled with the Spirit as we sing psalms, hymns and spiritual songs, singing and making melody to the Lord. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

## Hymn of the Month

In the coming months, the *Record* will feature a hymn of the month, providing information about the author and composer as well as possible ways to introduce the hymn to congregations. If your congregation has not yet purchased the new *Book of Praise*, consider asking members to bring their copies of the *Record* to the worship service to learn the hymn of the month.







# Giving Birth at I22: Presbyterians Have a New Hymn-Book

by John Congram



ur work," Donald Anderson and Andrew Donaldson emphasize, "is based on previous books."

The two editors of the revised *Book of Praise* like to point to its historic continuity with all the books that went before it. And it's true, there is lots in the revised book that will be familiar. For example, 300 core items are carried forward from the 1972 book.

But that belies some radical departures from the past in the new book — departures, I believe, people in our denomination will embrace and relish once they have the opportunity to use it.

Andrew Donaldson states the philosophy behind the book in these terms: "In worship, we should bring all of our lives before God — hopes, fears, joys,

laughter and love. If our worship narrows that rainbow so there is only one colour, then our music will not nurture us as it should."

You will discover a wide spectrum of music in style, type and content in the new book. Anderson believes this is its best feature. Some styles were not represented in previous books; for example, spirituals, and American and British contemporary pieces. In each genre, the task force tried to choose the best.

Practical concerns also played a role as to which pieces found a place in the book. "Music," Donaldson says, "is like Shakespeare. You must see

how it plays out on stage." Often, he explains, the setting can completely change an appreciation for a piece of music. Donaldson tells of visiting Camp

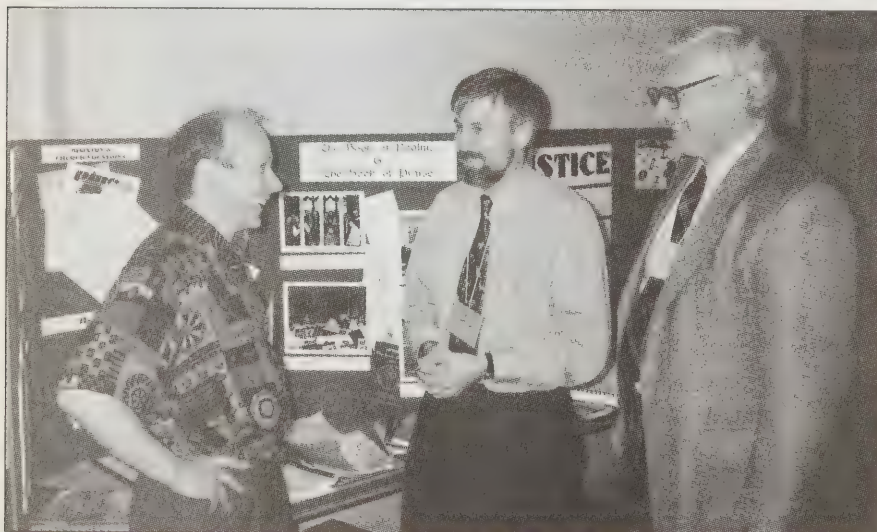
Kintail on Lake Huron and expressing to a group of young people his dislike for the frequently used Communion hymn "Here, O My Lord, I See Thee Face to Face." One person took great exception to his remarks. "For me," she said, "the piece *is* Communion." The passion of her remarks made Donaldson re-evaluate his opinion of the hymn.

**An interview  
with the  
editors of the  
revised *Book of  
Praise*, Donald  
Anderson and  
Andrew  
Donaldson**

Some people have wondered why the task force produced a separate *Book of Psalms*, especially when the new book will have an enhanced section of metrical psalms. The task force believed people wanted all of the psalms included in the new book. They also sensed a general dissatisfaction with many of the translations in the 1972 book. But to include them all in the new book would have made it too large. Thus, a separate volume.

Donald Anderson describes the new book as a practical book to serve congregations for the next few years. Anderson and Donaldson suggest the normal life for a hymn-book is 20 to 25 years.

The task force tried to accommodate the music to a broad range of tastes and capacities. Those who play instruments other than the organ will welcome the chord symbols for each piece — not a sur-



Andrew Donaldson and Donald Anderson (co-editors) with Keith E. Boyer (convener) at the I22nd General Assembly.





The Task Force on the Revision of the *Book of Praise*, at Pictou Lodge, Pictou, N.S. Back row (L to R): John Derksen, Iona MacLean, Heidi Wehrmann, Lois Klempa, J. H. (Hans) Kouwenberg, John (Jack) St. Clair Neil; middle row: Shirley Gale, Keith E. Boyer (convener), Andrew Donaldson (co-editor), Yme Woensdregt, R. Gerald Hobbs; front row: Judee Archer Green, Richard Cunningham, Peter Merrick, Donald Anderson (co-editor); missing: Jerry Crowdis.

prising addition considering that Andrew Donaldson is a skilled musician on the guitar and other stringed instruments.

Having said that, the editors emphasize that quality in both music and poetry played a major role in their decisions. The question of the hymn's ability to last also received consideration. But, Anderson reminds us, there should always be a place for "hymns of the moment." And he adds, "Hymns can sometimes surprise us. The song 'Seek Ye First' has survived longer than almost all of its contemporaries."

What was the most difficult decision the task force had to make over the 3½ years of work? Not surprisingly, Anderson and Donaldson agree it was whether or not to include particular hymns such as "To God Be the Glory." In this case, the hymn had two variant verses, each

with strong support. In the end, the task force decided to include both versions.

They also agree their most satisfying moment came at the 122nd General Assembly in 1996 in Charlottetown when the Assembly affirmed their work. That gave them a sense of vindication for all the long hours spent in producing the book.

If you discover one of your favourite hymns is missing, take heart, the editors say it happened to them as well. Anderson would have liked "Majesty" included. "It works well in some situations," he says. The task force considered it several times but, in the end, bumped it. Donaldson says he would have liked to see a couple of pieces from South Africa and one from Malawi which "I adore" included, but none made the final cuts.

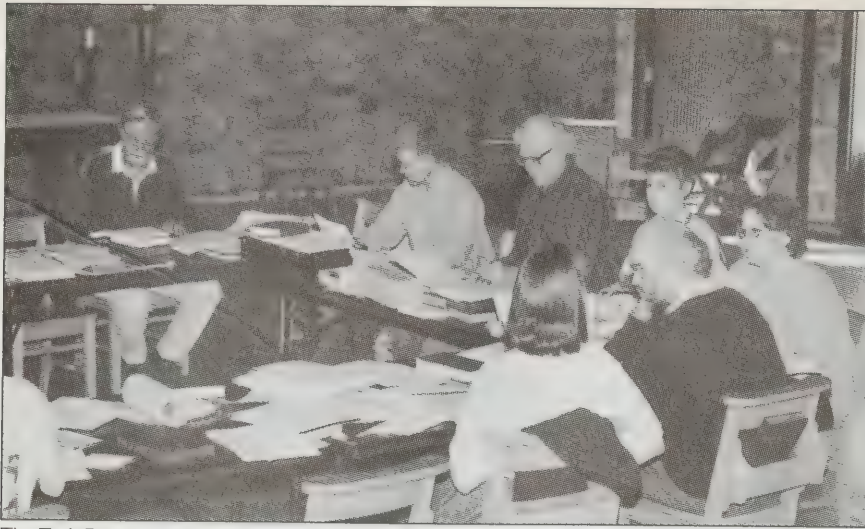
Nothing in the church today draws more flak than the question of music in

the church. That proved true during the life of the task force. Many raised the question of the use of inclusive language. The task force responded to this criticism by saying it simply followed the official policy of the church regarding the use of language. And Anderson adds: "When people actually sang the hymns, the bogymen of inclusive language disappeared. Either they didn't notice the changes or were pleasantly surprised by them."

But the criticism that hurt members of the task force most was the charge that "the task force ignored the will of the church — that it had its own agenda and wasn't interested in what others had to offer." Nothing, say the editors, could be further from the truth.

They began the process by including a Hymn-Book Questionnaire in the September 1992 issue of the *Record*.





The Task Force meeting at Vancouver School of Theology.

Individual members of the task force held workshops in their own areas and reported on the results to the task force. The task force and staff held 30 events, including workshops, hymn festivals and public presentations. A testing program was conducted with 100 congregations involving responses from 3,000 Presbyterians. A sampler of 54 new, revised and restored hymns was sent to every congregation to try out and respond. In fact, it is hard to think of any church endeavour on the national level that has provided so much opportunity for local input. Despite that, the editors say, if they could do it again, they would hold a few more meetings outside Ontario regardless of the added expense.

How has this experience changed Anderson and Donaldson? And what have they learned about the Presbyterian Church? Anderson says he has learned that, although Presbyterians hold strong views, they are also fair. "They're pre-

pared to argue passionately but they also listen to others," he says. "It was a fascinating, enriching exploration into the Presbyterian Church." He also enjoyed working with people on the task force "who shared a profound commitment to the same goal." Donaldson echoes these views saying, for him, it was "an enormously rich experience," one in which he "learned to be more open and less judgmental."

How should we expect this book to change the face of our church? The new book, say the editors, will provide greater opportunity for par-

ticipation by everyone. For example, the new book includes more children's pieces and more hymns familiar to other traditions. The keys in many hymns have been lowered to make them technically easier to sing.

The book will also provide for greater variety in worship. Items from the Taizé Community have been included along with prayer responses, Scripture songs and short pieces for commissioning and benedictions. One of the strongest sections, Anderson points out, is the metrical psalms which "have been rejuvenated with some great new settings."

When I visited a congregation last September, the minister enquired when the revised *Book of Praise* would be out. When I told her February or March 1997, she responded, "I don't think I can wait." I think most of our members will respond with the same enthusiasm once they have the opportunity to use our new *Book of Praise*. **[E]**



Trying out new hymns.

## WATSON'S WORLD

Noel Watson







# You Are What You Sing: You Sing What You Are

by John H. Derksen

There's plenty of interest these days, especially in advertising circles, in the power of music to influence people's behaviour, moods and choices. We're all familiar with the use of music to create moods and environments conducive to commerce (read Joseph Lanza's *Elevator Music* for an amusing, if alarming account of this phenomenon). In recent days, groups as diverse as the FBI and Calgary school officials have invested in sound equipment in order to enforce the law: acid rock apparently wears down American outlaws, while Mozart repels after-dark schoolyard vandals.

Unlike the folks who are using music to make money, the church today spends little time reflecting deeply on the influence of music on its community. This was not always so. In every essay about church music written during and immediately following the Reformation, the assumption that music possessed phenomenal persuasive power underlay the entire discussion. Theologians such as Martin Luther made sweeping claims for the power of music.

Luther prefaces one of his first small hymn-books with an essay in which he asserts that "next to the word of God, only music deserves being extolled as the mistress and governess of the feelings of the human heart." He goes on to quote the Old Testament story of how David's skilful music-making brought relief and healing to the troubled King Saul, pointing out that the Holy Spirit honours music as one of the chief tools of the Spirit's work. In another essay written about the same time, Luther goes further, saying that music "next to the

word of God ... is the greatest treasure in this world. It controls our thoughts, minds, hearts and spirits." Luther further cites his own experience to support his assertion that music can refresh and relieve the burdened spirit.

Although Luther acknowledged music could be exploited for negative purposes, he did not distrust its power as did other Reformers. Luther was an excellent musician, and his opinions about music's power are clearly based on personal experience. The unpredictable, uncontrollable nature of music's influence on hearers and performers alike was, for Luther, not a reason to reject music but a sign of its identity as a tool used by the Holy Spirit, whose own work is unpredictable and uncontrollable.

John Calvin's ideas about music, drawn mostly from Plato, were not set in a similar context of firsthand musical experience. Like Luther, Calvin acknowledged the importance of music but was alarmed by its "secret and almost incredible" power to touch human hearts and to influence human morality. The strictures which Calvin ultimately placed on music did not originate with a dislike or disdain for art; rather, they grew out of a fear of music's potential for seduction and subversion if mishandled.

In the preface to an early Psalter, Calvin makes a powerful and insightful observation about what happens to texts that are set to music. Using the image of

wine poured through a funnel, he observes that, like wine, all of the essence of the text reaches its destination when poured through the funnel of music. Texts set to music become embedded in the very fabric of the singer's being;

hence, the importance of singing only worthy texts.

We've all heard the saying, "You are what you eat." Calvin says, "You are what you sing. In other words, the hymns and psalms we sing exert a powerful, formative influence on our theology and on our spiritual life."

Hymns and Christian identity are closely linked. As Calvin points out, what we sing shapes our identity. But it is also true that our identity

shapes our song: we sing because we are Christians. We sing what we are.

Although I've lived in Toronto for 25 years, when I return to Saskatchewan, I know I've "come home." This is who I am. Home is journey's end and clusters of memories. And one of the most powerful cues to those memories is music.

Whenever I hear even the first few chords of a certain hymn, I am transported back into the presence of my grandfather whom I dearly loved. I remember his violin playing. I see his smile. I can even smell my grandmother's cabbage borscht on the back burner. These are all memories associated with and triggered by a single piece of music. I can tell you about them, but they are mine alone.

The fact that I associated a hymn about trust in God with my love for a gentle and

**Our song tells  
us who we are,  
cueing  
memories on  
all levels —  
personal,  
small group,  
congregational,  
denominational  
and universal**



# all of the essence of the text reaches its destination when poured through the funnel of music

loving adult made for a positive experience of faith, and that is surely cause for celebration. But there are dangers, too. I might forget that the sense of "home" engendered by this music is mine alone. I might unreasonably expect the church to nourish my personal memories by continually singing my favourite hymns. I might forget that corporate worship is, in some respects, an act of group memory. The church gathers to recall what God has done. As a church, our shared music-making — learning new hymns together and loving old ones — will bind us together in shared memories of worship, love and faith. And the spiritual landscape

which we create in this way will become our "home" as a community.

Because music is so intricately bound up with memory, it can go to parts of our inner being not ordinarily touched by the spoken word. It can release, break open, and make us vulnerable to the Spirit. My students tell me stories about pastoral calls where a hymn or some familiar music pierced the clouds of stroke or coma. A pivotal scene in Margaret Laurence's *The Stone Angel* turns on the nervous singing of a young clergyman on a hospital visitation. His singing of "All People That on Earth Do Dwell" breaks open long-sealed crevices of

Hagar Shipley's heart and releases a flood of recognition and insight.

Music can also help us to understand our brothers and sisters from other cultures. There's a saying: "If you wish to understand other cultures, you must eat their food and sing their songs." Like most of the hymn-books assembled in the past 10 years, our new *Book of Praise* provides us with resources to sing the music of our brothers and sisters in Africa, Latin America, the United States, the Caribbean, Asia and Europe. We'll go on singing "Here, O My Lord" at Communion because that hymn is deeply connected to our own identity. But we can also strike new chords of Communion celebration with the Jamaican calypso "Let Us Talents and Tongues Employ." We'll go on singing that wonderful setting of Psalm 24 — "Ye Gates, Lift Up Your Heads." But we can also capture the sense of dance and excitement in that psalm when we sing "Lift Up the Gates Eternal" with its infectious Israeli folk tune. And when our service is over, we can sing with our Argentine friends, "May the God of Hope Go With Us Every Day," identifying ourselves with

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## An Argument with Qoheleth

From where I sit, your river does not make an inch.  
Your sea would not fill an Arab's coffee cup.  
From where I sit, your wind, north and south, blows.

Where in your lesson, Teacher, do I add these details —  
yesterday morning my pants slapped wet  
against my legs, while I ran toward high ground,  
one shoe and one neighbour still down in the mud  
and both my hands pressing hard to keep my hat on?

Every time my young son asks me where we live,  
pointing his finger at our map, I think of you,  
buried somewhere in that little country  
not three-quarters of an inch long.  
Even with a microscope, I could not find your grave.

Today the rain has stopped, and I am sitting at my map  
wishing I could know now what you knew then,  
wishing, almost, I could be now where you are.

I will grow content, like you, with growing smaller,  
small enough to find my place on the wall map  
of the universe and see there an end to the matter.

— Kevin Hadduck


their struggle for justice, their hope for the future and their joyous faith in God.

Christians around the world sing. In fact, singing is a hallmark of the Church's identity. Even the followers of Zwingli were singing before the 16th century was out. Why should this be so?

Karl Barth asserts that the church which does not sing cannot be the Church: "The praise of God which constitutes the community and its assemblies seeks to bind and commit and, therefore, to be expressed, to well up, and to be sung in concert. The Christian community sings. It is not a choral society. Its singing is not a concert. But from inner, material necessity, it sings. What we can and must say confidently is that the community which does not sing is not the community." So when Christians sing, we express our identity. Our song tells us who we are, cueing memories on all levels — personal, small group, congregational, denominational and universal.

On the broadest level, our song reiterates our story. When God's people recount the history of God's mighty acts, they invariably sing. After their deliverance from Egypt, Moses and the people sing, celebrating God's provision and power. The songs of Mary and Simeon in the New Testament, too, are all about history.

You could make similar observations about our own hymnody. Paul Westermeyer observes that if you laid out all of our hymns in a sequential fashion, you would find the entire story of God's mighty acts there — from creation, through Old Testament history and prophets, through Incarnation to the Church "between the times" and, finally, to last things. Music is the vehicle by which the community remembers and celebrates what God has done.

As Reformed Christians, we consider what we sing to be vitally important — "You are what you sing." But the reverse side of that coin is equally compelling and creates a context for all the music-making in our worship — "You sing what you are." 

John Derksen, organist, choirmaster and adjunct professor of church music at Knox College, served on the task force to revise the *Book of Praise*.



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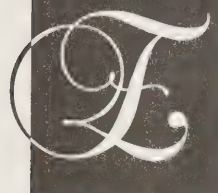
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# Teaching New Hymns: What to Know, What to Do, What Not to Do

by Donald Anderson and Andrew Donaldson



Everything we do in worship Sunday by Sunday becomes our response to God's love in Christ. At the same time, worship nourishes the spiritual body, names the needs and renews the vision of the community of faith. Teach a new hymn, not because it is new but because it fills a need in worship.

Hymns are not digressions from the serious business of worship. They become prayers, confessions, Bible stories, portable parables and take-home homilies we can't get out of our heads until the moment of our last breath (and, we believe, not even then).

Hymns link us with the church we have been, express who we are and point us to the vision of the church we are becoming through God's grace. Hymns should cover the whole gospel we teach.

Music should not be reduced to the sugar-shot part of a complete breakfast; it is an active, nutritional ingredient. Music powerfully underscores the theology we profess. Therefore, we need to treat our "psalms, hymns and spiritual songs" with love and care, bringing all our gifts and skills to bear as we teach and sing them in worship.

## A shopping-list look at teaching new hymns to your congregation

### Know Your Congregation

Know the congregation's worship history and current style. What does it love and find comforting? What challenges it? What are its contradictions and tensions? What does it hope to become? Find out some of the people's best memories of worship. What can be learned from this?

Know your leadership, not only the official leaders (very important) but also the unofficial ones. Is there a child in your church school, for example, who went to summer camp and teaches other kids the songs learned there? Are there others who might welcome the opportunity to sing a song or a hymn

to the congregation? Know who plays instruments. Are there school students who would love an occasion to play?

Know the congregation's saturation points for new material in one service, new material within one month, new material within a season of the church year. Each span of time may have its own saturation point.

### Don't ...

- ♪ Don't suddenly force-feed green-apple hymns to an old-chestnut congregation.
- ♪ Don't introduce new configurations of instruments, rhythm, etc., all at once. Trumpet, by convention, is accepted for processionals and recessionals, so start there. Percussion may be comfortably brought in with a new children's song.
- ♪ Don't use the hymn-book as a weapon for change.

### Do ...

Give people an opportunity to listen, learn, absorb, love. Balance the old-shoe familiar with the squeaky new. Make learning new hymns a manageable, long-term part of weekly worship. Teach the hymn before the service or during a teaching time in the service.

If your congregation is a teeth-clamped, eyes-shut, dead-set against learning new pieces, here are some "subversively successful" means to introduce a new hymn:

- ♪ Make the hymn familiar before people know they are learning it. Use the music as the prelude or as an instrumental offertory. Use the tune several times, perhaps with different instruments.
- ♪ Introduce the hymn as an anthem. The choir can sing verses alternately with the congregation or sing all but the last verse, then have the congregation join in.
- ♪ Introduce the words as part of a prayer or use them as part of the sermon for that day.
- ♪ Teach the hymn to the church school if appropriate. Some people will tolerate a new song if the children enjoy it.
- ♪ If an "adult hymn" has a refrain, would the children like the refrain? Let them sing the chorus while the congregation sings the rest.

- ♪ Link the new hymn to the Scripture readings, prayers and the sermon. If your congregation uses litanies, use a phrase from the hymn as a response. Do this for three weeks (to catch those who don't come every week). Then, introduce the whole hymn the fourth week.

- ♪ Don't try to teach the hymn if you don't have a good feeling for its style. Perhaps another person in the church should introduce it. Good new hymns can be lost to the church by a reluctant worship leader.

## Do ...

- ♪ Sing with joy. The biblical writer who said, "All is vanity," also said, "Whatever your hand [voice] finds to do, do it with all your might."
- ♪ Sing clearly so the words will be understood.
- ♪ Allow the emotion of the hymn to show naturally in your face — without turning it into a performance.
- ♪ Sing with your body: if hand gestures can show one or two key points where the melody rises and falls, then use them. If you can move naturally with the rhythm of a rhythmic song (without turning it into a choreographed show-stopper), then move!

## Know the Hymn

Know the new hymn and love it. Does it have a tune in the grand tradition? Is it a folk song? Is it a spiritual? Are the words ecstatic? plain meat-and-potatoes? intimate and personal? doctrinal and discursive?

What will make the tune shine? Trumpet? Organ? Guitar? Clarinet? Flute? Recorders?

What will make the words grab the hearers? Perhaps a good reader could read it as a poem.

Will it sound better with little or no accompaniment? Remember that a cappella (unaccompanied) singing provides a great way for a congregation to become better singers.

Look for the twists and turns that might have surprised you the first time through. Sometimes, the things we like best about a hymn are the things people will need time to master.

## Don't ...

- ♪ Do not apologize for the hymn. A good hymn will make its own friends — with or without you. But don't make its job more difficult.
- ♪ Don't spring a new hymn on the person who will teach it at the last minute.
- ♪ Don't try to teach the hymn until you have a feel for the style. Ask others how it goes. Study it. Sing it through — every word of every verse.

## Do ...

- ♪ Once you have learned the tune, listen to it with the ears of someone who doesn't know it. Are there twists and turns that might trap the unwary? Teach these separately.
- ♪ Go over the difficult parts several times if necessary.
- ♪ "Line out" the hymn; that is, sing a line, and have the congregation sing it back to you. This works well if each line is different.
- ♪ Simple is best. If the tune can be learned by playing or singing it once, then teach it that way.
- ♪ Re-introduce the hymn in various ways: sing a verse as an introduction to worship, a prayer of confession (if appropriate), a benediction, and so on. It takes about five hearings to plant the hymn in our minds.

## Know Yourself

### Don't ...

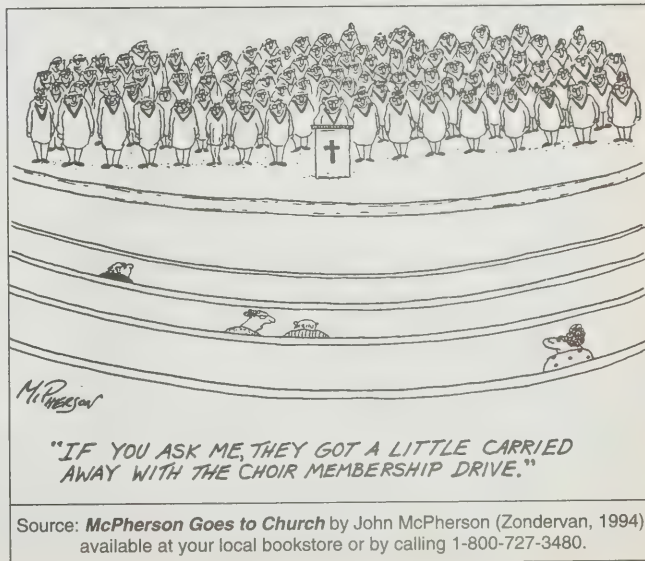
- ♪ Don't apologize for your voice. It might not be God's gift to the history of music but it is God's gift to you.
- ♪ Don't sing louder than your limitations; make the congregation listen.
- ♪ Don't use a solo vocal style.

Finally, remember a little encouragement goes a long way. If your congregation sings a new hymn well, tell the people how good it sounded. If your worship leader is working hard to introduce the new material in a sensitive way, let that person know you appreciate this ministry. If you're getting an opportunity to sing some old favourites with the new hymns, tell your minister how that helps you enjoy worship while you are on the learning curve. If you sing a new hymn you really like, let everyone know. Create a positive learning environment. When we sing hymns, we retell the biblical stories, the stories of Jesus, afresh for each new generation. **R**

Donald Anderson and Andrew Donaldson are co-editors of the new *Book of Praise*.

### Schedule of Workshops to Introduce the new *Book of Praise*

- April 19 East Toronto Presbytery in Trinity-York Mills
- April 26 Winnipeg Presbytery
- May 2-4 Synod of Atlantic Provinces



Source: *McPherson Goes to Church* by John McPherson (Zondervan, 1994), available at your local bookstore or by calling 1-800-727-3480.





# It's Not the Tune

by Joseph C. McLelland

Not

of the voice  
but the desire;  
not the tune but the heart;  
not being noisy but loving,  
is what sounds in the ear of God.

That's from a medieval synod where Gregory the Great argued for keeping music in the liturgy against those who feared its power over people's emotions. Their argument was that pagan religion used music to heighten passion, whereas Christian worship should be solemn and word-centred. Plato also had been fearful of lyric poets, such as the wandering harpers who sang sentimental and misleading tales of gods and heroes, because they pandered to the lower emotions.

The Psalms, of course, had always been accepted as the "anatomy of the human soul." Through daily recital, the religious orders read them through every month and, at one time, every week. Although chanting was the preferred musical mode, the Psalter opened the door to hymns with new harmonies. Great theologians, such as Ambrose of Milan, Augustine and Chrysostom, composed hymns to combat the heresies of their time, using music to convey their message. The creeds were meant to be sung as their texts were more like poetry than prose.

The Reformers of the 16th century faced a dilemma. Church music had grown grandiose, baroque, with composers and conductors receiving greater stipends than clergy. Peter Martyr warned that people "paid more attention to the harmony than to the words" and were "running to church as to the theatre, where they can be amused with rhythm and singing." They left "full of

music and harmony but starving for heavenly doctrine." So the Reformers seized on the Psalms set to tunes for congregational singing. The Psalter of Clement Marot and Theodore Beza enjoyed the widest distribution of all

Reformed literature in that era. For Calvin, music was chief of "*les choses récréant et donnant volupté*." It was the only art form acceptable to the Reformers, perhaps because it's immaterial and doesn't present the senses with images



"I not only pray that this song I'm about to sing will speak to your heart, but that it will spiritually rip you limb from limb and lay you barren, naked and writhing in conviction on the cold, dank, tile floor ... Amen, God bless you."

that can become idols: it takes up time rather than space.

The fate of the Psalter in Presbyterianism is well-known. It was the only liturgical singing allowed in Scotland for over a century. It was "lined out" by the precentor because no musical instrument was permitted, certainly not that "kist o' whistles," the organ. Often a precentor would know only a few tunes; so, week after week, he used the same five or six tunes for all 150 psalms. But when I hear a modern choir singing the psalms to the great tunes, I think few hymns can match their grandeur — and their power to move the emotions.

All "spiritual songs" may assist our hearing of the word of God. But only word and sacraments are "necessary" for true worship, strictly speaking. Music is a helper, a thing of beauty that should enhance but not mask the essential impact of grace. God's word is always alien to us, judging our faults and calling us to repentance and renewal. If music helps us "lift up our hearts," it plays a worthy assistant, like an usher showing us to our place or a waiter handing us the platter.

And if you can't carry a tune? It's not the voice but the desire, not the tune but the heart that God listens for. The main thing is, as John Wesley said of his brother's hymns, "Sing lustily, and with good courage!" **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

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# Faces of Faith



**Mary Ingram**, a recreation and leisure studies student at the University of Waterloo, Ontario, has been actively involved with the Presbyterian Young People's Society of the Synod of Toronto and Kingston for eight years. She currently serves as the editor of its newsletter, *Christian's Quarterly*. Mary is program co-ordinator for "Rise-Up '97," the Eastern Canadian Presbyterian Youth Conference to be held in July. When fulfilling her work terms in Toronto, she volunteers at St. Andrew's (King Street) in the Out of the

Cold program. She spent last summer working in the recreation department in Nemaska First Nation, a Cree community in northern Quebec. Mary loves playing her guitar and competitive volleyball. Her home congregation is Knox's Galt Presbyterian in Cambridge, Ontario.

## What is your earliest recollection of church life?

Reaching into Peter Braes' pocket for peppermints he always had stockpiled for me! Mr. Braes is a dedicated elder at my home church in Cambridge.

## What is your favourite hymn?

"The Church's One Foundation"

## What musical piece has most inspired you?

"Our God Reigns"

## What book (outside of the Bible) has most influenced you?

*Listen to the Drum* by Blackwolf Jones.

## Where do you find inspiration to sustain your faith?

In and through the power of prayer: both answered and unanswered.

## Who has played a major role in your faith journey?

The baby in Bethlehem. Mom, Dad, Sue, Will and Karen. My wonderful friends.

## If you could invite anyone (past or present) to a dinner party, who would you invite?

John Calvin, Wayne Harris (my high school volleyball coach), Adolf Hitler, Ellen McVean (my late grandmother), Siegfried Sassoon. *Interesting* conversation to say the least!

## What is your biggest regret?

Not doing yesterday what could have been done yesterday.

## What one change in the church would make it substantially better?

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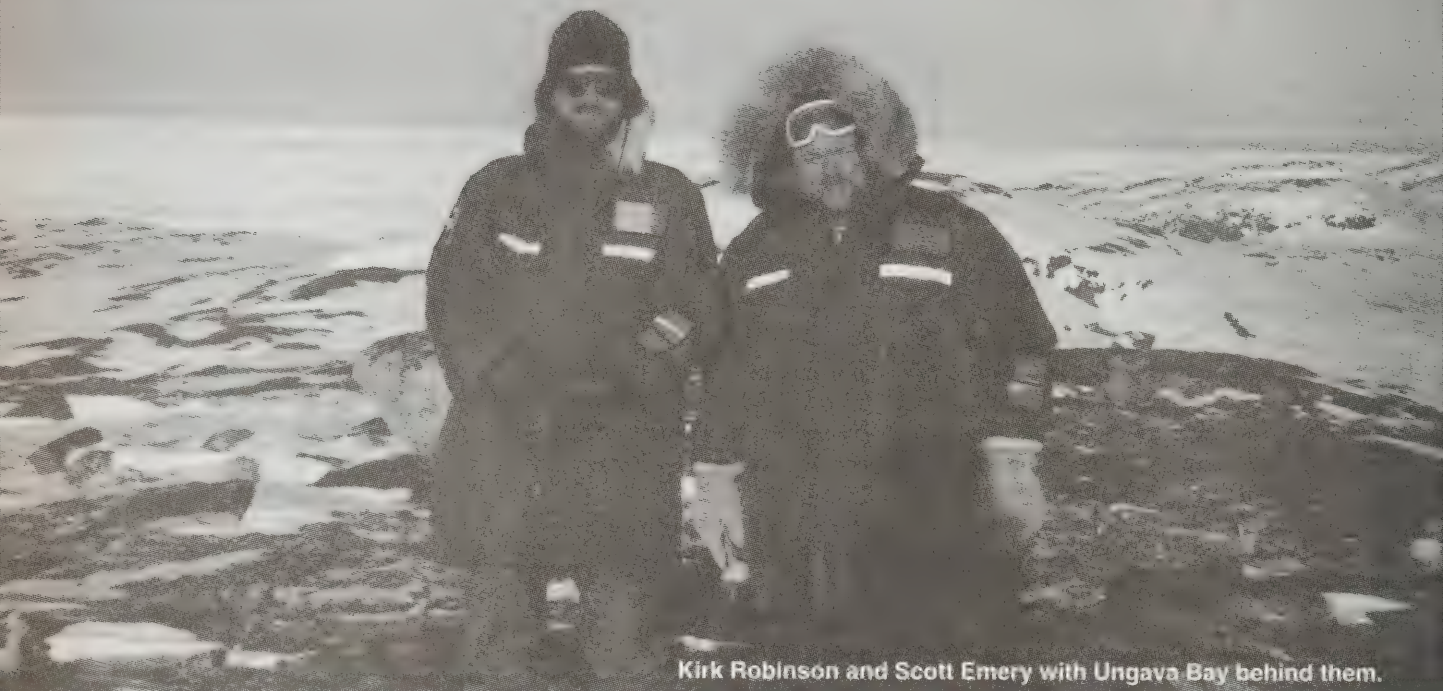
## Write your own epitaph.

She reached the *individual* through a smile, through example and through Christ.



# Northern Exposure

by Scott Emery



Kirk Robinson and Scott Emery with Ungava Bay behind them.

**E**aster Break and a week off from school! What would I do? The choice seemed simple: Florida! I needed warmth, light and some sand squishing between my toes. Instead, I went north — about as far north as you can go in Quebec — to a small Inuit village on the northeast coast of the Ungava Peninsula. My buddy Kirk (Denison) Robinson, who teaches at Isummasaqvik School in Quaqtak (pronounced Kooartak), invited me.

In Richmond, Quebec, I teach a course about the geography of Quebec and Canada. So I thought this would be an opportunity to see firsthand some of that mysterious northern territory about which I had been teaching. But what began as a geography lesson turned into something much greater.

I flew First Air from Montreal to Kuujuaq where I transferred to an Air Inuit 748 for the “milk run” north. While refuelling in Kangirsuk, the pilot invited me to sit in the cockpit for the trip to Quaqtak. What a view — exactly as I

imagined and as the geography text described. I could see nothing, and miles of it, stretching forever ahead of us. The tundra — a vast, gently rolling, white, treeless, barren, rocky and beautiful nothingness.

Kirk and almost the entire village of Quaqtak (all 243 inhabitants) turned out to welcome their visitors. First, the traditional welcoming handshake, “Ai!” (pronounced like the Canadian “Eh!”), Hello! in Inuttitut. Kirk told me to respond with “Aa!” (like saying “Ah” when the doctor examines my throat). Their smiles said it all. My Easter adventure had begun.

So much for getting out of my winter clothes! Dressed in long johns, T-shirts, sweats, pants, skidoo suit and a borrowed parka — at least four layers more than I would have needed down south — we headed out to visit an igloo village.

We tried to get closer to some seals

basking in the sun for a shot (using cameras, of course), but they quickly retreated into the dark, cold depths of the bay below. Later, we, too, lay on the iceberg in the sun, listening to the deafening silence broken only by an eerie moaning as the iceberg shifted slowly beneath us. We chopped off a block of ice and melted

it down to make the best cup of tea I had since I was in England two summers ago. Returning to the village, we experienced some “technical difficulties” and had to abandon Frank (our kamotik) and hitch-hike

back to Quaqtak. Early the next morning, on borrowed skidoos, Kirk and I returned to rescue Frank and tow it home. I had graduated from the kamotik to my own skidoo, a Yamaha Bravo.

Another day, we skidooed out to a high look-out for a breathtaking view of the village below. Then, on to the cape where an old, abandoned weather station

*Learning  
from the Inuit  
about life —  
and new life*



looked sadly out over Ungava Bay. It reminded me of the abandoned lighthouses in my native Nova Scotia. We rode along the beach and discovered some fresh footprints of *nanook* (polar bear), probably two days old. Kirk climbed a cliff to see where the tracks led while I waited on my skidoo in case I had to make a quick get-away! (I was told later that nanook could have outrun my skidoo.) We had hoped to see some caribou or musk-oxen but, later, back at the village, some hunters informed us they

right, but I still politely declined and made my way to the buffet table.

Tours of the tundra, the iceberg, the cape, viewing the Hudson Strait and Ungava Bay provided vivid geography lessons. But my real lessons came from the people. Lessons about culture and spirituality. The Inuit, a quiet, gentle people of few words, live in a culture based on survival. To survive, they depend on each other. They respect one another and treat all equally. No word for "please" exists in Innuttitut. Hunters and fishermen bring their catch and deposit it in a community freezer from which all share. Those in need take, but only what they need. Sharing comes as naturally as

pass it on; but, unlike the cultures of the south, they don't get bogged down in it. The younger generation realizes that to move into the future requires the adoption of many elements of the modern southern society, including language. Language protection, self-determination and healing are words common to the political reality of the north. While French and English cultures fight it out in the south, the Inuit culture struggles to survive against both of these foreign elements.

So far, my story sounds like a travelogue. What has it got to do with Easter? Much, I think. Easter is about life's spiritual journey from birth to death to rebirth and the hope of something new.

# From Easter Enlightenment!

had to travel about 100 kilometres to the nearest herd. They generously offered us a feed of caribou for the evening meal. Caribou and *ptarmigan* (northern partridge) make a wonderful fondue!

One of the many highlights of the trip was dogsledding with Joey. Beautiful Canadian huskies eagerly pulled the sled along the trail. Skidoos, of course, have long since replaced dogs as the major means of transportation. I learned why after falling off both. When you fall off a skidoo, unlike the dogs, it stops.

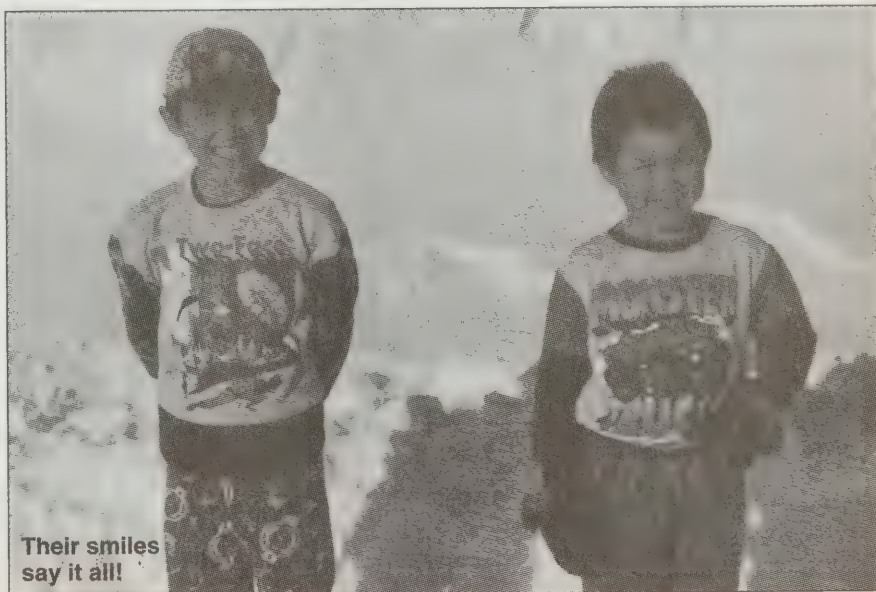
On Saturday of the Easter weekend, we were invited to a wedding and a community feast in the school gym. The buffet table included many modern dishes I recognized. Spread out on cardboard on the gym floor were more traditional Inuit dishes of *igunuk* (aged meat). In this case, rotten walrus (caught two weeks before and left under the rocks to "ripen"), along with whale and raw caribou, caught my eye. An Inuit woman, seeing me (subconsciously) turn up my nose at the *igunuk*, chastised: "Well, it's better than some of the garbage you *qal-lunaats* [white people] bring up from down south to eat, full of chemical preservatives ..." She was probably

breathing. Survival means sharing.

Children play an important role in the Inuit culture — the survival of a people and its culture depends upon them. The community becomes an extended family and child rearing is a communal effort. The introduction of southern conveniences make physical life easier, but the resultant pollutants cause great harm. Realizing the importance of their history, the elders struggle to preserve the past and

My week in Quaqtaq began with a wedding and concluded with a funeral. The day before I left, I watched as a procession of skidoos and kamotiks made its way to a lonely little cemetery on the outskirts of the village. The entire village turned out to say goodbye. Each mourner carried a rock to cover the grave, a stone to close the tomb. The end.

But Easter has more to say — about birth and new life. For resurrection,



Their smiles say it all!



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however, something must die first. Easter is about spiritual growth. My northern exposure taught me that spiritual growth and spiritual awakening need not always occur in one's own culture and environment. Too often, we restrict our expectations of spiritual growth to the confines of a building we call church. Two thousand years ago, many of Jesus' followers did not experience spiritual awakening within their own culture and religion.

The journey to spiritual growth also includes a right relationship with the land, meeting the Creator in creation. It happened for me in the wilderness of the harsh tundra. Spiritual growth begins with the individual (holistically — physically, emotionally and spiritually) but should also take place collectively within the culture of a people. The northern culture, based on inclusion and sharing within community, emphasizes actions over words, love instead of rules and regulations. Survival depends on actions.

The early Christian community, founded on these same principles, grew to one of the most powerful influences the world has known. Perhaps, modern Christian culture must die so faith may live, and the works of faith — openness, inclusiveness and sharing. My journey north taught me how much we can learn from our northern neighbours.

Jesus suggested drawing away to a lonely place to be filled and renewed. In the silence of the tundra, alone with myself, my spiritual awakening and resurrection began. After the long, dark winter, Easter arrives and, with it, longer days of sunshine.

Though it didn't feel like spring outside in Quaqtaq, inside the layers of clothes, way down deep in my soul, encircled by the warmth of a people, from the invitation of a friend (whose name ironically means "church"), I felt the "light." *Nakomik* (thank you), Inuit people! *Nakomik*, Kirk! Easter in Quaqtaq will always remain a special place along my journey. *Taima!* (Amen!) 

Scott Emery is an ordained minister of The Presbyterian Church in Canada and serves as a teacher-chaplain at Richmond Regional High School in Richmond, Que.



## From Small Beginnings. . .

*Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help. Ecclesiastes 4:9-10*



Under a hot sun, Maria spends the day selling sodas to passers-by in the market—shoppers, vendors, construction workers. Around her, others are selling their wares and services: vegetables, baked goods, clothes, a ride down the street. She buys more ice to fill her cooler. By the end of the day she will have a cooler full of water and a bit of money to pay her bills, feed her children and buy sodas for the next day.

Maria is one of millions of microentrepreneurs in developing countries who earn an income through the informal economy. In recent decades, massive migration from rural to urban centres has created large shanty towns and slums. These communities often have vibrant and dynamic economies, not recognized by government or the formal economy. In lieu of—or as an alternative to—wage labour, migrants are creating their own jobs. Selling charcoal, providing transportation, shining shoes, making and selling baked goods, washing windows, refurbishing old furniture and fixing bicycles are some ways that microentrepreneurs earn an income in areas of high unemployment and minimal capital. Using local resources to supply local markets, many are adept recyclers and reusers. This is not only an urban phenomenon. In rural areas, microenterprise provides a means of earning an income for people without land, and those whose farms are too small to support them.

In the developing world, informal sector jobs employ 30-70 per cent of the labour force. So, it is not surprising that for 10 years, interest has been increasing in the potential of microentrepreneurs as catalysts for sustainable development. Large-scale (con't page 2)

### Definitions

**informal economy:** small scale, unregulated economy; few books or records kept; involves exchange of goods and services

**infrastructure:** the basic facilities, services and installations needed for the functioning of a community or society such as transportation, communication, financial, educational and health care systems

**formal economy:** registered business guided by government regulations, formal management and audits

**microcredit:** small loans

**microenterprise:** a very small business producing goods or services for cash

**microentrepreneur:** a person who conceives of, organizes and manages a small business or enterprise to earn an income

**sustainable development:** development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development is economically viable, socially just and ecologically sound.



## Micro-credit Banking for the Poor?

*Microcredit is one tool used to support microenterprise that has received much attention recently. While microcredit can help launch a successful microenterprise, it is debt and must be used appropriately*

From February 4-7, 1997, a much-heralded conference on microcredit was held in Washington DC. Chaired by Hillary Rodham Clinton, **The Micro-Credit Summit** proposed to “launch a global movement to reach 100 million of the world’s poorest families, especially women of those families, with microcredit for self-employment by 2005.” Bringing together governments, non-governmental organizations, corporations and financial institutions, the summit planned to launch a strategic action plan to promote microcredit world-wide.

The ability of micro-credit to reduce poverty for the poorest in a given society has become a hot topic. Microcredit programs extend small loans to poor people for self-employment projects that generate income. It is one tool that can be used to support microentrepreneurs. Credit gives the recipient immediate access to society’s

goods and services, while giving the micro-entrepreneur flexibility in deciding how best to use the money.

**Building on** the success of institutions like Bangladesh’s Grameen (Village) Bank—a banking institution that lends only to the poorest of the poor without asking for collateral or dictating the kind of business activity—microcredit is described by some as a universal remedy for poverty. Loans are often less than \$500 (US) and may be as little as \$10. Applicants often have no formal business training, are illiterate, and have no collateral. So a microcredit program requires simplified application procedures, no books or complex business plans, and no guarantees. Yet banking institutions are finding that repayment is very high and microenterprises are profitable.

Indeed, when designed, managed, and implemented in a manner that suits the conditions of the microentrepreneur, microcredit programs have been very successful. They can build community, give confidence, and help people—particularly women—break out of exploitive labour practices in garment or other

industries.

Developing a successful microenterprise is not easy. Credit is debt. Not every microenterprise is successful. Businesses fail and entrepreneurs may spend years paying back a loan because of circumstance they could not control. When is credit appropriate, and under what circumstances is it the best intervention? The answer may depend on several factors, including the type of business and the political and economic environment.

Credit has been most successful when the microenterprise focuses on local markets and benefits the local community. A microcredit program offering a combination of services and resources to its clients (savings, training, networking and peer support) provides the best chance of success.

As participants in the microcredit summit try to convince lending institutions of the profitability of microcredit programs, PWS&D’s partners are beginning to explore microcredit as a useful tool for community development. Unlike banks, our partners are less interested in the rate of repayment than in the potential for microcredit to reduce poverty.

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*(con’t from page one)* development (dams, highways, and industry) has been criticized for being of little benefit to the poor. Microenterprises, though, are owned and operated by people in their own communities, directly benefiting their families and neighbours and helping strengthen local economies. As the incomes of microentrepreneurs increase, so does their access to food, education, housing and health care. Earning an income also increases confidence and builds leadership skills. By themselves microenterprises will not result in sustainable benefits for the poorest people without improvements in primary education, health care, clean water and sanitation, basic infrastructure, peace, and safety. But as microenterprises help strengthen communities, they can also help to organize people to work for improvements in water, sewage, education, and health care.

Microentrepreneurs do not have an easy life. Without collateral, they are routinely denied access to credit by commercial banking systems, and money lenders sometimes charge as much as 10 per cent interest a day. Cheaper, industrial mass production undermines local markets. Red tape and licensing procedures, which require complex records and bookkeeping in an environment with high rates of illiteracy, often prevent microentrepreneurs from starting or reaching their full potential in business.

There are several ways, though, to help microentrepreneurs overcome the obstacles. Non-governmental agencies (NGOs) can help by providing training in skills, business, and literacy, helping organize co-operatives, and offering legal assistance. Partners of Presbyterian World Service & Development that support microentrepreneurs with such programs report that they have helped to break the cycle of poverty in many communities. And they continue to explore ways to support microenterprises that promote sustainable, fair development. These are “learn-as-we-go” projects whose long-term effect is not known, but whose short-term benefits are easy to see.

## OUR PARTNERS RESPOND

*From skills training programs to microcredit programs, PWS&D's partners have found that micro-enterprises can be used to support people from all walks of life.*



**Left:** Through an apprenticeship program PWS&D's partner INPRHU (the Institute for Human Development) teams street youth with small businesses to learn practical skills such as flower arranging, hairdressing, upholstery, mechanics, carpentry, ceramics, baking, refrigeration repair, and printing. Working in a print shop, the youth pictured are learning how to print on shirts using silk-screening.

**Right:** One of the programs of the Livingstonia Synod of the Presbyterian Church of Central Africa in Malawi is a carpentry workshop. Here, the people make beds, dressers, window and door frames from local wood to be sold at local markets.



**Left:** Weaving cloth for sheets, pillowcases and curtains, saris for staff uniforms and gauze for bandages, the weavers at the Jobat Hospital of the Church of North India provide vital goods to the hospital while earning an income.



## Microcredit in India: The Institute for Development Education

*The Institute for Development Education in Madras, India has found that microcredit that allows people to use their skills to run a business benefiting the community, not only strengthens the community, but also helps develop community leaders.*



PWS&D's partner in India, the Institute for Development Education (IFDE), has begun a microcredit program. Through women's associations in slums and villages, IFDE offers credit to community members based on three simple principles:

- the applicant has a skill
- the applicant has determined the viability of the scheme
- the enterprise will benefit the community

While the loans are interest-free, often a donation is encouraged when a loan is repaid to help the program expand. So far the microcredit program is very successful. In Tirunageswaran village, ten women had an idea for an income-generating project. They took a literacy course and received training in raising buffalo. Through animal husbandry loans from IFDE, they were able to buy ten buffalo. They milked them at a central location and sold

the milk on the street. After a year, the first set of ten animals are pregnant again, and eight of their offspring from their first calving are healthy—uncommon in a village where most of the calves don't survive. The project has also expanded. A second set of buffalo, of higher quality with a better milk yield have now been purchased. The milking project not only earns an income for the women, it also provides a valuable service. It used to be difficult to get pure milk. By milking the buffalo in the market, the owners assure customers that the milk is not watered down

In a Madras slum, one young factory-worker was thrown out of a truck and paralysed from the waist down. While he received some compensation, it didn't last long. His mother, extremely frustrated, went to the local women's association which suggested that he start a small goods shop. The women's association helped him to get a little piece of land and develop a plan. Then the association lent him \$200 (US) to purchase goods and build a shop. He soon earned enough to meet his loan payments, put aside a few savings, and provide an income for himself and his mother. He has become a very respected member of the community and is looking to expand the business.

### DISCUSSING THE ISSUES

Many communities in Canada are facing significant economic changes. Fishing in the maritimes is disappearing. Many farmers are finding it harder and harder to live off the land. More people are looking to create their own employment. You may not realize it, but there are many microenterprises that exist in your own community.

What microenterprises already exist in your community?

Do you think it is important to support local microenterprises?

How can you support microenterprises in your community?

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# Are There Horses in Heaven?

by F. Morgan Roberts

**C. S.** Lewis had an interesting idea about heaven. He believed we could bring into heaven with us all of those with whom we share the love of Christ. He offered the sanctified guess that the love of God is so boundless as to reach beyond human life into all of creation — that God is utterly inclusive and unconditional in his love.... The doors of the heavenly city are never shut.

Of course, that places the decision about horses in heaven with us. If God is utterly inclusive, we can lovingly bring into his presence any creature of God who will come with us. Finding a place for a horse in heaven is not a problem for God. His kingdom is roomy. God can find room for another horse as easily as he can find room in his love for our worst enemy. So we can bring our horse or dog or cat, as long as we bring our enemy.

Forgiving our enemy is no problem for a God of unconditional love. The forgiveness of our enemies is always our problem, not God's. If we cannot forgive our worst enemy and hope for his or her salvation, we do not and cannot know the love of Jesus. If we cannot share Christ's unconditional love with our enemy, we have rejected that unconditional love ourselves. But if, in the love of Jesus, we will take the hand of our enemy and approach the open door of heaven, we can bring every creature we have ever loved with us.

If our enemy does not choose to come, that is another problem. Our calling, as a forgiven sinner, is to live with the sanctified imagination that heaven is big enough to include any and all of God's creatures, including our worst enemies. If we can cultivate such compassionate imagination, all things are possible with

God. Let me state it in another way.

Fourteen years ago, we were given our first horse, Ginger Snap. We had to leave her at our church conference centre when we moved to Pittsburgh. She will be 22 years old next month and can still run away with an inexperienced rider. Sometime thereafter, we bought our donkey, Hosanna. He will be about 20 years old this fall. It does not strain my

**God's love, the author claims, can include all our animal friends in heaven. But one condition exists**

imagination to believe I may meet them at the gates of heaven. Ginger has brought joy to hundreds of children. She will never act up when a child is on her back. At our Christmas Hand-in-Hand festival, Hosanna has brought joy to more than 100,000 visitors who have petted his nose. Many were handicapped and disabled. Both Ginger and Hosanna have served God's children faithfully. It will be no surprise to see them in heaven, along with our dogs — Duchess, Scandal, Winston, Merlin, Sparky and Churchill — and also our cats — Claude, Marmalade, Roasty Toasty and Jeffrey — plus a multitude of kittens

born to them. They have brought simple, harmless joy to many hearts.

Likewise, it will be no surprise to find my worst enemies there. It may strain my imagination to picture them in heaven, but it does not strain my imagination to believe Jesus loves them and finds beauty in them that I could never see.

The great surprise will be to find myself approaching those gates. I could never, in an eternity of time, feel worthy to draw near to those open gates of God's heaven. Only because of God's amazing grace would I dare draw near. Because of that grace — and only because of that grace — will I approach that open door. When I do, I hope I will not be alone. I hope I will have shared enough of Christ's love in this world to be able to bring many of his least — forgotten people and other creatures, great and small — with me. **R**



F. Morgan Roberts retired from the Shadyside Presbyterian Church in Pittsburgh, Pennsylvania. This excerpt is taken from the book *Are There Horses in Heaven? and Other Thoughts*, published by Lighthouse Point Press.



# RESURREC

by Stanley D. Walters

**W**hat's left to write about Easter when *Time* and *Newsweek* have already produced cover stories on the subject?

One story, "Rethinking the Resurrection," is about Jesus' resurrection from the dead; the other, "The Gospel Truth," is about the words and events of Jesus' life. Both arise out of the widely publicized and sharply negative views found among some biblical scholars.

This kettle has been simmering in my mind for a long time, but it boiled over last week. First, an elder complained noisily to me about "the modern-day version of Christ" and, then, these two news magazines turned up the heat.

Many Presbyterians may not be prepared for how "sharply negative" the articles are. The *Time* piece recounts that a group of biblical scholars, having voted on which of Jesus' *sayings* he actually said, is now voting on the *events* associated with him. They have lately considered whether Judas betrayed Jesus, and generally concur he did not. (Even *Jesus Christ Superstar* knows better than that!) The piece on the resurrection reports that a German scholar teaching at Vanderbilt Divinity School in Nashville claims Jesus' body "rotted in the tomb" and that another scholar (at DePaul University in Chicago) says Jesus' body was eaten by dogs after being taken down from the cross.

I think many Christians are both confused and indignant about such views coming from people who teach in seminaries. It is an indoor sport played most often by Christians — this debunking of our own Bible. Salman Rushdie writes *The Satanic Verses* and has to go into

hiding; a Christian writes the views I have quoted and is invited to be guest professor at an American seminary.

Nor do Jews usually deal with the Old Testament this way. It's more customary to find them claiming the Bible has been *confirmed*, generally by archaeology. When did you hear a Jew arguing there was no crossing of the Red Sea or that Jews must get used to a religion without redemption? Can you imagine a Moses Seminar voting on which words in the Torah are those of Moses? Indeed, according to one of these articles, the famous and prolific Jewish scholar, Jacob Neusner, comes close to *defending* the gospels. He says: "If we can dismiss as 'unhistorical' most of the ... Jesus of [the gospels] ... what can we of faithful Israel save of our rabbi, Moses, for Judaism?"

I think the basic issue is "What kind of world do we live in?" To put the question simply, "Can miracles happen?" or, especially with reference to the resurrection, "Can an unprecedented event occur?" The resurrection of a dead man to a new kind of existence is unprecedented. This is the water-parting ridge that carries people out toward such different conclusions.

My answer — the short answer — to both questions is, Yes. God is not a prisoner of the regularities he has created and daily sustains. As Carl E. Braaten asks, "Who knows beforehand the limits of what is historically possible?" (But I

admit that lurking nearby are complex questions such as, "What is a miracle?" and "What do we mean by speaking of *natural laws*?" )

We have to grant that miracles, so understood, do not happen often. I know they do not happen as often as we wish, for it is a recurring question why God

does not intervene to remove disease and disaster from our world — as one of our young people asked me recently. But, if we believe in a God who is worthy of the name — not a small, stripped-down God made in our own image — and if we believe in the God of the Bible and of the Church's experience, we simply cannot say that God is trapped in the world he


**On April 8, 1996, both *Time* and *Newsweek* ran cover stories on Jesus and the resurrection. Stanley Walters reflects on the issues raised**

has made, that God is a prisoner of the processes he created. Should the Creator's purposes require it, he is free to act in extraordinary and even unprecedented ways. In the precise and laconic language of Elton Trueblood, a miracle occurs when the Creator's ends require a significant adaptation of means.

You and I have never seen such a thing as a resurrection, for Jesus was the first and, so far, the only one — but we have a God who is free to enter his own world in novelty and miracle.

To speak of the kind of world we live in is to speak of *assumptions*. But there is also *evidence*; namely, the gospels. The two are firmly interwoven. Mark's plain statement is that Pilate made sure Jesus was dead, summoning the centur-

# ION



ion from the scene — a man presumably experienced in executions — to be certain. Mark's plain statement is that the Roman procurator gave the corpse — note the word, not "body" — to Joseph of Arimathea, who took it down, wrapped it in a new cloth and put it into a rock-cut tomb. If it were not that this account included a reported resurrection, no one would ever question these details.

The New Testament contains no *argument* that something as improbable as a resurrection actually took place; it simply *reports* it. It relies entirely on what the gospel writers regard as facts — two facts: on Sunday after Good Friday, Jesus' tomb was empty; and, after his death, many people saw him alive, beginning with Mary Magdalene alone at the tomb.

Mark states the first of these simply and clearly. The women who came to perfume the corpse were worrying how they would get into the tomb when they saw the stone had been rolled back. When they went inside, they saw a young man dressed in white sitting there, who said: "Jesus ... has been raised; he is not here. Look, there is the place they laid him" (verse 6). The other gospels have similar words.

As to the second, it is an oddity of Mark's story that it ends without any encounters with Jesus, although the women do have the message that he will meet them back in Galilee, the north country which was their home. Either the original ending to Mark was lost or, writing the first of what we now call "gospels," Mark apparently believed nothing else was needed; the traditional ending of

Mark was added later. But the other gospels report these encounters — first, to the women and, later, to the disciples.

St. Paul — writing earlier than any of the gospels — says Jesus appeared personally to Peter; to The Twelve; to more than 500 Christians at one time, most of whom, he says, "are still alive"; and, then, to James and to all the apostles (I Corinthians 15:5-7).

If you are among those who rule out a resurrection as impossible, these facts — the empty tomb and the encounters —

must be shown to be non-facts. That effort began almost immediately. Already, in Matthew's gospel, there is the story that the disciples might remove the body (27:62-66), a claim that would get rid of the empty tomb. To get rid of the appearances, the early years of the Church heard such arguments as Jesus did not really die but was only unconscious when he was taken down from the cross. All of this shows that, in the "new debate," there is much that is not new. What is "new" is the vulgarity of the alternative theories



and the aggressiveness of media-savvy scholars in promoting them.

But modern scholars have two particular ways of undercutting the gospel testimony the ancients did not have: the scholarly dismantling of the gospels and the undercutting of the witnesses through psychological explanations. Both are subjective procedures, vulnerable to influence by one's assumptions.

Take the second one first. To discount those who are said to have seen Jesus alive after his death, one must explain away their testimony as visions produced by guilt and grief, as due (in the case of Paul) to a "Christ complex," as mass ecstasy and the like. I find this too glib. Of course, if you are sure Jesus could not have appeared after his death, then complexes and neuroses are as good an explanation as any. But if you are thinking about what might have happened, it will not do to jettison the most telling evidence by a slick appeal to hysteria.

The modern study of the gospels is more complicated. During much of the

past century and a half, biblical scholarship has been more interested in the history of the gospels' composition than in interpreting them as the Church receives them. They have wanted to know what materials the writers had when they wrote, what their "sources" were, and how they adapted those materials when each took them up into their own writing. Each writer had multiple sources, it is argued, and it has long been supposed there was a collection of Jesus' sayings, the so-called Q Document, that Matthew and Luke used. Q, although it does not actually exist, being only a scholarly hypothesis, has long since almost become a fifth gospel.

The composition of biblical books is a legitimate enterprise in itself, and many of the findings of this period of scholarship may well be correct. But, in my view, it has not been helpful for the Church's doctors of Scripture to substitute the *history of composition* for *interpretation* as their primary goal. Reading the older commentators, you immediately see the difference

in aim and spirit. Luther and Calvin bend all their learning and energy to helping God's people know what Scripture means as God speaks to the Church through it; modern commentaries have been largely content to seek out the supposed earlier — and always hypothetical — forms of the gospels. This academic enterprise into literary origins help explain why some New Testament scholars can set aside large parts of the gospels as secondary and, therefore, unreliable.

Now, I know we cannot return to an older, naïve reading of the gospels, "on the flat," any more than we can say common sense is always right and Freud always wrong. But it is reasonable to hold that the gospels rest on more reliable testimony than these extreme views allow and give us a generally reliable picture of Jesus.

For one thing, the gospel accounts themselves are so restrained as to be awkward — awkward, that is, if they have been invented for the first time many decades after Jesus lived. They contain no report of the resurrection itself, only of



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people who found the tomb empty or who saw Jesus. Not only so, but the first people to discover this are women, especially Mary Magdalene. You might expect the first witnesses to be men, as required by Jewish legal procedures — preferably the disciples who ought to have been expecting his return. The fact that the four resurrection stories do not agree in all details is also against the theory of total fabrication, seeing that they agree in the central assertions. For stories now supposed to have been imagined in the second century, all this is curious.

These considerations deal too briefly and simply with a complex subject, but not unfairly. The other issue concerns what is at stake in the resurrection. To put it differently, What do we affirm when we say, with all the creeds and confessions of the Church, “on the third day, he rose again”?

Above all, we say Jesus of Nazareth was truly God’s son. St. Paul said Jesus “was declared to be Son of God with power according to the Spirit of holiness by resurrection from the dead” (Romans 1:4). This is one of the things that takes Christianity out of the category of a religious movement and makes it the entry of God into human history to show us the divine character and to reconcile us to himself. Without the resurrection, the Jesus movement would have collapsed and become nothing more than another radical, popular movement to be mentioned somewhere in a footnote.

It is because it was God who entered the world in Jesus that the resurrection had to take place. The Incarnation — God become human — shows us the depth of God’s commitment to the life he created; and the resurrection shows us that what God did in Jesus, by his life and teaching and by his death, was truly his own divine action. Jesus was not merely a prophet; he was God enfleshed. We can call him a “martyr” if we wish, and, in some sense, he was. But the resurrection sets him apart from all other good people who ever died unjust deaths for their faith. Jesus, alone, has been raised.

We hear these things in funeral sermons, but we need to hear them on Easter as well. It is the risen Jesus who leads us into God’s good and hidden future. The risen Jesus shows us what life

beyond death is to be for us. He is the “firstborn” of the dead — the first person to experience God’s new creation and the first to move to the new order of existence that awaits all who die in Christ.

As William Temple neared his own death in 1944, he told his wife there was nothing in the world of which he felt so certain as life after death. “I have no idea what it will be like,” he said, “and I think I am glad that I have not as I am sure it would be wrong.” This is doubtless a wise caution against speculation, but Temple would surely have agreed that in the risen Jesus we have our best guide to life in God’s good other world.

By that measure, it is a life of *continuity* with the present, of personal *identity*, and of lively personal *activity*. In the smorgasbord of afterlives now competing for our attention, none is as full and rich as the Christian one. Once, as a young man, I was preaching in a church in Tampa, Florida. Among other things, I spoke of the Christian hope for the future as a life of continuing activity. A retired minister was in the congregation, a man I had known for a long time — a faithful pastor of gifts, graces and energy, and a tireless worker. He thanked me for my sermon, taking note of my emphasis on *activity* in the next life. But he said he knew what he would do when he got to heaven. “For the first five years,” he said with a twinkle, “I’m going to sit in my rocker and rest.”

But even to sit in a rocker requires a body. You can’t envisage a spirit sitting in a chair. Jesus shows us that in the life to come we are more than a disembodied shade, more than a spook in space. The body is part of our identity, and the risen Jesus shows us that God will create it anew for us in the life we live beyond our own. This is one of the reasons Paul said, “If Christ is not raised, we are of all people most to be pitied” (I Corinthians 15:19).

Jesus probably won’t make *Time* magazine’s cover this year, but he’ll still be news. He’ll still be news when the people who vote against him are gone. **R**

Stanley Walters is the minister of Rosedale Church in Toronto. Prior to that, he taught Old Testament at Knox College, Toronto.

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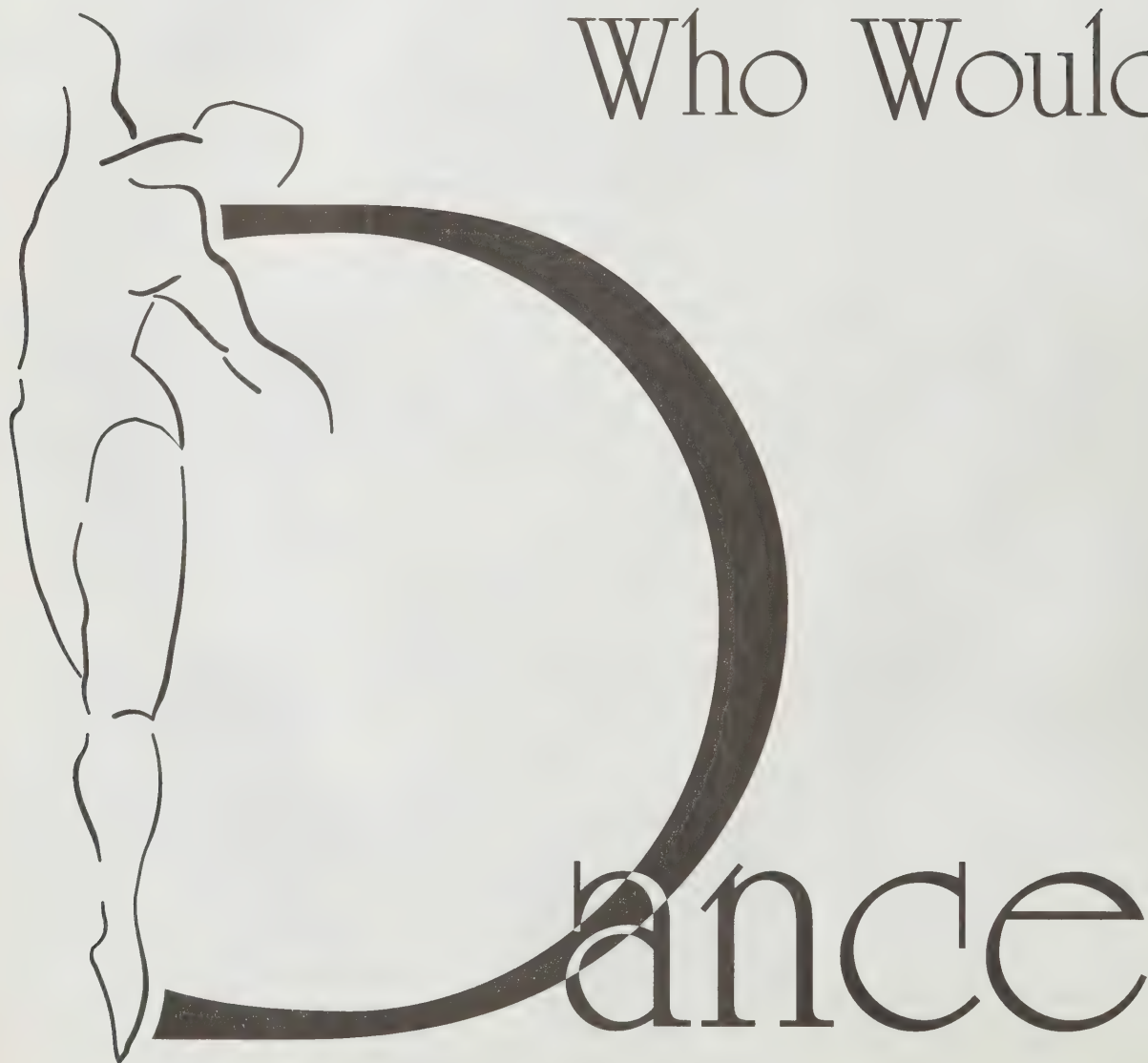
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# The Preacher

Who Would



by John Congram

How did a Roman Catholic from a Jewish-Italian-Irish district in Yeadon, Pennsylvania, end up in Toronto, a minister of The Presbyterian Church in Canada?

When Giovanna Cieli was born into a family of eight, her name was Joan Levy. During the time she commuted from her home to New York City to take professional dance classes, she changed her name to Giovanna (Italian for Joan) Cieli (sky or heavens in Italian). While working in Philadelphia, she came into contact with the Presbyterian Church (U.S.A.) when she taught dance to children in summer camps and workshops. Out of that positive experience, she and her mother began attending a Presbyterian church.

Giovanna took her first dance class while studying film and television at Temple University in Philadelphia. She also attended a retreat to try to uncover her calling. When asked what she did, she replied, "I am a dancer." She recalls thinking to herself: "Let me live in a fantasy for a week-end. No one is going to know." Up to that point, her dancing had been confined to ballet class and in the privacy of her home. That evening, she was asked to dance. While dancing, she said to herself: "Giovanna, you came here for a vocation. This is it."

She began studying at the Philadelphia Dance Academy. When she graduated from Temple University, she was soon teaching

classical ballet and performing liturgical dance in schools and churches and at retreats.

From a young age, Giovanna had been interested in the stories of the Bible. Now, she often discussed the meaning of religious dance before she performed. People began to ask whether she was a minister or had a congregation. Finally, someone in one of the churches where she danced asked, "Giovanna, when are you going to hear the call to the ministry?" Soon after that encounter, in 1985, Giovanna entered Princeton Seminary to study for the ministry.

When she graduated, she felt called to serve the church in Canada. She has no explanation as to why she came to Canada except to say, "The wind was at my back." In other words, the Holy Spirit led her to come to Canada. While completing her requirements for ordination in The Presbyterian Church in Canada, she worked at Evangel Hall, Toronto, an inner-city mission of the Presbyterian Church. Then, in 1990, with all her requirements met, the Presbytery of West Toronto ordained her into the ministry of Fairbank Presbyterian Church and an outreach ministry among Italian-Canadians in West Toronto.

## Using dance to communicate the gospel

Jesus' words "We played the flute for you and you did not dance" haunted Giovanna. So she has tried to respond to this call of Jesus and motivate others to do the same.

People in her parish responded positively to her dancing. Typical is the comment, "When Giovanna danced, we were never witnesses but participants in a mutual prayer." Always, she tries to operate under the word of God and let it mould her dancing. After she danced the Lord's Prayer at Fairbank Church, members said: "We wanted to clap but we couldn't. It was too reverent." That is the point for Giovanna: dancing is a continuation of the sermon.

Now that her time in the ministry at Fairbank has ended, she wishes to make the ministry of dance a priority again. She does not intend to give up preaching for she feels the two must go together. As she has done at other points in her life, she is offering herself in faith to the church. She would like the opportunity to lecture, preach and conduct workshops. In the past, she has worked a lot with children and hopes to take up this ministry again.

"I use dance," she says, "to teach the Scripture. I hope this visual aid will touch something deep in your soul so that you will begin to feel God at a deeper level and your faith will be lifted up." Giovanna Cieli used to be a preacher who danced. Now, she hopes to become a dancer who preaches.

To teach Presbyterians to dance presents a formidable challenge for this young woman. But it will not be the first time she has met such a challenge and prevailed. **R**



Giovanna Cieli

If you would like Giovanna Cieli to give a talk, hold a workshop or perform at your group or church, you may contact her: Giovanna Cieli, 7 Bishop Ave., Suite 1416, North York, Ont. M2M 4J4. Phone: 416-223-6295.



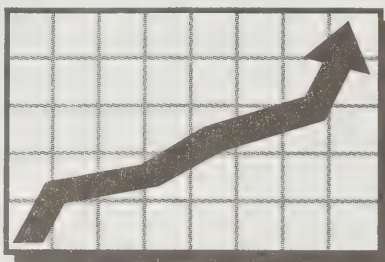
# PCC News

## New record for Presbyterians Sharing...

For the second year in a row, congregational giving to Presbyterians Sharing... has reached new heights. According to Don Taylor, chief financial officer of The Presbyterian Church in Canada, the final tally for 1996 shows Presbyterian congregations have contributed \$8,432,813 for national and international work of the denomination, which is funded from contributions to Presbyterians Sharing....

Even though the 1996 target of \$8.65 million was not reached, Taylor expressed appreciation for a "really good effort" by contributors who make the work of Presbyterians Sharing... a priority.

"It's a significant milestone," says Annemarie Klassen, an associate secretary with Education for Discipleship,



whose responsibilities include stewardship. "It shows that people in our church value the work funded by Presbyterians Sharing...."

The 1995 amount from congregations was just over \$8.3 million. The 1996 increase of \$130,000 means the Presbyterian Church is at least keeping up with inflation. Some other Canadian denominations are experiencing considerable shortfalls in contributions.

"I think Presbyterians have always valued the work of the wider church," Klassen says. "Sometimes, Presbyterians Sharing... has been seen as a tax instead of an opportunity for ministry, but it's money that helps Christ's work to go on week by week and year by year across Canada and around the world." (Glenn Cooper)

## Presbytery makes case for natural justice

The Presbytery of Ottawa, concerned that some procedures of presbytery are not in accordance with the principles of natural justice, has made recommendations it feels could help rectify matters.

According to the Supreme Court of Canada, natural justice implies three main rights: the right to an unbiased trial; the right of the accused to know the case against him/her; and the right of the accused to reply to the charges. These three principles involve other corollary rights, such as the right to have the charges in writing and to have sufficient time to prepare a defence. The Book of Forms, the bible of procedures for The Presbyterian Church in Canada, does not include comparable safeguards.

The Presbytery of Ottawa has ruled that when a committee is set up to investigate accusations made against a minister, the committee must follow the principles of natural justice as well as the rules in the Book of Forms. The accused, or a representative, has the right to be present throughout the inquiry. Furthermore, the accused has the right to cross-examine witnesses and to call his/her witnesses.

In cases of alleged sexual abuse, current church guidelines allow a person to be interviewed in the absence of the accused. While the presbytery intends to follow these procedures, it points out that precautions should be taken to protect the rights of the accused. For instance, if the accused is not present during an interview, his/her adviser should be allowed to observe the proceedings to ensure the witness is not being led or, in the case of a child, is not making assertions to please an adult. In such instances, the right of cross-examination should not normally be denied to the representative.

If a matter goes to trial by libel, an entirely different group shall conduct the trial since it is a breach of the requirement of natural justice for an unbiased tribunal for the same people to be investigators, prosecutors, judges and juries.

During presbytery visitations, a minister should have the right to stay throughout the proceedings and, at no time, should be asked to leave. If a complaint is made against a minister, the committee will judge whether to investigate. If the committee wishes to pursue the matter, witnesses are to be heard in the presence of the accused.

## B.C. congregation begins ministry to abused women

The congregation of St. Andrew's Newton Church in Surrey, B.C., is beginning a new outreach ministry to women who have been abused by their husbands or boyfriends. The minister, Rev. Karen McAndless-Davis, who has received some training in this area, will work alongside a professional counsellor in providing a 10-week counselling program for women who have experienced physical or mental abuse from their partners.

According to McAndless-Davis, the congregation is looking forward to its role in this ministry and hopes to provide social, emotional and practical support to women in whatever ways seem appropriate. It also hopes to serve as a resource for congregations and individuals who are interested in learning more about this issue.

"It seems we are often overwhelmed by societal problems," McAndless-Davis says. "That sense of being overwhelmed paralyzes us and we end up doing nothing." She believes that if every congregation worked to identify a particular need in its community, and a way to address that need, the church could accomplish exciting things.

## Presbyterians respond to A Friend in Need

Members of the campaign committee for A Friend in Need are pleased with the response from Presbyterians across Canada. As of February 4, contributions to the half-million-dollar

when the 190-member congregation found itself with a million-dollar debt for a new building — more than it could manage [See News, October 1996 *Record*]. The congregation believed it would receive several hundred thousand dollars from the sale of the old property and furnishings but, in fact, had to pay to have the old building taken down.

Meanwhile, campaign treasurer Rev. David Sutherland says some contributors did not include their address with their dona-

tions. In other cases, receipts have been returned marked "address unknown." Sutherland hopes anyone who hasn't received a requested income tax receipt within five weeks will call him, toll-free, at 1-800-698-0002. (Glenn Cooper)

campaign had totalled \$227,500, with many congregations indicating they were waiting until after their annual meeting to decide on their level of participation.

The campaign in aid of St. Paul's Church, Glace Bay, N.S., was authorized



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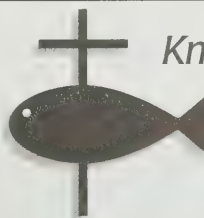
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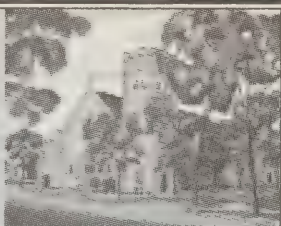
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### NEWS

## Other News

### Nigerian state to license pastors and ban public preaching

**K**aduna State in northern Nigeria has announced it will ban public preaching and will set up a body to license all preachers, both Christian and Muslim. Kaduna has been the scene of Muslim-Christian violence for many years.

Kaduna had passed a law to control preachers 12 years ago, but the federal government has always reserved the power to handle religious affairs for itself. This summer, the federal government said the states may enact laws to deal with religious matters, allowing the Kaduna law to be activated.

According to the law, a committee made up of government officials with Christian and Muslim representatives will screen and issue licences to all preachers. The Christian Association of Nigeria, a national organization that deals with government, is supposed to accredit preachers before presentation to the committee.

Included in the ban on public preaching is a ban on broadcasting and on the public playing of religious recordings. (REC NE)

### Allan Boesak to face charges

**D**r. Allan Boesak, formerly one of the most outspoken critics of apartheid, is to face theft and fraud charges for allegedly misappropriating one million South African Rand (about \$250,000 US) provided by a Danish funding agency to finance the anti-apartheid struggle.

Boesak, a former president of the World Alliance of Reformed Churches, was to return voluntarily to South Africa from San Francisco, where he had been working for more than a year, to face charges.

Boesak is the former chair of the now-defunct anti-apartheid non-governmental organization Foundation for Peace and Justice (FPJ), which was funded by the Danish agency DanChurchAid. Last year, FPJ funders alleged that Boesak had misused one million Rand, and that he had drawn an inflated salary, used funds to pay personal debts and made unauthorized loans.

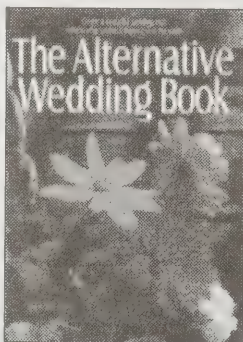
South Africa's Office for Serious Economic Offences began investigating Boesak and the FPJ's bookkeeper, Freddie Steenkamp, two years ago. Boesak has consistently denied any wrongdoing but, last year, he was reported as saying the money had been stolen by "people who work for me."

After the end of apartheid, Boesak, then a leading figure in the African National Congress, was named by the South African government in 1994 as ambassador-designate to the United Nations in Geneva. He withdrew from the posting when the scandal first broke. (ENI)

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## First woman minister for Christian Reformed

Ruth Hofman has become the first woman ordained as a "minister of word and sacrament" in the 139-year-old Christian Reformed Church of North America. Hofman, pastor of First Christian Reformed Church, Toronto, was ordained last year in a denomination that remains sharply divided over the issue of women's ordination. The denomination's Synod, its top decision-making body, has turned back a number of requests asking for a reversal of the policy which allows churches to ordain women by allowing a classis [presbytery] to suspend the denomination's rules forbidding women's ordination. The Christian Reformed Church has also ordained its first woman to the position of "evangelist" — a position which, while similar to a full-fledged "minister of word and sacrament," excludes the possibility of the person

being called as the senior pastor or sole pastor of an organized congregation. (*Christian Century*)

## Chilean Presbyterians unite

In November 1994, the Christian Presbyterian Church, the Evangelical Presbyterian Church and the National Presbyterian Church came together in the Association of Presbyterian Churches in Chile. Now, the three churches, which include Korean-speaking as well as Spanish-speaking congregations, have decided to unite. On November 1, 1996, they met together in the first General Assembly of the Presbyterian Church in Chile. Rev. Claudio Garrido was elected Moderator

The 1925 Chilean constitution proclaimed religious freedom and separated the church from the state. Nevertheless, the Roman Catholic Church retained a

privileged position as a public body, while other religious groups were merely tolerated. The 1980 constitution did not change this. For six years, however, Chilean Protestants have been working to secure equal status before the law for all churches and religions; now, their efforts are beginning to bear fruit.

On November 6, 1996, the Congress unanimously passed a bill to regulate the recognition and functioning of churches and religious organizations in Chile. Deputies, recognizing they were doing something that should have been done long ago, paid tribute to Protestant work among the poor and indigenous groups, in prison and hospital visiting, and in caring for drug addicts and alcoholics.

The bill was to go to the Senate sometime in the first quarter of this year and was expected to be signed by the President in the middle of the year. (*WARC Update*)

# News Scan

## Splits can give new energy to churches, researchers claim

Though painful and ugly, church splits usually create a burst of emotional energy that eventually leaves two stronger churches in place of one dysfunctional church, according to research from two sociologists at the University of Manitoba.

Frederick Starke and Bruno Dyck studied 11 self-governing congregations in Canada and the United States. Each congregation had experienced a split, so that 22 churches now exist where once there were 11. The researchers found that congregational splits are "functionally similar to the diaspora of the Early Church." "Viewed in this way, the formation of breakaway congregations can be seen as a promulgation of the faith, an improvement in the performance of the larger church."

The researchers also found that conflicts over doctrine and governance were

the two primary reasons churches split. Those who stay with the parent congregation generally perceive the conflict as authority-based, while those who break away are more likely to describe the conflict as doctrinally based. (*ENI*)

## Graham participates in eighth inauguration

Evangelist Billy Graham participated in his eighth inauguration in the past four decades when he led the invocation at the inauguration of President Bill Clinton on January 20, in Washington, D.C. Graham is second only to Chief Justice John Marshall, who administered the oath of office to six presidents in nine ceremonies during the early 1800s.

"This is a critical time for our nation and our world," Graham commented. "And, yet, such historic occasions provide opportunity to reflect on the moral and spiritual foundations of our country, our responsibility to pray for its leaders

and the need for renewal across our land, which can only come from God," he said.

## 1997 Templeton Prize increased to record amount

The Templeton Prize for Progress in Religion has boosted its annual award to a record 750,000 pounds sterling, approximately \$1.27 million US. The raise comes on the heels of last October's increase in the value of the Nobel Prize, which was valued at about \$1.12 million. Global investor Sir John Templeton, the creator of the Templeton Prize, has long stipulated that his foundation's award must always be in excess of any other annual prize, particularly the Nobel. When he created the prize, Templeton said he felt the Nobel committee had overlooked the disciplines of religion and spirituality, a situation he hoped to remedy through his award.





# Blending the Rules

**Since when is it Reformed theology to believe in and administer “emergency” baptisms? Do we not confess: “It is the sacrament not of what we do but of what God has done for us in Christ. God’s grace and our response to it are not tied to the moment of baptism, but continue and deepen throughout life” (*Living Faith*, 7.6.3)?**

In most circumstances, baptism is administered during public worship either to adults who have come to faith or “to infants when at least one parent is a professing member of the Christian Church, baptized, and is fulfilling the covenant engagement of baptism” (Book of Forms, section 110.4).

Sometimes, an occasion arises, however, when it is clearly impossible for the baptism to take place during public worship, such as when an infant or little child is very sick and there is little hope of the child’s survival. Believing parents may desire baptism for their child either because they are afraid their baby will not “go to heaven” without it or because they feel a genuine need to have their child included within the covenant community through this sacramental act.

We do not believe, as does the Roman Catholic Church, that the sacrament, in and of itself, has power to bring salvation. You are right in quoting from *Living Faith* that baptism is the sacrament “not of what we do” but is the sign and seal of what God has done for us in Christ. It is to God’s grace we look. It is God’s love alone which is sufficient. So if a baby dies before being baptized, we may commit that child in faith to the grace and mercy of a loving God.

In one sense, you are right: there is,

strictly speaking, no need for “emergency” baptisms. Those who know me well understand how seriously I take the sacrament of baptism and how many “battles” I have fought to remain true to what our church teaches about it. But, sometimes, we must look beyond the strict letter of the law and “right” theology.

It has never happened to me, but I know of colleagues who have been approached by parents to administer baptism to their dying child. At that point, it seems to me, the parents’ spiritual and emotional needs become pre-eminent. They are the ones who require ministry. It becomes a pastoral issue. And my colleagues report that, although they tried as kindly and as pastorally as possible to explain that baptism was not necessary for the child’s salvation, the grieving parents simply could not “hear” them. Thus, these pastors proceeded with the baptism and, in some cases, this led to the parents either becoming part of the community of faith or growing in personal faith within it. This is why the Book of Forms says: “*Pastoral* [italics mine] emergency baptisms administered outside of public worship should be reported to the session and registered in the

congregational records” (section 110.4.1).

Sometimes, ministers need to do things we ourselves do not believe are necessary. As I am a part-time chaplain in a provincial correctional centre, a desperate inmate recently approached me to perform an exorcism. There are many ghost stories tied to the centre, and this man, from one of the Latin American countries and brought up as a Roman Catholic, had experienced a truly frightening apparition in his bedroom. He told me it had held him immovable on his bed! He now feared for his safety, would not sleep in his bedroom and upset other inmates who shared the prison cottage with him. I offered to contact a Roman Catholic priest for him because, as I said, I’m not “into this sort of thing.” But we both knew it would be some days before a priest could come. I was “priest” enough for him, and he insisted I do the exorcism — and do it now!

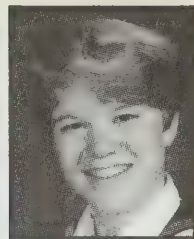
I went to his small bedroom. He had set up a little altar with an open Bible and some candles. He refused to set foot in the room. I went in, read some appropriate Scripture passages and loudly offered a prayer for him, asking that his fear be banished and the darkness cast out of his life. I said a blessing upon him and, then, as symbol of the light of Christ being in that place, lit the two candles.

That night, he returned to his bedroom and slept soundly. For the next few months, I had many occasions to minister to him in private conversations and during his attendance at our chapel services.

Sometimes, we have to become “all things to all people.” Within reason, of course! **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.





# Camping: When Kids Meet God

According to organizations such as the Billy Graham Evangelistic Association and Logos Associates, many teens have their most important and influential spiritual experience in a camp setting," says Beth Blake. "And since 95 per cent of people make the decision to be Christian before they are 20, we think camp is important."

Beth — called "Topaz" by her campers — is co-director, with Travis Allison, of Glen Mhor Camp in the Synod of Toronto and Kingston. Located near Huntsville in the Muskokas, Glen Mhor welcomes 80 kids ranging in age from five to 16 for each of its week-long summer sessions, as well as offering special programs such as a family camp, hiking camps and a music and arts camp. It works in tandem with camps such as Camp Iona, a wilderness camp, to offer a full range of camping experiences to Presbyterian and Christian youth.

"We consciously set out to make a difference," Travis says. He points out that, by campfire on the first full day of camp, campers have already spent more time in a Christian environment than they will in a whole year of church school. "There's a level of intensity at camp you can't really explain to someone who hasn't experienced it."

"It's an incredibly important ministry," Beth comments. "In two months, we get to know these kids better than the church does in 20 years."

Summer camps such as Glen Mhor minister to children and youth in two ways. First, they provide a Christian community, education and environment for the hundreds of campers who arrive each summer. More important, perhaps, they are one of the few places in the church where teens can take roles of responsibility and leadership — as leaders-in-training, counsellors and staff members.

"We don't have 'adults' making the decisions," Beth says. For example, two counsellors and their eight campers will jointly decide what activities to do over the course of the week — no overarching schedule is imposed. As well, the counsellors lead daily FLASH — Faith, Learning and Sharing — sessions with their cabins, and participate in their own FLASH sessions. All of the camp-wide programs are planned by staff members, most of whom are university or college age.

Beth says the responsibility is something teens get excited about. "Teens blossom when they're given responsibility," she says. "We have 14-year-olds making huge decisions. It's a real growing experience."

Building community is one of the key goals of Glen Mhor Camp. Campers are taught a communal form of decision-making, and the philosophy of the camp revolves around building God-centred, caring relationships. Activities such as cabin raids and highly competitive games are discouraged, and there are no "badges" or levels of achievement to earn. Campers learn to value each other as individuals. This sense of community allows teens to explore their faith.

"We consciously try to create a place where youth can ask questions and say, 'I don't believe that,'" Travis says. "The trust the group develops makes them willing to take the risk, to ask, 'Why do you believe that?'"

"They're hungry for this kind of stuff," comments Beth. "And at camp, we have the opportunity to apply what we talked about the night before." At church youth groups, a whole week goes

by before the group is together again.

Camp also gives young people a different worship experience from church. Each day opens with flag-raising and a Scripture or spiritual reading, and ends with vespers. Daily FLASH sessions for both campers and staff allow time for

Bible study and discussion. As well, the week opens and closes with camp-wide worship services in which the campers are involved.

"We learn about God in fun and exciting ways," Beth says. "It's not simply sitting and listening — everyone participates."

Music is also an important part of camp ministry. It tends to be more

informal and casual than regular "church" music — "more organless," Travis calls it. It's the music, he says, that drew him back to camp year after year when he was a camper himself.

Teens go home from camp with deeper personal relationships with each other and with God. "My best memories of camp tie into why I'm still in the church," Travis says.

"People don't sit and think about God and theology first," Beth explains. "First, they need a Christian experience." **R**

**"Campers learn about God in exciting ways. It's not simply sitting and listening — everyone participates"**

You can contact Glen Mhor Camp by writing to: Beth Blake, Box 68, St. Agatha, Ont. N0B 2L0; or e-mail: [zoic@interlog.com](mailto:zoic@interlog.com) (Travis) or [david.blake@canada.sun.com](mailto:david.blake@canada.sun.com) (Beth); or on the World Wide Web at [www.camp.ca/glenmhor/index.htm](http://www.camp.ca/glenmhor/index.htm). Please contact your synod for information about other Presbyterian camps.

Kathy Cawsey is a student at Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: [caws4840@mach1.wlu.ca](mailto:caws4840@mach1.wlu.ca).



## PEOPLE & PLACES



**A SURPRISE RETIREMENT PARTY** for Rev. Jack and Clare Urquhart of St. Andrew's and St. James' Church, Cardinal, Ont., was held by the community at the local Legion Hall last September. Having joked a few months earlier that he was saving pennies for a rainy day, the Urquharts were presented with a wheelbarrow full of them — 56,883 in total (and they rolled them all)! The congregation presented gifts at a luncheon held after the worship service on Sept. 20.



**A RECEPTION WAS HELD** after a morning service at St. James Church, Port Elgin, N.B., to say goodbye to elders Dale and Avis Gray. Dale began studies at The Presbyterian College, Montreal, last September and is the first candidate for the ministry from St. James Church. He and Avis are pictured holding the goodbye cake. Behind them (L to R) are: Janet Tower, clerk of session, and elders David Tower and Marjorie Hicks.



**A VACATION BIBLE SCHOOL** entitled "The Jesus Expedition" was held at Jubilee Church, Stayner, Ont., last August. Church organist Catherine Walker is pictured leading a group in singing. More than 100 children attended.



**THE CHURCH SCHOOL OF Knox Church,** St. Catharines, Ont., assembled 550 school kits for Project Love, using the Sunday offering to purchase supplies. The kits, along with items for the teachers and headmaster, were sent to the Livingstonia Primary School in Malawi.

**TWO PRESBYTERIANS** were among four participants in a 55-day, 1,500-kilometre canoe trip from Yellowknife to the Arctic Ocean, at Arctic Sound. Pictured (L to R) are: expedition leader Chris Morris of Cambridge, England; Christy Simpson of St. Andrew's United Church, Halifax; David Whyte of Melville Church, West Hill, Ont., and Jill Allan of St. Paul's Church, Ottawa.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

SIXTY-SEVEN CHILDREN from the community attended a vacation Bible school with the theme "Friendship Adventures With Jesus" held at St. Andrew's Church, Ancaster, Ont., last year. The minister of St. Andrew's, Rev. Ron Archer (with beard), and some of the leaders are pictured in the front row.



CLERK OF SESSION Don Hazell fires his water pistol to start the first annual Walk-Run-Wheel-a-thon held to raise money for Support Services at St. Mark's Church, Don Mills, Ont. Thirty participants completed the 3.2-kilometre course, raising close to \$3,000, which provides attendant care for 16 wheelchair clients. Also pictured are Ruth Diltz (centre), president of the Support Services board, and Bev Elliott, executive director.

DURING THE HEIGHT of the fall colours last year, a group from Knox Church, Magnetawan, Ont., took part in a Mystery Tour that included local church and pioneer history along the Nipissing and Ahmic Lake Roads. After the tour, a pot-luck supper was served.



A NEW CHURCH SIGN was erected and recently dedicated at St. James Church, Truro, N.S. The structure was built of Wallace stone, taken from the quarry in Wallace, N.S. The same quarry supplied the stone for the church building, constructed in 1928. Pictured at the dedication are Rev. Clair MacLeod and clerk of session Clark Curwin.

THE SESSION AND CONGREGATION of Orillia Church (St. Andrew's), Orillia, Ont., recently honoured their two senior elders, E. J. "Nes" Nesbitt and Albert Anderson, with the presentation of specially engraved Bibles. Both men are currently in their 50th year of active service. E. J. Nesbitt (centre) also served as assistant church school superintendent and superintendent for 20 years. Albert Anderson (second from right) was vestry elder for 40 years. Pictured with them are: clerk of session pro tem Doug Christie (far left); minister emeritus Rev. Eric Beggs; and current minister Rev. Cameron Bigelow (far right).





THE CONGREGATION OF Knox Church, Dundas, Ont., presented its minister, Rev. Donald A. Donaghey, with a doctoral gown in recognition of his earning a Doctor of Ministry degree from McMaster Divinity College. The presentation took place on October 20, the congregation's anniversary Sunday. Pictured (L to R) are: Donald Donaghey; his wife, Bonnie; and anniversary speaker Rev. Mark Gedcke, a former member of Knox Church.



THE CONGREGATIONS OF Knox Church, Yorkton, and Dunleath Church, Dunleath, Sask., held a pot-luck lunch for their first student intern, Ina Golaiy, at the completion of her internship last year. She is pictured with Rev. Harry Currie.



MEMBERS OF THE CONGREGATION of St. John's Church, Kapuskasing, Ont., made a banner to celebrate the town's 75th anniversary last year.



A stained glass window depicting Jesus with the children was dedicated on October 13 at South Nissouri Church, South Nissouri, Ont. The window was presented by William and Aileen Fairhall in memory of the Fairhall family.



THE CONGREGATION OF Knox Church, Manotick, Ont., many dressed in period clothing, held a "Covenanters Service" on Oct. 20 to mark its 150th anniversary. The service began with the entry of the beadle, elder Allan Inglis, carrying the Bible, followed by the precentor and clergy. The precentor, elder Brian Cromie, then led the congregation in unaccompanied singing. The congregation stood for prayers and sat for hymns. The service was led by Rev. Gerald Sarcen, current minister of Knox, and the sermon was preached by Rev. Robert Sandford, minister of Knox from 1974-1981. Old-fashioned cookies and a birthday cake were served after the service, and photos and scrapbooks tracing the congregation's history were displayed. Pictured (L to r) are: Robert Sandford, Elizabeth Sandford, Phyllis Sarcen and Gerald Sarcen.

The Hargrave-Taylor WMS of St. John's Church, Medicine Hat, Alta., celebrated 100 years of continuous service on Sept. 29. Rev. Roy Gellatly, synod administrative co-ordinator, was the guest speaker. Features of the service included a specially designed bulletin and a signature book which provided a record of everyone who attended. A Life Membership Certificate was presented to Albin Wilson in recognition of his support to the WMS over the years. During the coffee hour, anniversary cake was served to the congregation by members of the group. Historical mementos, photo albums, portraits and minute books dating to the early 1900s (excerpts from which were read each of the four previous Sundays) were on display. The group adopted its current name in 1971 in honour of the Hargrave family, pioneers in the congregation, and Isabel Taylor, a missionary to Formosa whose brother, R. L. Taylor, was a former minister of St. John's and a former Moderator of General Assembly.

AN OLD-FASHIONED WEDDING took place on the float entered by the congregation of Knox Church, Port Carling, Ont., in the town's centennial parade held last year. Standing beside the float is Rev. Richard Topping, minister of Knox Church at the time.





## PEOPLE & PLACES

THE SOD-TURNING CEREMONY for the new sanctuary and renovation of St. James Church, Hanwell, N.B., was held last fall. The project received a gift of \$100,000 from Live the Vision. Pictured (L to R) are: building committee members Gerald Long, Wina Parent, Peter Shea and Richard Densmore; senior member Gladys Randall; building committee convener Peter Smith; Rev. Basil Lowery; and, in the front, Ashleigh Green, the youngest member of the church school.



◀ TWENTY-FIVE YEARS OF summer student ministry were celebrated at a reunion weekend hosted by the congregation of Knox Church, Bayfield, Ont., last summer. Fourteen former student ministers to Knox Church and their families returned for the weekend which included a concert, a banquet and Sunday worship service. Pictured (L to R) are some of the visitors: (back row) David Whitecross, Janice Nelson, Dwight Nelson, Peter Bush, Lloyd Clifton, Stephen Farris, Rob Congram, Ron Harris; (front row) Steven Webb, Barbara Young, Christopher Jorner, Brian Nichol, Lynn Nichol, Patty Farris, Terry Hastings and Kathryn Strachan.



AN OAK DISPLAY CABINET containing Communion tokens was presented to Barney's River Church, Barney's River, N.S., by Nora Bannerman and dedicated in memory of her husband, A. Donald Bannerman, clerk of session from 1970-1990. The earliest lead tokens, used in the Free Church, Barney's River, date from 1851. Nora Bannerman is pictured with Rev. Waldon Moase, who conducted the dedication service.



▲ A MODEL OF Knox Church, Neepawa, Man., sits on a float in front of the real thing. The float was entered in a recent town parade. Pictured are Bill Fraser, who built the model, and Rev. David Wilson.



◀ A HAM AND SALAD take-out luncheon held by the congregation of Sutherland's River Church, Sutherland's River, N.S., raised \$840 for the work of Presbyterian World Service and Development (PWS&D). Pictured (L to R) are: Betty MacNeil, elder; Rev. Glenn MacDonald; Karen MacKay, who received the cheque on behalf of PWS&D; and Palmer MacLellan, elder.



**Foundations of Christian Living** by David Sherbino (*Intercessor's*, 1996, \$7.95). Reviewed by Peter Bush.

The purpose of this book is stated in the forward: "This manual is designed to help Christians explore and understand some of the basic tenets of the Christian faith." There are 10 chapters covering such topics as: Understanding the Nature of God, The Bible, The Church, and Living the Christian Life. Although the manual has a chapter entitled "What Is a Presbyterian?" and an appendix from the Book of Forms on church government, it could be used by any denominational group.

The manual provides a useful outline of topics to be covered in a new members class or with a seekers group. Leaders using this resource would probably want to supplement it with other resources or from their own experience in working with such groups. Of particular interest is the detailed spiritual gifts questionnaire and inventory which could also be used with sessions, Bible study groups, WMS groups and the like.

The author, David Sherbino, is the minister of Woodbridge Presbyterian Church in Woodbridge, Ontario, and teaches at the Ontario Theological Seminary.

Peter Bush is minister of Knox Church, Mitchell, Ont.

**The Crown and the Fire: Meditations on the Cross and the Life of the Spirit** by N. T. Wright (*Eerdmans*, 1995, \$14.50). Reviewed by Peter Bush.

Tom Wright, dean of Lichfield Cathedral in England, writes with clarity and insight, helping us understand the meaning

of the cross and how we are to live because of it.

The book has two parts. The first, *The Crown of Thorns*, is a series of seven meditations based on the seven phrases Jesus spoke from the cross. These meditations were first preached at a Good Friday service in Hudson, Quebec, when Wright and his family lived in Canada. The meditations go to the heart of the cross, the centre of what makes that Friday sombre yet good. Wright paints a powerful picture of what it meant for Mary to stand at the foot of the cross watching her son die and helps us see what Mary's experience has to say to us. This section of the book would be wonderful devotional reading during Holy Week.

The second part of the book, *The Fire of Love*, is a series of six sermons and addresses on living the life of the Spirit. "The World, the Church, and the Groaning of the Spirit" is an exposition of Romans 8:17-27. Noting how the world is groaning while waiting for redemption, Wright shows: God the Father also groans with the creation in its waiting, Christ on the cross experienced the pain of this waiting and we, as people of the cross, must enter into the groaning of the world. This essay alone is worth the price of the book.

In "Eucharist and the Presence of Christ," Wright gives the most understandable explanation of the confusing words "transubstantiation," "consubstantiation" and "real presence" I have ever read. Not only does he clarify the various positions, but he also makes clear why the discussion about what is happening at the Lord's Table matters. It is Christ's presence at the table that gives the celebration its true meaning. Without Christ present, it is simply an empty ritual.

I will return to this book again and

again. Wright's insights speak to the core of what it means to say we are Christians.

**Healers at Work** by Peter Downie (*Northstone*, 1996, \$29.95). Reviewed by Zander Dunn.

This book will expand your understanding of healing. Healing means more than getting rid of physical illness. Life has become so compartmentalized we see little connection between the body, the mind, the spirit, the emotions. True healing includes wholeness.

This book says almost nothing about the "faith healing" we watch on television or see at religious rallies. It speaks about many other forms of healing we often do not consider to be healing.

Peter Downie interviews individuals or couples who are involved in a particular form of healing. Their insights and stories help us understand how wide-ranging and powerful healing can be.

Theology can be healing. Music encourages the healing process. Dreams help us heal. Prayer fosters healing. Good touching can help bring wholeness. Healing can also come through meditation, the expression of anger, working through sexual abuse, and working toward social justice.

I was blessed by reading this book. I see how even I can be a healer. I was struck that, in our denomination, we have all the same healing possibilities. People are already involved in these healing ways.

This book will encourage, inspire and inform you and help you discern the healing near you — even in your own congregation!

Zander Dunn is minister of Knox Church, Guelph, Ont.

**The Quest for God: A Personal Pilgrimage** by Paul Johnson (Harper-Collins, 1996, \$33.75). Reviewed by Zander Dunn.

I wanted to read this testimony by Paul Johnson because he is one of my favourite writers. I find him to be brilliant and exasperating, insightful and infuriating, judicious and provocative. He presents unknown facts, takes unusual slants, presents uncommon wisdom and comes to unpopular conclusions.

Johnson says he wrote this book to resolve his doubts, clarify his thoughts and define what God means to him. There are 16 meditations, each worthy of consideration. They are eclectic, uneven and impressive. On some issues, I respond, "Right on!" On other issues, I think he is out to lunch.

A Roman Catholic, Johnson loves his church but is not afraid to criticize it. He takes "bad" popes to task, puts down some Roman Catholic orders, is dismayed by the church's unloving history, favours the ordination of women, notes the present Pope's horror of capital punishment and disagrees with his hostility toward the free enterprise, capitalist system Johnson values.

On the other hand, Johnson goes along with purgatory, agrees with the present Pope's opposition to Liberation Theology, demands a celibate clergy, upholds the infallibility of the Pope when he speaks *ex cathedra*, and rejoices that both the Roman Catholic Church and the Pope are autocrats in the way Christ was an autocrat.

Johnson's presentations on all subjects are informed by his knowledge of British and European history. They overflow with stories about authors, painters, politicians and theologians.


This book gave me much to consider, disagree with and celebrate. What more can you ask of a book?

  
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## REVIEWS

### Briefly Noted

**Growing Old Begins Young**  
by Gordon Hunsberger (self-published,  
1996, \$11.95).

Gordon Hunsberger suggests a variety of ways in which we can prepare for old age. He covers such topics as health, financial security, housing, faith issues and accepting death. This book is about doing what we can to make our lives as happy and as meaningful as possible.

For almost 20 years, Gordon Hunsberger's "farm philosophy" columns appeared in the *Elmira Independent*. But since publishing his book, Gordon Hunsberger has died.

**Turn to God — Rejoice in Hope:  
Bible Studies - Meditations -  
Liturgical Aids** (WCC, 1996, \$11.25).

The eighth assembly of the World Council of Churches, planned for September 1998 in Harare, Zimbabwe, will come at a special moment: the 50th anniversary of the WCC's founding in Amsterdam in 1948. The theme chosen for this jubilee gathering is "Turn to God — Rejoice in Hope."

Designed to help congregations, study groups and individual Christians use the Bible to prepare for the Harare assembly, this three-part resource book draws on the work of women and men from all parts of the world. It includes seven Bible studies exploring facets of the churches' life together ecumenically, six meditations developing facets of the theme itself and a collection of liturgical resource material particularly suitable for use during the Lenten period.

**By the Waters of Babylon: One Family's Faith-Journey Through Illness**  
by Thomas J. Davis (Eerdmans, 1995, \$15.99).

Thomas Davis explores, in personal terms, how the illness of his wife (a pastor and mother of two children) challenged and changed both his family and faith. He frankly examines despair and hope, ultimately showing how it is pos-

sible to sing the Lord's song in the "strange land" of disease and death. A touching epilogue concludes the book with a fairy tale told in answer to a child's question: "Where is Mommy?"

**The Astonished Heart: Reclaiming the Good News From the Lost-and-Found of Church History** by Robert Farrar Capon (Eerdmans, 1996, \$17.50).

Robert Capon takes his readers on an informal ramble through 3,500 years of church history. Writing with humour and wit, Capon demonstrates glaring mistakes the church has made as the result of turning itself into a religious institution.

Although the church has done much good, Capon believes the biggest mistake the church has made is that it has lost its astonishment over the good news of the gospel. The church has made Christianity into a religion that focuses on requirements and restrictions rather than on the good news. The key to turning this situation around, says Capon, is to recover the gift of astonishment with which the church began.

**In Praise of Virtue: An Exploration of the Biblical Virtues in a Christian Context** by Benjamin W. Farley (Eerdmans, 1995, \$18.99).

This book is a resourceful and illuminating exploration of the virtues of the Old and the New Testaments and their relevance to the Christian life today. Benjamin Farley examines the Christian life and the extent to which the Bible supports an interest in moral dispositions that contribute to the deepening of one's character. Both the Old and New Testaments are studied in an effort to identify those qualities of heart and action that assist human beings in fulfilling their humanity as envisioned by the biblical writers.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

## DEATHS

REID, REV. DR. WILLIAM STANFORD, 83, died on December 28, 1996, in Guelph, Ontario.

Stanford Reid was born in Westmount, Que., the son of Rev. W. D. Reid. He received a BA in history (1934) from McGill University, Montreal; a ThB and ThM (1938) from Westminster Theological Seminary, Philadelphia; and his PhD (1941) from the University of Pennsylvania. In 1940, he married Priscilla Lee, daughter of Rev. H. S. Lee. On the latter's death, Reid returned to Montreal to assume the pastorate of his father-in-law's congregation while also lecturing part-time in history at McGill University. After four years at Fairmount Taylor Church, he moved to the Presbyterian Church of the Town of Mount Royal which he organized in 1944 and where he remained until 1951 when he became associate professor at McGill. The following year, he became director of all men's residences. On the establishment of the University of Guelph in 1965, he organized and became the first chair of the history department. From 1970 to 1978, he was professor of history.

In 1975, Reid received the honorary degree Doctor of Human Letters (LHD) from Wheaton College, Wheaton, Illinois, and, in 1979, the honorary degree Doctor of Divinity from The Presbyterian College, Montreal. He acted as visiting lecturer in universities, colleges and seminaries in Europe, Great Britain, the United States, South Africa, the West Indies and Canada. He also published many articles in both historical and theological journals as well as writing five books and editing others.

Stanford Reid is survived by his wife, Priscilla (Guelph, Ont.), and by his brother, Dr. Stewart Reid (Knowlton, Que.).

BILLO, MARGARET, faithful member 77 years, teacher and choir member many years, women's committee member, Alexandra, Brantford, Ont., Jan. 20.

BOYD, MARCIA, 96, past president WMS synodical, longtime faithful member, St. John's, Cornwall, Ont., Dec. 23.

BRAUND, THELMA, 79, member, St. Stephen's, Ottawa, June 29.

BREMNER, KATHLEEN, longtime active member, dedicated elder, St. Giles Kingsway, Etobicoke, Ont., Dec. 28.

CHEESMAN, ARTHUR, faithful, active elder 47 years, Knox, Ottawa, Dec. 13.

CLARK, BERT, longtime member, Knox, Victoria, Dec. 14.

COOK, WILFRID J., former clerk of session 35 years, Chalmers, Toronto; established Chalmers Trust Fund, West Toronto presbytery; member, Bonar-Parkdale, Toronto, Jan. 2.

DAVIDSON, HILDA, Ladies Afternoon Group, former board of managers member, faithful member 56 years, Knox, Victoria, Dec. 24.

DEATH, JAMES IVAN, 88, longtime member, devoted elder, clerk of session over 20 years, Dixie, Mississauga, Ont., Dec. 14.

DELVES, ELIZABETH, former member, Brant Hills, Burlington, Ont.; member, Knox, Victoria, Jan. 3.

FOLEY, EVELYN, 98, member, St. Stephen's, Ottawa, Jan. 4.

FRASER, HILDA, 91, longtime faithful member, St. John's, Cornwall, Ont., Jan. 4.

GLENCROSS, KATHLEEN, 81, former choir member and church school teacher, Ladies Aid Society, longtime faithful member, St. James, Beersville, N.B., Jan. 13.

GONYOU, ORVAL, elder, St. Andrew's, Welland, Ont., Nov. 23.

GROPP, CARL, 80, devoted member, Burns, Milverton, Ont., Aug. 15.

HOFF, LAVERINE, 78, faithful member 65 years, PYPS and choir member many years, Alexandra, Brantford, Ont., Dec. 27.

JACOBS, CARL, Burns, Milverton, Ont., Nov. 24.

JAMIESON, DOROTHY, member, Knox Preston, Cambridge, Ont., Dec. 27.

LAWRENCE, FREDA ELIZABETH, 70, longtime member, Omagh, Milton, Ont., June 6.

LUPTON, CHARLES L., 89, longtime member, Knox, Harrington, Ont., Dec. 29.

MARSHALL, HELEN, longtime member, Knox, Victoria, Dec. 3.

MASON, WILLIAM JOHN, 84, member, St. Stephen's, Ottawa, Dec. 11.

McCOUBREY, RAYMOND, 74, longtime faithful member, elder many years, St. Andrew's, Valcartier Village, Que., Sept. 29.

McJANET, GWENDOLINE OLIVE, 95, WMS lifetime member, charter member, St. Stephen's, Ottawa, Dec. 2.

McMARTIN, ARTHUR, 78, adherent, St. John's, Cornwall, Ont., Dec. 20.

McQUEEN, DUNCAN R., 89, longtime member and elder, St. Andrew's, Guelph, Ont., Dec. 25.

MOORE, GIDEON, 95, elder 41 years, board of managers, trustee, Melita Church, Melita, Man., Dec. 12.

O'DELL, ROBERT, elder, St. Andrew's, Welland, Ont., Dec. 24.

PEAREN, E., 94, first woman elder 27 years, clerk of session 11 years, interested in and supported all phases of congregation's ministry, compiled church's history, Rockwood Church, Rockwood, Ont., Dec. 31.

RAINBOW, MARGARET (CARSON), 83, longtime faithful and devoted member, elder, commissioner to 113th General Assembly, church secretary and board of managers treasurer 30 years, Ladies Aid, Knox Evening Circle, Knox, St. Thomas, Ont., Jan. 5.

REID, BRUCE, elder, St. Andrew's, Welland, Ont., Dec. 25.

ROSS, GLADYS, 93, faithful member, Campbell WMS, Knox, Woodstock, Ont., Dec.

SEALE, DOUGLAS D., 85, longtime member, trustee, retired elder, St. Andrew's, St. Lambert, Que., Dec. 31.

SMITH, CALVIN, 83, longtime faithful member, St. John's, Cornwall, Ont., Dec. 29; son of the late Rev. J.W. Smith.

TURNER, SIUNN, 82, faithful member, treasurer over 30 years, choir member, Knox Ladies Aid 48 years, Knox, Winnipegosis, Man., Jan. 7.

VRIEND, DICK, 68, faithful member, Knox, St. Catharines, Ont., Dec. 31.

WATSON, GLADYS MILDRED, 91, faithful member 56 years, Knox, St. Catharines, Ont., Jan. 5.

WEST, ORMA, 75, longtime member, former choir member, women's groups leader, Emmanuel, Schomberg, Ont., Sept. 28.

YATES, MAY, faithful member and supporter since childhood, Calvin Church (later Calvin-Grace Community), Hamilton, Ont., Dec. 21.

## ORDINATIONS

Barclay, Rev. Marion R., St. Andrew's, Calgary, Jan. 26.

Nieuwhof, Rev. Carey, Knox, Midland, Ont., Jan. 12.

Robertson, Rev. Gavin, St. Andrew's, Victoria, July 9.

Robertson, Rev. Meridith, St. Andrew's, Victoria, July 9.

## INDUCTIONS AND RECOGNITIONS

Barclay, Rev. Marion R., co-minister, St. Andrew's, Calgary, Jan. 26.

Nieuwhof, Rev. Carey, Oro Central; St. Andrew's, Oro Station, Ont., Jan. 19.

Robertson, Rev. Gavin, First, Trail, B.C., Sept. 20.

Robertson, Rev. Meridith, First, Trail, B.C., Sept. 20.



## CLASSIFIEDS

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**ST. PAUL'S PRESBYTERIAN CHURCH, Bramalea, Ontario:** Former members and friends are invited to celebrate the 30th anniversary on Sunday, April 27, 1997, at the 11 a.m. service, followed by a luncheon. Please call the church (905) 792-2279 for further details.

## TRANSITIONS

Topping, Rev. Richard, The Church of St. Andrew and St. Paul, Montreal, Jan. 12.

### MINISTRY OPPORTUNITIES and INTERIM MODERATORS

#### Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Central Parish pastoral charge, P.E.I. (Burnside, Clyde River; Canoe Cove; Churchill; Nine Mile Creek). Rev. Mark Buell, Hunter River, P.E.I. C0A 1N0.

Elmsdale, N.S., Elmsdale pastoral charge (two United Church and two Presbyterian congregations). Rev. Judith Adam-Murphy, 1537 Brunswick St., Halifax, N.S. B2J 2G1.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

#### Synod of Quebec and Eastern Ontario

Cornwall, Ont., St. John's (second minister). Rev. Ian MacMillan, PO Box 524, Lancaster, Ont. K0C 1N0.

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Paul's (minister for youth and families). Rev. Desmond McConaghy, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pincourt, Que., Ile Perrot. Rev. B. Grace, 72 rue St Georges, Beauharnois, Que. J6N 1Y9.

Prescott, Ont., St. Andrew's; Spencerville, St. Andrew's. Rev. Allan M. Duncan, Box 257, Maitland, Ont. K0E 1P0.

Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.

Verdun, Que., First. Rev. David Smith, 96 Hamilton Ave., Chateaugay, Que. J6J 1J4.

#### Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church (half-time). Rev.

James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont. K0K 1S0.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.

Malton, St. Mark's. Rev. J.B. Kay, 59 Wellington St. W, Brampton, Ont. L6Y 1K8.

North York (Toronto), Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Ospringe, Knox; Erin, Burns. Rev. Glen Soderholm, Box 235, Campbellville, Ont. L0P 1B0.

Port Carling, Knox; Torrance, Zion. Rev. James A. Thomson, 47 Wilshier Blvd., Bracebridge, Ont. P1L 1L2.

Sault Ste. Marie, Westminster (effective Oct. 1/97). Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

Scarborough, Grace, West Hill. Rev. James Czeglédi, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Toronto, Chinese. Rev. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Trenton, St. Andrew's. Rev. James W. Hutchison, 520 Bridge St. E, Belleville, Ont. K8N 1R6.

Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

#### Synod of Southwestern Ontario

Appin, Appin Church; Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.

Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.

Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.

Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

Dresden, St. Andrew's; Rutherford (effective July 1/97). Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.

## TRANSITIONS

Hamilton, MacNab Street. Rev. Robert Geddes, 120 Clarendon Ave., Hamilton, Ont. L9A 3A5.

Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.

Niagara Falls, Chippawa. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

Niagara Falls, Korean. Rev. Bill Vanderstett, 3121 St. Paul Ave., Niagara Falls, Ont. L2J 2L8.

Paisley, Westminster; Glamis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.

Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merritt). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

Stoney Creek, Cheyne. Rev. Willem Joubert, 7 King St. W, Stoney Creek, Ont. L8G 1G7.

Strathroy, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Welland, Knox. Rev. Lorna J. Thompson, RR 3, Fenwick, Ont. L0S 1C0.

Welland, St. Andrew's. Rev. T. Theijsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.

Warton, St. Paul's (full-time ordained minister); Sauble Beach, Huron Feathers (spouse for six months, half-time summer ministry). Rev. Kathie Matic, Box 248, Markdale, Ont. N0C 1H0.

Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

### Synod of Manitoba and Northwestern Ontario

Flin Flon, Man., St. Andrew's. Rev. Charles McNeil, Box 433, Dauphin, Man. R7N 2V3.

Virden, Man., St. Andrew's; Lenore. Rev. Dale Woods, 339 12th St., Brandon, Man. R7A 4M3.

Winnipeg, First. Chair of Search Committee, First Presbyterian Church, 61 Picardy Place, Winnipeg, Man. R3G 0X6.

### Synod of Saskatchewan

Indian Head, St. Andrew's; Qu'Appelle, St. Andrew's; Grenfell, Trinity. Rev. Catherine Dorcas, Box 665, Whitewood, Sask. S0G 5C0.

Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

### Synod of Alberta and The Northwest

Bassano, Knox; Gem. (Rev. Donald Hill, Int. Mod.) Mr. John Cormack, PO Box 477, Duchess, Alta. T0J 0Z0.

Calgary, Chalmers. Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, Alta. T3E 3C3.

Eckville, St. Paul's. Rev. R.D. Tiessen, Box 1027, Rocky Mountain House, Alta. T0M 1T0. Edmonton, Millwoods. Rev. Robert McNeill, 5215-109 St., Edmonton, Alta. T6H 3A3. Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4. Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

### Synod of British Columbia

Chilliwack, Cooke's. Rev. J.H. (Hans) Kouwenberg, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.

Kelowna, St. David's (co-minister). Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Kitimat, Kitimat Church (Canada Ministries appointment). Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.

Summerland, Lakeside (half-time). Rev. Bill Perry, 387 Martin St., Penticton, B.C. V2A 5K6.

Surrey, St. Andrew's-Newton (half-time second staffperson). Ms. Helen Pigott, 11502 Commonwealth Cres., Delta, B.C. V4E 2N1.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Victoria, Trinity. Rev. John Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

### LIFE AND MISSION AGENCY

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### Canada Ministries

#### New Church Development, Abbotsford, B.C.

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# CHILD'S PLAY

Written by  
Dorothy Henderson,  
Waterloo, Ontario.

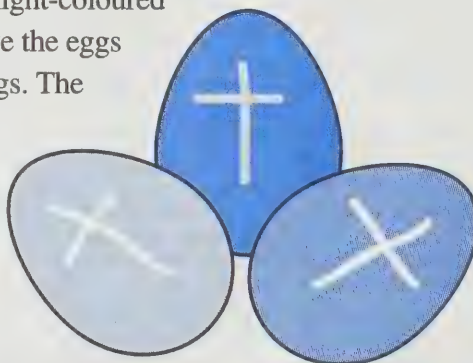


We decorate eggs at Easter. They are a sign of new life.

Decorate eggs with your family or with people in your church. Hard-boil some eggs and let them cool. Using light-coloured or white crayons, draw a cross on each egg. Dye the eggs with commercial dyes made specifically for eggs. The crayoned areas will not absorb the dye.

Store the eggs in a refrigerator.

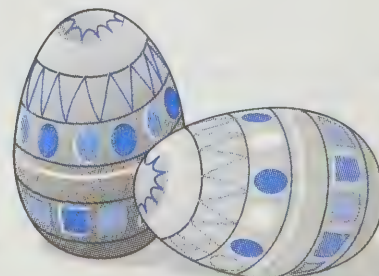
On Easter morning, serve the coloured eggs and hot cross buns to others in your church.



## Christians Around the World Use Easter Eggs

In many parts of the world, Christians use eggs in different ways to show their hope for new life. Egyptian and German people put an egg in the tomb or grave with a dead person. Greek people decorate the graves of loved ones with painted eggs. Ukrainian people, using hot wax, dyes and fine tools, create beautiful works of art on eggs.

Why do people use eggs at Easter? Eggs can turn into a new form of life — a chick. Eggs remind people about the first Easter. The disciples and the women at the tomb thought Jesus was dead, but they soon discovered he was alive. Eggs and chicks are used at Easter to remind us of new life.



# Where Is Your Good Friday?

Mark R. McLennan

Read: Isaiah 52:13-53:12; John 18:1-19:42

At Christmas, we get all dreamy about angels and stars and shepherds. We think kindly of a poor teenage mother in a stable and her baby lying in the straw.

On Palm Sunday, we shout Hosanna! with the best of them. On Maundy Thursday, we gather at God's table and feel the holiness of the sacrament. On Easter Sunday, we rejoice because God and goodness have risen from the grave, defeating death forever.

But wait! We skipped over something. Good Friday includes no secular or commercial complications, no dreaming, no shouting, little rejoicing. Death never seems holy. On Good Friday, we come face-to-face with the primary Christian symbol — the cross.

Where I worship, Good Friday services are not well-attended, even when three or four congregations come together. What does Good Friday say to us?

On Good Friday:

- *God died.* The only mystery harder to understand than "God is born" is "God is dead."
- *Jesus really suffered.* Do not imagine that, because Jesus was God, he felt pain less than we do. This day had real thorns, real spit, a real whip, real curses, sharp nails and warm, red blood.
- *Jesus suffered and died for you and me.* There are two players in the story of Jesus' Passion — Jesus is one, the other is [insert your name here].
- *Jesus died for us because he loves us.* The prophet Isaiah indicates this servant gave up his life willingly. This servant demonstrated gentleness, compassion, justice and a willingness

to suffer for the sake of the healing of the entire human family. Jesus said, "No one takes [my life] from me, but I lay it down of my own accord" (John 10:18). This horror was an act of love.

- *By his death, Jesus gave us life.* All of Jesus' life is life-giving — his healing, preaching and teaching. But the centrepiece of the salvation drama is Good Friday. Without his death, we would be dead — without faith, joy, peace, love or hope.

In response, we are called to take up *the cross*. Not outside Jerusalem 2,000 years ago but *here and now*. Not once a year, or now and then, but *always*. The words of Jesus are uncompromising: if we want to follow him, we take up our crosses daily. If we want to save our lives, we must lose them for Christ's sake. We have to touch the cross of Jesus Christ personally — in baptism, in the Eucharist and in our own crosses.

We can easily find the cross in the poverty and crime and violence in every major city and, increasingly, in rural areas.

We can find the cross in Rwanda, El Salvador, Chechnya, Bosnia, India, Israel and Jordan. We can find the cross in any hospital, rehabilitation centre, nursing home or shelter in any community. But where is ours? What cross must we take up daily? How do we share in the Passion of Jesus?

You remain the only authority on your Calvary. I dare not lay a cross on you. But ask yourself these questions:

**Good Friday's message, less attractive than Christmas or Easter, but critical to our spiritual health**

What matters most in my life? Of what am I most afraid? What or whom do I try to avoid? What keeps me from being a saint? If I had to confess what I want out of life, would it have anything to do with a crucified Lord?

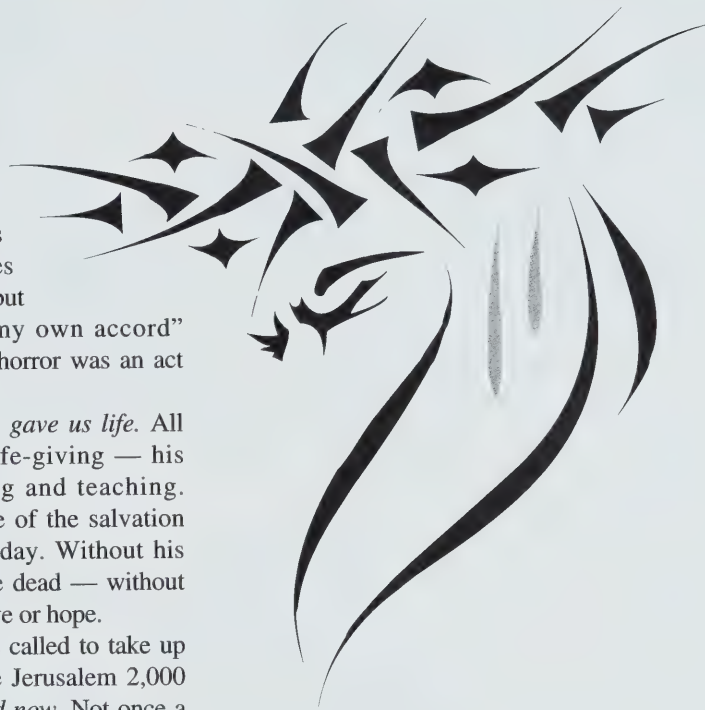
On this Good Friday, who are you like: Mary? John? Pilate? Herod? Judas? Joseph of Arimathea? Peter? the disciples who fled? the women looking on from a safe distance? Your answers will point to your cross, your Good Friday.

## Prayer:

Thanks be to thee, my Lord Jesus Christ, for all the benefits which thou hast given me, for all the pains and insults which thou hast borne for me. O most merciful Redeemer, Friend, and Brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly. Amen.

— Richard of Chichester

Mark McLennan is minister of the Scotsburn pastoral charge in Nova Scotia.







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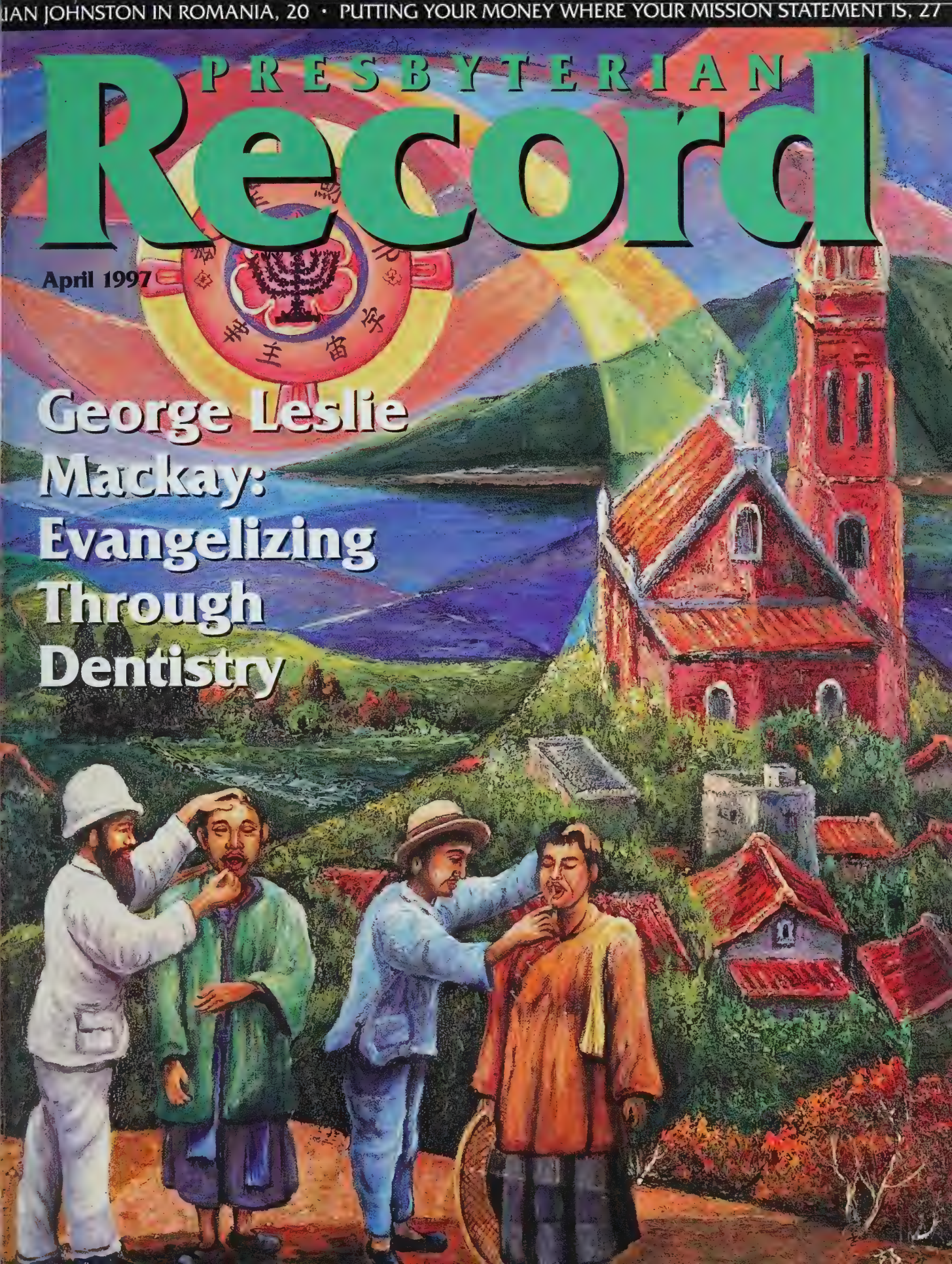
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# PRESBYTERIAN Record

April 1997

George Leslie  
Mackay:  
Evangelizing  
Through  
Dentistry





## The Road to Freedom

The great spiritual task facing me is to so fully trust that I belong to God that I can be free in the world — free to speak even when my words are not received; free to act even when my actions are criticized, ridiculed or considered useless; free also to receive love from people and to be grateful for all the signs of God's presence in the world. I am convinced that I will truly be able to love the world when I fully believe that I am loved far beyond its boundaries.

— Henri J. Nouwen



### Failure?

What is failure? Thomas A. Edison maintained there was no such thing. "Suppose I make a thousand experiments," he said, "and every one fails. All right — I have learned a thousand things that won't work."

Atheism in the modern world is characterized by this affirmation: "If I don't do it, it won't happen."

— John Westerhoff, while rushing to catch a plane for yet another speaking engagement, *The Christian Ministry*, July-August 1994

### The Uncomfortable Pew

An elder in one of our rural churches commented recently that a significant reason for poor attendance in many rural churches has nothing to do with worship or theology. It has to do with the pews in which we expect people to sit. They are, he said, so uncomfortable "my mother has to go to physiotherapy after every church service."

— Sheldon MacKenzie

### Index on Aboriginal Issues

- Chances that a 16-year-old treaty Indian boy will serve a prison sentence by age 25: 70%
- Likelihood that a treaty aboriginal male in Canada will complete high school in his lifetime: 30%
- Rate by which the suicide rate for aboriginal female youth exceeds Canadian average: 8 times
- Percentage of homes on aboriginal reserves in Canada that lack running water, sewage disposal or electricity: 60%
- Estimated cost to bring housing on reserves up to Canadian average standard: \$3 billion
- Estimated cost of the Royal Commission on Aboriginal Peoples: \$58 million
- Cost to Canadian government for police and armed forces at Oka: \$109 million

— *The Catalyst*

### Friendship

As a minister, I find myself with families planning a funeral, and I will say, "Let's have friends speak at the service." And, especially in the case of men, the family will say, "Well, Dad didn't have any close friends." That is a tragedy, a real tragedy. You can't wait for friendships to happen. Friendships have to be cultivated.

— Robert Fulghum

The reply came back, "Suggest you alter course 15 degrees to the south."

The ship then sent out another message: "This is a U.S. naval vessel. Please alter course 15 degrees to the north."

Back came the reply, "Suggest you alter course 15 degrees to the south."

Upset by this reply, the U.S. naval commander sent another message: "This is the aircraft carrier *USS Stonewall Jackson*. Alter course immediately!"

Back came the reply, "This is a lighthouse."

— James A. Simpson

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— *The Presbyterian Witness*, August 13, 1892

### A Record

Zion congregation at East River St. Mary's in Nova Scotia has placed the *Record* in every home since 1918, long before the Every Home Plan was started.

During a visit to Edinburgh, an African archbishop told a story about a ship which, one foggy day, sent out a message: "We are on a collision course. Suggest you alter course 15 degrees to the north."



# Our Cuban Connection

**"We believe in you, O God,  
for you have made the suffering of humanity your suffering.  
You have come to establish a kingdom of the poor and humble.  
Today, we sing to you because you are alive,  
you have saved us, you have made us free."**

*— Affirmation from Cuba*

**S**ome Canadian churches and church coalitions urged their members to holiday in Cuba rather than in Florida last winter and this spring. This was in response to legislation in the United States known as the Helms-Burton Law. This law is designed to discourage foreign investment in and trade with Cuba by penalizing countries such as Canada which continues to do both.

This legislation, sponsored by two Republican members of Congress, Jesse Helms and Dan Burton, was initially opposed by President Clinton. But after two small planes piloted by Cuban-Americans were shot down over Cuban air space in the midst of his re-election campaign, Clinton signed the bill. Recently, he temporarily suspended one provision of the law designed to discourage foreign investment in Cuba.

Supporters of the law claim it will tighten the economic embargo on Cuba and "bring democracy" to the island. Evidence for this remains unconvincing. Despite the best efforts of the Americans to undermine his regime, including an abortive invasion by Cuban-Americans, Fidel Castro has survived eight American presidents. Today, despite the economic suffering of the Cuban people, President Castro seems as secure as he has ever been. In fact, many contend that actions such as the Helms-Burton Law only insure his continuance in office.

The real impetus for Helms-Burton lies with the 1.5 million Cuban-Americans living in the United States and their political clout, especially in a state such as Florida.

Over the past few years, our church has increased its contacts with the Iglesia Presbiteriana Reformada en Cuba (the Presbyterian Reformed Church in Cuba). In 1995, while Moderator of the General Assembly, George Vais made an official visit to the church in Cuba. In February of this year, he returned to sign an agreement between our two churches that will lead to greater co-operation and more frequent exchanges and contacts between us.

At present, the Presbyterian Reformed Church in Cuba consists of three presbyteries, 40 congregations and approximately 2,000 members. The church began in 1890 when two lay-people, Evaristo Collazo and his wife, Magdalena, opened a day-school in their home in Havana. They also held a Bible Sunday School and an evening preaching centre there. After several months, as the group grew, Collazo requested help

from the Presbyterian Church in the United States. Ironically, the Cuban church which depended so heavily on missionary activity from Presbyterians in the United States has now been officially isolated from that church by political action. However, Presbyterians and other Christians in the United States continue to break their nation's laws in order to take medical and relief supplies to the Cuban people. Happily, no such restrictions exist for Canadians.

The economic embargo seriously affects the lives of ordinary Cubans. Everyday things we take for granted, such as soap and toothpaste, continue in short supply in Cuba. A travel writer in the *Toronto Star* advises visitors to Cuba

to take these basics with them to distribute among the people or to give to those who serve them in their hotels.

Some day, the economic barrier will end. Unfortunately, it will probably fall, not under moral and ethical pressure, but because American business will insist on having a piece of the economic pie in Cuba. Change will come to Cuba. We should all pray it will come peacefully.

Meanwhile, we in The Presbyterian Church in Canada can seize a new opportunity to enhance that peaceful process and, at the same time, be enriched through contact with a group of passionate and warm-hearted brothers and sisters.



*John Congram*



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FROM THE MODERATOR

Tamiko  
Corbett



## The Learning Process

The annual conference of the Association of Presbyterian Church Educators (APCE) was held this year in San Diego, California, February 5-8. For the 24 Canadian participants, the highlight was the installation of one of our own, Marion Barclay, the associate minister of St. Andrew's Church, Calgary, as president of the organization of 1,400 members.

Four denominations are affiliated with APCE: Cumberland Presbyterian Church, The Presbyterian Church in Canada, Presbyterian Church (U.S.A.) and Reformed Church in America. Since the governing cabinet had invited the Moderators of the four churches for the first time, I was privileged to attend the historic event. This year's theme, "Seeing Through God's Eyes," based on II Corinthians 5:17 and Isaiah 43:19, sought to awaken participants to new things God is doing in the world and to be responsive to the movement of the Holy Spirit.

Worship and study focused on Reformed spirituality. I was excited to find multi-cultural Christian education and educational ministry in bilingual contexts featured among the 73 workshops. Another item of interest was the general meeting's decision to appoint four representatives from ethnic minorities to the cabinet as an attempt to address the inadequacies of the present system of election which prevents minorities from being heard.

In recent years, both salaried and non-salaried educators in our denomination have participated in APCE conferences. At our denominational gathering on Saturday, we agreed many more should take advantage of the development and nurture that APCE offers. One member reminded us the think-tank had identified education as the top priority for the future of The Presbyterian Church in Canada. Our denominational representative, Bill Lamont, of St. Andrew's, Kitchener, Ontario, hopes more Canadian Presbyterians will attend next year's APCE event, February 4-7, in Boston, Massachusetts.

Before catching the plane back on Sunday, I attended the English service at the San Diego Korean Presbyterian Church, a gathering of more than 60 college and careers youth. As one introduced to Christ in a Caucasian church, I have never felt the need to be part of a segregated fellowship. However, after speaking to educators who serve in multicultural and bicultural contexts, I have come to appreciate the need new immigrants have to be affirmed as persons of dual heritages. My recent contacts with bicultural congregations in Canada confirm my new-found conviction that, to help transform The Presbyterian Church in Canada, the goal should be integration, not assimilation.

In January, I visited a Korean and a Taiwanese church, each reaching out to more than 100 young people. On the Sunday

(Continued on page 9)

### Moderator's Itinerary

April 5-6

First, Trail, B.C.

April 13

Fallingbrook, Scarborough, Ont.

April 19-20

Synodical Society of Toronto and Kingston  
meeting at Westminster, Sault Ste. Marie, Ont.

April 20

Westminster Church, Sault Ste. Marie, Ont.

April 23

Women's Fellowship, Trinity, Toronto

April 25-26

Synodical of Quebec and Eastern Ontario,  
Kemptville, Ont.

April 27

St. Paul's, Kemptville, Ont.

April 29

Waterloo-Wellington Presbytery event

April 30

Avonton Church, St. Paul's, Ont.

May 4

Weston, Toronto, Ont.

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### Our Cover

George Leslie Mackay combined a dental practice with his sermons across Taiwan. He found that simple dentistry, performed outdoors, helped to win over the inhabitants and overcome prejudice. Photo of a painting by Kuo Wen-Hsiung

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- Music hath charms — even bad music
- China's two solitudes
- Abortion and the rights of the unborn
- Leadership *is* the issue

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The first Canadian missionary to China

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The church's budget reveals the church's real priorities

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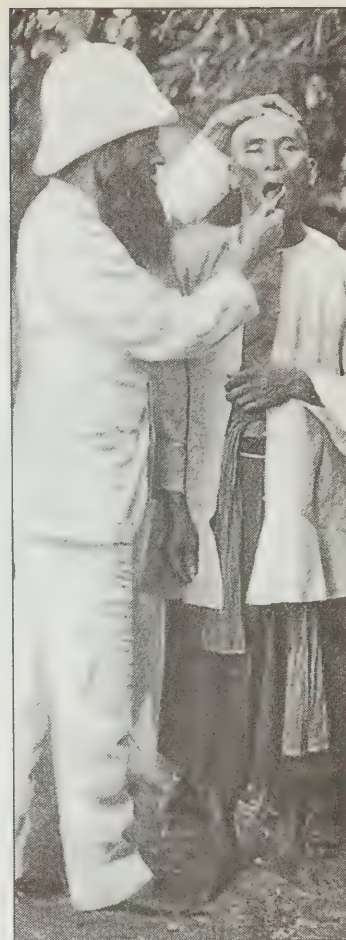
*Margaret Greig*

How you can help street kids

## 31 Correct Politics

*Joseph C. McLelland*

Not "political correctness" is needed but correct polity



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29



## Responding to Refugees

I read with interest two submissions in the February *Record*. The report entitled "Just Do It" by Rick Fee, regarding returning refugees to Rwanda, was outstanding. Is it correct to assume this present director of the Presbyterian World Service and Development agency was an award-winning journalist in the past?

Moderator Tamiko Corbett's column "Roots for the Rootless" gave us all food for thought. Her motivational words urged us to respond in positive ways to the increasing number of refugees and immigrants searching for safety, freedom and a more secure future.

Among the refugees I have direct contact with are Rwandan refugees in Zambia. Many thousands of refugees are returning to their homeland, but I can understand those searching for other options. They have lost so many close and extended family members in the 1994 slaughter that Rwanda would be a daily reminder to them of a hell on earth.

The Refugee Assistance Program at Waterloo North Presbyterian Church continues to look for churches able to sponsor individuals or families of refugees. A co-operative effort with an-

other area church may provide the opportunity to reach out and demonstrate we care.

Our active file includes refugees from Zaire, Rwanda and Somalia. We welcome enquiries from potential sponsor congregations in Canada.

*Terry Smith,  
685 Highpoint Ave.,  
Waterloo, Ont. N2V 1G7  
Phone: (519) 888-7870*

## Out of the Cold

My wife and I were pleased when our church (Glenview, Toronto) decided to help the Roman Catholics up the street with their Out of the Cold program on Sunday nights. They are a model of efficiency with different volunteers arranged for each of the four Sundays per month. Unfortunately, December had five Sundays, giving our new outreach committee the opportunity to jump into the breach. "Assign us wherever you need help," we said to our committee head. That turned out to be the 11 p.m. to 7 a.m. night shift.

During that night, we had opportunities to talk with some of the guests. They had hope, but felt demeaned by the shelter process or trapped by their homelessness and joblessness (they cannot get a place to rent without a job and vice versa). Some spoke of God. Some

were young. If present trends continue, there will be many more homeless people.

The Presbyterian Church has been searching for ways to be relevant in today's world. Perhaps, the most profound thing we can do is to bring some dignity into people's lives, to give them hope, to help them out of the mire in which they find themselves. We are a powerful church, with many mem-

bers and adherents in positions of influence. Let's use this reality to help homeless people get a start. Let's be part of the solution rather than merely part of the process.

*Bob Adams,  
Toronto*

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

## WATSON'S WORLD

Noel Watson



### Don't Rate the Preacher

I wish to state my rigorous opposition to your request "Who Are the Best Preachers?" in recent issues of the *Record*.

When most members hear only their home preacher, how are they equipped and knowledgeable enough to rate other Presbyterian preachers?

All our ministers have special gifts and talents. It is unfair and not in keeping with our tradition to rate individual preachers.

In the final analysis, *God* will be the supreme evaluator of preaching prowess.

Ernie B. Toller,  
Mississauga, Ont.

### Thinking on the Think-Tank

It's about a year since an invitation came to participate in the think-tank on the shores of Lake Simcoe. Virtually all of us went with prayerful hopes and those paving stones of hell, good intentions. The process was, in many ways, a disaster. Expectations were uneven and the goals of the organizers unclear. It is not my intention in writing, however, to carp about what was but, rather, to share my reflections after the fact.

If I were to organize another similar event (and no one has asked me!), I would want three fundamental questions carefully thought through and answered. They are:

1. What is the model for our present church structure? Empire? Temple?
2. Is it appropriate to the purpose and mission of the church as we understand it today?
3. What would an appropriate model look like which would enable the people of God to answer the call of Christ today?

This would be hard work, but I believe it would be productive. I guess it also begs a fourth question: Do we have the courage or the will to change?

Rod Ferguson,  
Prince George, B.C.

### Olson Wrong

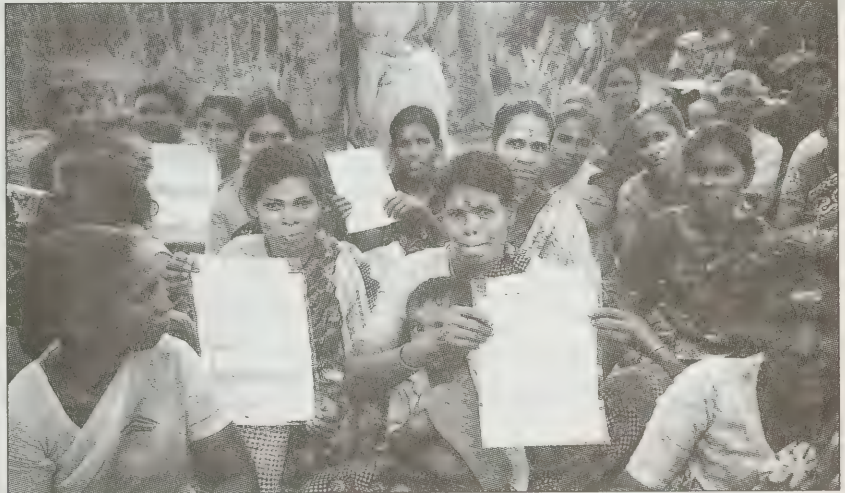
There is no 11th commandment (*Vox Populi*, February *Record*). Being sensitive is simply the first step in carrying

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"If I take the wings of the morning and settle at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast."**

*Psalm 139: 9-10*



These women, who live in a slum outside Maduri, India, are proudly displaying their newly acquired land titles. Previously, these women and their families had no title to the land they were living on, so their community was not recognized as legitimate. Acquiring a land title can be very difficult. However, by working together in women's associations, these women have successfully lobbied the local government for land titles. With titles to their land, the community is now entitled to government services such as water, electricity, sewage and roads. PWS&D's partner, the Maduri Non-formal Education Centre (MNEC) is working with women's associations such as these to know their legal rights, acquire land titles and lobby local governments for improved housing, water, roads and sewage.

*PWS&D, the development and relief agency of The Presbyterian Church in Canada, depends on the donations of churches and individuals as it receives no money from the general funds of the national church. Please donate through your local congregation or by using the tear-off form below.*

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# Rain

was not about to dampen our two days of peace and quiet at the Crieff Hills Presbyterian retreat centre. The women on the two-day annual women's group trip cooked together, cleaned up together, laughed together. We walked together, even in the rain, and took shelter under the apple trees. It's always an intense experience in Christian community. I wonder if Crieff will ever be the same. I wonder if we will ever be the same.

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## LETTERS

out the Great Commandment. Surely, love is an action that, first and foremost, requires that we fully attend to the subject of our affection. If we are not sensitive to God's word, we cannot love God with all of our heart, soul, mind and strength. And, if we are to love others and ourselves, we must make ourselves fully aware of the thoughts, attitudes feelings and needs which they and we hold. Olson knows this for he also asks that people be sensitive: to "plain vanilla" Presbyterians.

There are groups of people in the church being left out by the majority "plain vanillas" for whom the status quo is comfortable if not downright satisfying. My congregation knew this when it appointed a youth advocate (an activist!) to help make the members more sensitive to young people. Hurrah! for these middle-of-the-road activists.

Rod Tomlinson,  
Calgary

## Sin Not Recyclable

I read Jim Taylor's column "Where Is 'Away' Anyway?" (February *Record*) in absolute disbelief. Was this really the *Presbyterian Record*? What was happening to Presbyterian theology? Was God no longer in charge? Was sin no longer to be forgiven? Did we no longer believe Christ died for our sins? Was the Holy Spirit no longer at work?

I believe God is doing something new and we, the church, are invited to be in ministry with God as this new thing is revealed. *But*, I do not believe this new thing has anything to do with recycling sin. No amount of recycling, of renaming, will change sin. We need to be changed, and only God can change us.

If our church loses sight of the abundance of the grace our Presbyterian theology has always proclaimed and turns instead to a theology of works, we run the risk of missing the joy, excitement and freedom of being "alive in Christ." We may find ourselves, as individuals and as a church, "dead in our sins."

Jacqueline Phills,  
Winnipeg

## Ring That Bell Again

The article "Will the Bell Ring Again?" (February *Record*) has me all excited about a bell for Amkhut. They must have a bell! We owe it to them!

I'm not old enough (quite) to remember the Buchanans, but I do remember, with great joy, Margaret Kennedy and many others who gave their lives to their beloved Bhil people. Surely, it's not too much to ask us to give Amkhut a new bell. For the sake of the many devoted men and women who served on the Bhil field, we must see that Amkhut has its bell.

Mary Jane Beattie,  
Halifax

## Is God Listening?

"If God Got Voice-Mail" (January *Record*) is sadly lacking in spiritual foundation. Jim Taylor's hypothetical story of heavenly voice-mail trivializes prayer and paints a picture of a powerless, overworked God. One of the first lessons we learn in church school is that God is omnipresent: God is never "tied up with another prayer request."

It's not enough simply to take contemporary and so-called relevant issues and wrap them up in a bit of God. A periodical read as widely as the *Record* should not be filled with fanciful articles and opinion pieces — the world's newsstands offer more than enough of that material.

Isabel Struik,  
Port Credit, Ont.

The column "If God Got Voice-Mail" made me stop and consider the possibility of "a busy signal" in heaven. It gave a new dimension to the consideration of prayer.

The technologies of today make life fast-paced. It is hard to reach anyone — particularly, a real human voice. I felt thankful things are not done in heaven in accordance with modern society and technologies.

Marjorie Colebrook,  
Kitimat, B.C.

## Native Ministry

Thank you for your article "Native Ministry in Saskatchewan" (January *Record*).

## LETTERS

It was interesting to me, especially to see Laura Bird's name mentioned.

Laura and I met at the General Assembly in Cornwall, Ontario. Finding the first few days an overwhelming experience, we were happy to have each other's support. During the week, she expressed her deep concerns about her family and close friends, and the heartaches endured on the reservation. I am sure she feels God has answered her prayers by guiding Mary Fontaine back home to be minister of the Mistawasis church she deeply loves.

*Mrs. Cecil Smith,  
Waterloo, Ont.*

## Good Medicine

I enjoyed Pontius' Puddle and Recordings in the February *Record*. "A merry heart doeth good like a medicine."

*Milne Hall,  
Cobourg, Ont.*

## FROM THE MODERATOR

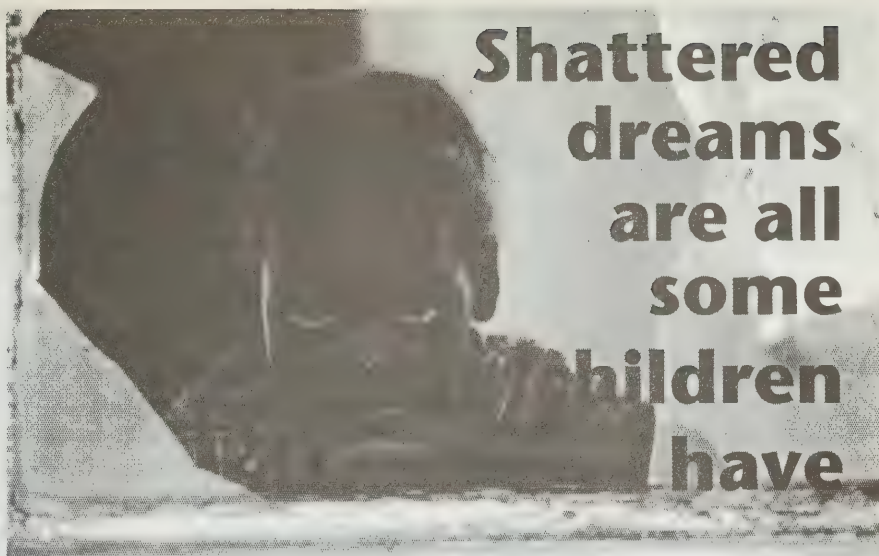
(Continued from page 4)

following APCE, I spoke at three services at Toronto Korean, two in Korean and one in English. The youth service led by Alan Goh numbered around 150, including some non-Koreans. Alan is of Chinese heritage, born in Malaysia. Another group seeking to cross cultural differences with the gospel is the new Celebration Presbyterian Church North in North York, Ontario, led by Peter Ma.

These are a few of the hopeful signs of new things God is doing in the church in southern Ontario. What are the signs of hope in your area? In his book *Wild Hope*, Tom Sine echoes Isaiah's words saying God's intention is to create a new people — people from every tongue, tribe and nation are reconciled to the living God and to one another.

How are we co-operating with God's agenda? To begin, I hope many are using the timely theme of this year's mission study, multiculturalism, and heeding the title of the book *First, We Must Listen*.

*Tom Corbett*



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
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☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.

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# A Daily Act of Worship

**O**ur dog Brick demands a walk, first thing in the morning. Theoretically, it's so he can, umm, well, you know, after a long night cooped up in the house. But, in fact, he's rarely in any hurry to, umm, well, you know, when he first gets out.

He bolts through the front door and, then, comes to a complete standstill. Nothing moves except his nose. Even his eyes close.

I think he's worshipping.

He does almost exactly what I do when I step into the stained glass splendour of a medieval cathedral such as Chartres. I try to absorb the cool, the hush, the multihued magnificence. I take a deep breath, drinking in the glory that all those people, all those years ago, dedicated to God.

Most of my reaction is visual. That's natural, for we are visual people. When I lead writing workshops, I frequently invite people to go for a silent, 10-minute walk and, then, to describe their experience. I list their perceptions on a blackboard in five columns, one for each of the senses. Almost always, sights outnumber sounds about five to one. I consider myself lucky if anyone mentions taste, or touch, or smell at all.

Dogs have different priorities. Their most acute sense is smell. Someone once described a dog as a nose's way of reproducing itself. So I enter a state of awe mainly with my eyes; Brick does it with his nose. His cathedral is the whole world of nature.

Many years ago, the philosopher René Descartes offered his proof for human existence: "I think, therefore I am." We humans applied his aphorism with a vengeance. Thinking — intellectual capacity — became our Holy Grail. We defined ourselves by IQ tests. We turned worship into university-level cerebral reflection. We constructed theological systems that depended on consistency and logic more than on any experience of God among us.

Worse, we allowed thought to isolate us from others, and from the rest of the created order. Because mentally handicapped people couldn't reason as well as the rest of us, we concluded they had

fewer basic human rights. Therefore, we could safely sterilize them. It happened, right here in Canada.

Because infants had not yet learned to think rationally, we assumed they couldn't feel pain. Therefore, it was OK to circumcise newborn boys without anaesthetic. It happened, right here in Canada.

And because animals and birds and trees don't think as we do — at least, they don't talk to us about their thoughts, if they have any — we concluded they, too, are a lesser order of creation. Therefore, we as-

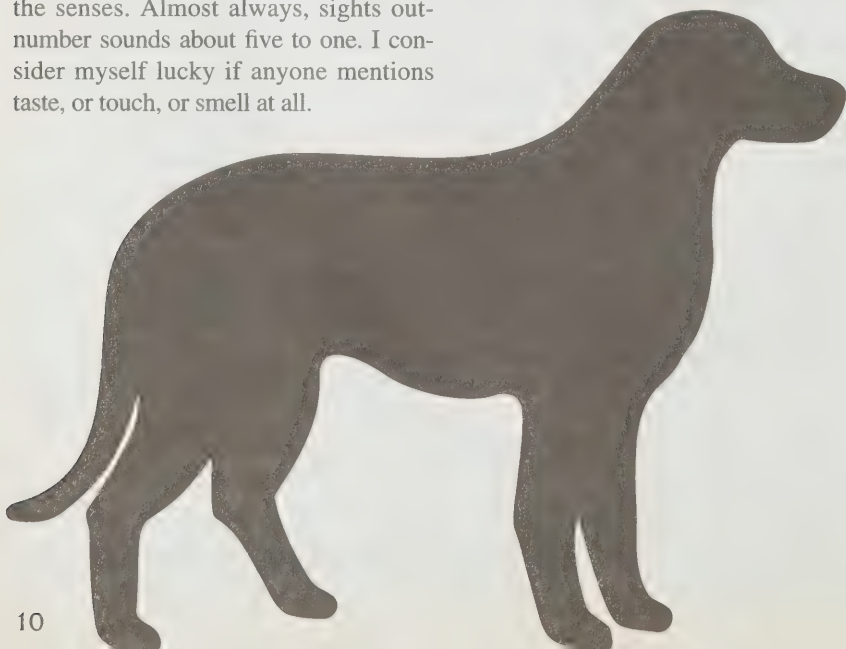
sume they don't suffer when punctured with birdshot; they don't scream when a harpoon drives into their necks; they don't go into shock when a bullet rips through their lungs; they don't weep when a chainsaw bites into their feet ...

The rest of creation has been marginalized, perhaps even more thoroughly than women and slaves were. Yes, women and children often still are. But, even at their worst, I doubt if women and slaves were ever treated as brutally, as thoughtlessly, as we have treated forests, or whales, or passenger pigeons. Or, for that matter, cattle bound for slaughter.

We treated anything that couldn't think the way we did as lacking a soul, as spiritually impoverished. But I watch Brick in the mornings and wonder which of us is really impoverished. I usually worship once a week. I'm lucky if I experience genuine awe once a month. I have my breath taken away by the ambience of a medieval cathedral only once or twice in a decade.

Brick does it every morning. **R**

**Which of us  
is more  
impoverished  
spiritually —  
me or my dog?**



# Let's Turn the Leadership Over to the Children

Craig Cook

One factor contributing to the dis-ease within our denomination is our determined effort to appear mature, sophisticated and learned. This has caused us to lose focus and direction, reflecting the malaise of our society.

The future belongs to those who are prepared to return to the fun, imagination and joy of their childhood. "Let the little children come to me ...," Jesus said, "for it is to such as these that the kingdom of heaven belongs" (Matthew 19:14).

I advocate we become "childlike" not "childish." We become ourselves when we reconnect with our soul, our inner child. Children trust, are open to new ideas and welcome friends from all quarters. Children have faith in God, parents, teachers and themselves. Something happens to us between childhood and adulthood: we confuse growing up with giving up.

Recall your days as a child when every snowflake became a miracle waiting to be caught on your tongue or made into a snowball to toss at some unsuspecting friend. Our senses were awake and ready to see, hear, taste, touch and smell everything around us. As adults, this sense of curiosity and willingness to explore new possibilities for doing God's will has faded.

The positive attitude we had as children appears lacking in the courts of our church. Often, we hear words of doom and gloom instead of hope for our future. Children would make better ambassadors for the church than many adults.

Children teach us dependence is a good concept. But adults have been so conscious of establishing our autonomy from each other we are now in danger of losing all sense of connectedness with others. We need each other. God did not intend us to live as iso-

lated islands. Children know they need others. They celebrate this dependence. As adults, we distance ourselves from others to the point where we find it difficult to work co-operatively. The result: duplication of services, competition among churches and denominations, jealousies and power struggles.

Like children, we need to rekindle our ability to express feelings. Anger, fear, sadness, disappointment and joy are healthy, honest emotions we should express. Adults feeling frustrated, angry, sad or even gleeful avoid expressing these feelings fearing someone will think we're too emotional or that we will be hurt. Children tell each other how they feel, then move on; adults become offended and withdraw from the church.

Children bounce back from adversity. Remember incidents from your childhood when you were injured physically

and/or emotionally by someone? But, in no time, you were playing with that same person again. Young children don't hold grudges. Our congregations and church courts could use this same kind of resilience to recover from the hurts (real and imagined) they experience.

Most of all, children have the ability to play and have fun. Adults, particularly Presbyterians, are too serious. I was once scolded for whistling in a church following worship. We need to recover our sense of glee in ourselves, our church, our worship services and the meetings of our courts. Committees discuss doctrine and other

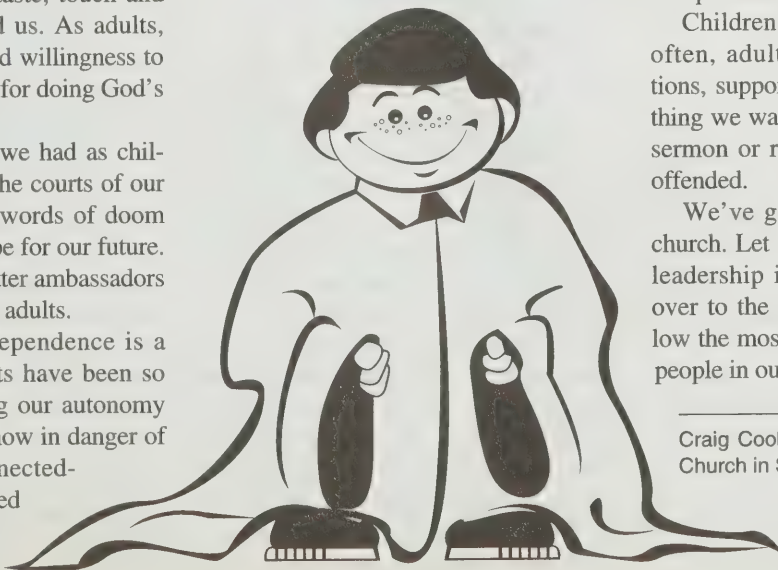
valid concerns, but how about a committee for celebrations, for fun?

Children revel in the knowledge they are special. They know they're important. The church would be better off if we all realized God does not want us to *do something important*; God wants us to accept the fact that *we are important*.

Children love unconditionally. Too often, adults in the church tie affections, support and love to getting something we want. If we don't hear the right sermon or receive enough visits, we're offended.

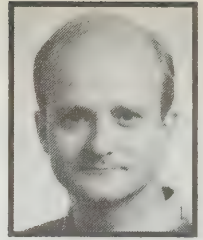
We've got things backwards in our church. Let me make a suggestion. Turn leadership in the Presbyterian Church over to the spiritual children. Let's follow the most loving, joyous and creative people in our midst. **R**

**Children would make better ambassadors for the church than many adults**



Craig Cook is minister of Heritage Green Church in Stoney Creek, Ont.





# The “Unless” Disciple

**Second Sunday of Easter — April 6**  
*Acts 4:32-35; Psalm 133; 1 John 1:1 - 2:2; John 20:19-31*

**W**e’re not sure whether to scold Thomas or to thank him for his doubts. We know the disciples gathered in an upper room behind locked doors on that first Easter. Jesus appeared and said “Peace be with you” to all of them but one: Thomas, who was called The Twin.

Be careful not to lay blame here. Scripture does not. It’s fair to say Thomas had other things to do that day. A job perhaps, a pressing family obligation. All we know is he was not there; so he is the patron saint of all those who, for one reason or another, were not there at the formative events of the Christian faith. He’s the disciple who wasn’t there.

Of course, we know him best as the “unless” disciple. “Unless I see the mark of the nails in his hands, and put my finger in mark of the nails and my hand in his side, I will not believe” (John 20:25). That’s certainty. But there’s more here than Thomas simply wanting to be sure. For that, all he would need was a good look at Jesus. His voice would be proof enough.

Thomas wanted to know something specific about the risen Christ. The wounds, the means of his suffering and death — did the risen Christ carry *those* marks? It’s more than identification at stake. Thomas wants to know more than if his saviour is talking and breathing. He wants to know if Jesus really has overcome suffering, evil and death. “Unless I see that,” he says. “I will not believe.” To simply call him “doubting” is hardly fair to him or us. He is not only the patron saint of those who were not there, he stands in for all who want to believe but cannot because of their honest questions.

When all the disciples gathered one week later — this time including Thomas — Jesus appeared among them. We’re waiting for Thomas, the “unless” disciple with all the honest questions, to speak; but Jesus seizes the moment. “Thomas, put your finger here and see my hands. Reach out your hand and put it in my side” (verse 27). It’s the moment of recognition.

But, look, it’s not Thomas recognizing Jesus; it’s *Jesus* recognizing Thomas. He knows the questions that are on a disciple’s mind and honours them as part of what it means for Thomas to believe. We all can take comfort that Jesus did not

say, “Where were you last week?” He told Thomas: “Come and ask your questions. Satisfy your need. Be honest.”

Many things are raised up at Easter. Jesus, of course, and his wounds. But pressing questions, too, are part of the season. And so is the place of all those who simply were not there for Easter.

Perhaps, then, the story is not as much about us faithful as we think. The other readings for the day are better suited for us. We should celebrate the certainty of the resurrection along with the letter of John (1 John 1:1 - 2:2). We should take a cue from the unity of all believers in Acts (Acts 4:33). But the story of Thomas in the upper room is for the people who were *not* around to celebrate Easter a week ago. Why weren’t they there? It’s fair to say they had other things to do. A job perhaps, or a pressing family matter. Thomas is for them and puts in a good word for the people we so easily shake our head at. In the end, Thomas may be their saint, not ours.

Aren’t there crowds of people who have questions about Jesus and will not take our answer for their answer? “Unless I see a Christianity which takes the environment seriously ... I will not believe.” “Unless I see a Christ who has something to say about the ethics of

doing business ... and the struggle to get a job ...” “Unless I see a Jesus who deals with a world where children are abused and marriages break up ... I will not believe.” Can you imagine what would happen if, in the name of the risen Christ, we took seriously the beliefs, the questions, the passions of all those who weren’t

**Thomas is the patron saint of all those who want to believe but cannot because of their honest questions**

in church last week for our Easter?

Jesus recognized Thomas before Thomas recognized Jesus. Have you grasped the order? Surely, that should be the order for the church. Most people don’t recognize the church any more, so it is up to the church to recognize them first — the “not here” people, the “unless” believers, the ones with the honest questions about eternal life.

It’s all about the moment of recognition, isn’t it? *Our* recognition. And only after the recognition comes the faith: “My Lord and my God!”

Where does the story end? Probably a long time after Easter when someone walks into church with a thousand questions unanswered. The story ends when we recognize who it is. It’s Thomas’s long-lost twin. **R**

Michael Farris is webmaster of PCCWeb [www.presbycan.ca](http://www.presbycan.ca) and lives and designs in Winnipeg.

My dear editor:

It's been weeks of \*\*\*GALA EVENTS\*\*\*!! at which "The **INDUSTRY Honours Its OUTSTANDING Artists!!!**" for "incredible, splendiferous genius-like-unto-the-world-has-never-seen type achievement!!! etc."

We have had The East Coast Music Awards, complete with the rare sight of Sam of Sam the Record Man and Frank of Premier of New Brunswick forming part of a four-person percussion section by wearing flowerpots on their heads (Sam's had a cymbal as well). Their headgear was struck rhythmically with drum sticks held by a young male singer with a Yasser Arafat beard. He sang a little like Mr. Arafat, too. A good time was had by all.

Although the award shows that have followed on our TV screens — the Grammys, Geminis, Oscars and some I may have omitted — may not have attained the same dizzy heights of exuberance and sophistication, the whole ritual of annual

recognition and congratulations seems to hold the interest and gladden the hearts of the ordinary mortals who buy the recordings, watch the programs and see the movies, as well as enthraling the stars themselves. Would the effect not be the same, I asked myself, if The Presbyterian Church in Canada took one night at every General Assembly to honour for outstanding achievement, in a similar fashion, men and women from pulpit and pew nominated and chosen by their peers from across Canada?

The fever pitch of excitement that swirls and eddies around the election of the Moderator could be sustained by the knowledge that the Moderator would also serve as Master (or Mistress) of Ceremonies for the "**\_\_\_th Annual Burning Bush Awards!!!!**"

May we have the envelopes, please.

*The Best Animated Short Feature* award goes to ... Rev. Ferdinand Turner for his children's story "Joshua and the Jericho Walls" in which Mr. Turner played all the parts (including Rahab the harlot, the Israelite army, and the walls themselves). Running time: 5 minutes and 48 seconds.

*The Best Use of Sound in a Feature Production:* Rev. Phoebe Simpson-Shears who managed to deliver her sermon "My Peace I Give Unto You" over the background of the cries of three teething infants, five cases of bronchitis in matched chorus, four portable beepers and a triggered car alarm in the parking lot.

*The Best Production Values on a Limited Budget:* Ms. Cecily B. D. Mills who, on an Intergenerational Worship Sunday, improvised around a partially flooded church basement, and combined 21 sheets of newsprint, five highlighter pens (two of them dry), 2.3 kilometres of masking tape (the church school teachers' secret weapon), 13 assorted bathrobes,

two skateboards bearing a box marked "CHARIOT" pulled by a large and, as it proved, somewhat nervous dog bearing aluminum foil armour, *plus* a cast of terrified/excited/oblivious four- to eight-year-olds in "Moses Meets the Red Sea."

*The Best Make-up/Special Effects:* Rev. John E. Begoode, who, in what was to be the last of his "What do you suppose is in my magic paper bag this morning, boys and girls?" series of children's stories, produced a graphically realistic head of John the Baptist, dripping ketchup and minus an eye. Mr. Begoode received the award *in absentia*. His clerk of session accepted on his behalf, thanking not only the judges but the Tiny Tots Trauma Team and the donors of the new church carpet.

*The Best New Liturgical Score:* Ms. Minerva Spratt wins for her Pets

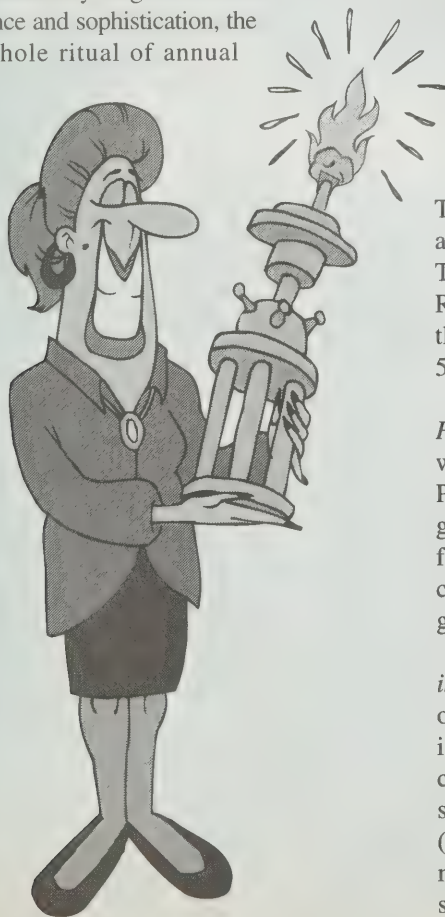
Sunday Service. Among the many musical gems is her updating of an old favourite for (if not of) children: "God Sees the Little Sparrow Fall." First verse: "God hears the little sparrow call / He has call-waiting too. / His lines are open day and night / He'd like to hear from YOU!" Also included, the touching anthem "When I Cross Over, I'll Go Find Rover."

*The Best Performance (Male OR Female):* Rev. Warren de Matthieu for his funeral meditation in honour of Margaret Mavor (an 89-year-old elder, church school superintendent, choir member and part-time custodian) entitled "Maggie We Hardly Knew Ye."

There's no end to the possibilities, dear Editor, and no business like show business.

Yours in impresario mode,

*Peter Plymley II*





# George Leslie







# Mackay:

## The Black-Bearded Barbarian of Taiwan

by Alwyn Austin

**H**ere I am in this house, having been led all the way from the old homestead in Zorra by Jesus, as direct as though my boxes were labelled 'Tamsui, Formosa, China.'" Rev. George Leslie Mackay, the first Canadian missionary to China, wrote this in his diary when he arrived on his field, the northern half of the island of Taiwan (then, Formosa; now, the Republic of China) in April 1872.

This month, 125 years later, his arrival is being commemorated on both sides of the Pacific. In Taipei and Taichung in Taiwan, and in Zorra and Toronto in Ontario, April 6, 1997, has been designated Mackay Sunday in some Presbyterian churches. Last year, the Republic of China (Taiwan) erected a statue in Tamsui on Mackay Street, between the Mackay Memorial Hospital and Oxford College (named after Oxford County in Ontario). [See News, April 1996 *Record*.]

Mackay was born in 1844 on a farm near Zorra, Ontario, in a community of Highland Scots who had been transplanted, virtually intact, from the Sutherlandshire clearances. He inherited the martial spirit of his grandfather who fought at Waterloo and the stern "porridge-and-catechism" Presbyterianism of his father.

After graduating from Knox College, Toronto, and Princeton Theological Seminary, Princeton, New Jersey, Mackay took postgraduate work in Edinburgh under Alexander Duff, the famous "Apostle to India." While in Scotland, he was appointed by the Foreign Mission Committee of the Canada Presbyterian Church as its first overseas missionary. Mackay thus became the first official Canadian missionary to China, of which Taiwan was a province.

Ordained in September 1871, Mackay set out one month later for Taiwan, "like Abraham, not knowing whither he went." His only passport was his inscribed Bible. From the beginning, he avoided the small European community in Tamsui (now Tanshui), living instead in a stable while he learned the language of the common people from the herd boys. Faced with hostility from the xenophobic Chinese gentry who organized riots to evict him, Mackay turned toward the illiterate, rural outcasts.

Taiwan had a thin veneer of Chinese civilization (from the adjacent Fujian

province on the mainland) over a large aboriginal population, divided by the Chinese into "raw barbarians" (the headhunters who lived in the mountains) and "cooked barbarians" (the partially "civilized" Pe-po-hoan of the coastal plains). Mackay made perilous trips into the mountains to convert the headhunters but had success only among the Pe-po-hoan who saw the missionary as a potential protector.

In 1878, Mackay married a Pe-po-hoan woman named Tui Chang-min, prosaically known as Minnie. This caused considerable con-

troversy both at home and in the foreign community. Noting that few women attended mission services, Mackay hoped his marriage would open their hearts and homes. "I am not thinking about 'charming [the] ladies,'" he wrote to defend his actions, "I am thinking how I can do most for Jesus." Minnie Mackay proved to be a power in the mission. During the Mackays' furlough in Canada in 1881-82, his first furlough in 10 years, she helped raise \$6,125 in Oxford County for the construction of Oxford College.

**Mackay's policy of developing indigenous leadership was a generation ahead of its time**



In order to attract the people, Mackay developed what other missionaries described as "peculiar" methods. One was a "peripatetic school" of trainees who would itinerate with him through the mountain villages. "Under a tree or by the seashore, or in the chapels, they received instruction in geography, astronomy, church history, anatomy, physiology, etc., but chiefly in Bible truth ... The advent of a procession of as many as 20 students, headed by their teacher [dressed in pith helmet and long black beard], would of itself excite interest in

opened to great fanfare and was soon part of a complex of residences, school buildings, church and hospital that would not have been out of place in small-town Ontario. George and Minnie Mackay operated all this on a shoe-string budget with one missionary helper and a trusted cadre of native evangelists. This attainment, of course, made him doubly suspect to Chinese and, later, Japanese officials.

Mackay's policy of indigenous leadership, a generation ahead of its time, has had important ramifications down to the present. Canadian Presbyterians re-

terians and to other Canadians such as the Mennonites and French-Canadian Jesuits. Several Mennonites have been honoured by the government for their service in rural medical clinics.

The Presbyterian Synod of North Taiwan is still the largest Protestant denomination in the northern half of the Republic of China. Many prominent Taiwanese are Presbyterians, including President Lee Tung-hui, a graduate of Oxford College (now a prestigious elite school), and the mayor of Taipei, who is a church elder. This Taiwanese Presbyterian church, re-transplanted to Canada in the early 1970s, is the foundation for the community of Taiwanese-Canadians. In Toronto, for example, there are seven Taiwanese Protestant churches, all lineal descendants of the original Presbyterian congregation. So these tides across the Pacific have helped revitalize the church in Canada and add a diversity to our multicultural Canadian church.

The most unexpected legacy of Mackay, which will be viewed by those who attend The Mackay 125 Conference, has rested in the store-rooms of the Royal Ontario Museum (ROM) in Toronto, virtually unseen for 80 years. Among his other endeavours, Mackay was an amateur anthropologist who had "a passion for accurate information in every department of accessible knowledge." Two-thirds of his book, *From Far Formosa: The Island, Its Peoples and Missions* (published in 1896 and subsequent editions), is a compendium of "geological, zoological, botanical and ethnographical history," such as aboriginal ceremonies and religious beliefs, political relations, and flora and fauna. Mackay's "life study and delight" is an important scholarly resource for Taiwan before modernism changed everything.

Mackay started a museum at Oxford College as a teaching tool. When he came home on furlough, he brought some of the treasures back to Knox College, which had its own museum. When Knox moved into its present building in 1915, it donated its collections to the ROM. The Mackay collection is astounding: over 600 objects in the ethnology, textiles and Far Eastern departments — all labelled with a small printed notice, "The Rev. George Leslie Mackay



Top: George Leslie Mackay with his wife, Tui Chang-min Mackay, and their children. Opposite page: Dr. Mackay and his students descending a mountain.

the numberless hamlets and towns through which they passed."

Mackay's most distinctive form of evangelism was itinerant dentistry. He and his helpers took their stand in an open place and, after singing and preaching, would offer to extract teeth loosened by tropical diseases. "The Bible and the forceps went together," Mackay stated, claiming he had extracted more than 21,000 teeth in 20 years.

By the time he died in 1901, after 30 years in Taiwan with only two furloughs (1881 and 1893), Mackay had established a flourishing church, with 60 congregations throughout northern Taiwan, all under indigenous pastors. Oxford College

remained the only Protestant mission in northern Taiwan through the Japanese occupation (1895-1945) and the Chinese civil war (1945-49), an important voice for indigenous aspirations. Presbyterian schools, for example, were the only schools to operate in Taiwanese under the Japanese. One missionary of this time was Lillian Dickson, who was inspired to start the Mustard Seed Mission, a truly grassroots movement.

With the founding of the People's Republic of China and the expulsion of missionaries from the mainland, Taiwan became one of the most missionized places in the world. The Canadians opened up the field to other Presby-









Dr. Mackay and his students perform dental operations. Mackay claimed he had extracted more than 21,000 teeth in 20 years.

Collection, Knox College Museum,” and filled in with precise descriptions in Mackay’s own hand.

There is a string bag, decorated with blue and yellow parrot feathers, which the headhunters used to bring home their victims’ heads. There are family gods, carnelian necklaces, baskets of all sizes, fishing and agricultural implements. There are shaman hats (one made from the scalp of a deer) and a primitive voodoo doll (a bundle of straw with a paper face). Most breath-taking is a conical shaman’s hat of rattan, decorated with monkey tails and human scalps, with a matching necklace.

Here, in the clinical vaults 15,000 kilometres from his life’s work, one can almost touch Mackay: a set of stacked boxes, painted blue with the date 1875, says it was carried “all over the island of Formosa for Dr. Mackay.” (Oh, the depth of meaning in that one little word “for.”)

Over the past decade, Asian Christians from China, Japan, Korea and Taiwan have made their way to the Pres-

byterian and United Church archives in Toronto to try to reconstruct their own history. Their records were destroyed over the years through wars and persecutions, but our archives are crammed with letters, pictures, diaries, lists of converts — all the paraphernalia of church organization. The Asian scholars have taken these records home, back to the villages mentioned 60 or 100 years ago, and put them together with oral interviews to write the history of Christianity in Asia.

As immigration to Canada has increased, this has become a two-way, trans-Pacific street. Asian Christians transplant their churches with them, sometimes second- or third-generation descendants of the little mission chapels

founded by Canadian Presbyterians whom they regard as heroes. Thus, the Korean churches erect a monument at Victoria College, Toronto, to commemorate Dr. O. R. Avison and other founders of the Yonsei University Medical School in Korea; the Japanese honour Caroline Macdonald (The White Angel of Tokyo) for her work in prisons and with the labour movement there; and Jonathan Goforth becomes a hero for 21st-century fundamentalism. This causes us to rethink our old assumptions about cultural imperialism.

It is against these tides of history The Mackay 125 Conference has been organized by Michael Stainton, a former missionary with the Presbyterian Church in Taiwan. It is sponsored, in part, by International Ministries of The Presbyterian Church in Canada and by Taiwanese churches in Toronto. Stainton hopes to bring together a roundtable of scholars from both sides of the Pacific to explore our common roots and our common Christianity. The conference has three

The Mackay 125 Conference will be held April 4-5 at Victoria College, Toronto, to celebrate the life and legacy of George Leslie Mackay. It will culminate in a grand celebration in Taiwanese and English at Knox Church, Toronto, on April 6 at 7 p.m..



main components: Mackay the missionary; Mackay's legacy in the Presbyterian churches of Canada and Taiwan; and Taiwanese-Canadian linkages today.

In the 1990s, Mackay has been honoured as one of the foreigners who helped the Taiwanese people when they were in need. There is at least a quasi-political element in this attempt to create a "Taiwanese Bethune." As the pro-democracy movement in Taiwan takes tentative steps toward independence, repudiating the Cold War doctrine of "one China," it has been trying to reassert its Taiwanese identity before the invasion from the mainland.

In the absence of government-to-government links, Mackay is a perfect symbol of people-to-people links: he came to Taiwan and loved the *Taiwanese* people; he learned the *Taiwanese* language and married a *Taiwanese* wife and, more significantly, an aboriginal; he stayed for 30 years (1871-1901) and never wanted to go "home." The contrast with the mainlanders is obvious. At one point, Mackay wrote defending his unorthodox methods: "Taiwan is not China." President Lee Tung-hui could not have said it better. **[E]**

Alvyn Austin is the author of *Saving China: Canadian Missionaries in the Middle Kingdom 1888-1959* and teaches Chinese history at York University and the University of Toronto Schools, Toronto.

## Leaving Sixty

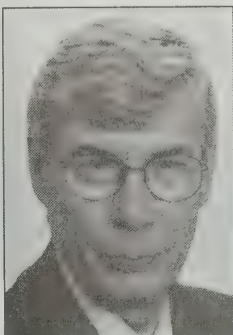
Now the cycle starts, reviving trees before the last late killing freeze. Grandfather fought this battle for gold in the garden. He'd fold his fists and flick-of-the-wrist snatch carrots for us to nibble, each gritty bite,

and strawberries he picked and rinsed. My sister moaned, munching the pulp, juice sticky on our chins. Our pears have budded early again, peaches and purple plums in bloom, chill in the garden as we mulch,

clutching sweaters in the breeze. It may not freeze again this month. This may not be the cruellest season. There may be time enough to spray, to save the plums, to teach grandchildren games, to kiss them many times.

— Walt McDonald

# Faces of Faith



**Peter Trueman** was born in Sackville, New Brunswick, December 25, 1934. Since the age of 20, he has made a living as a newspaper reporter, columnist, TV news anchor, producer and, now, as a freelance writer and broadcaster. He is the host, co-writer and managing editor of the *Great Canadian Parks* series now showing on the Discovery Channel and TV Ontario. Peter began newspapering in 1954 and got into television news in 1968. He has worked for the CBC, CTV and Global networks and has been stationed in Montreal, Toronto, New York and Washington. He was most visible, perhaps, as news anchor and managing editor at Global News between 1973 and 1988. In addition to his anchoring duties, he covered major news events in Canada, the United States, the Middle East, Africa, Asia and Latin America. He is the author of *Smoke and Mirrors*, a book about his experiences in television news. Peter Trueman now lives with his wife, Eleanor, on Amherst Island, near Kingston, Ontario. They have one son, two daughters and 10 grandchildren.

### What is your earliest memory of church life?

Sunday school in Sackville, New Brunswick, in 1939.

### What is your favourite hymn?

"O God, Our Help in Ages Past"

### What musical piece has most inspired you?

*Messiah*

### What book (outside of the Bible) has most influenced you?

*The Sermon on the Mount* by Emmett Fox.

### Where do you find inspiration to sustain your faith?

In Sunday services at St. Paul's Presbyterian Church, Amherst Island, where my wife and I are adherents, and in praying for knowledge of God's will for me and the power to carry it out.

### Who has played a major role in your faith journey?

My late father, A. W. Trueman, the late Rev. Lindsay McIntyre (formerly of St. Paul's), the late Bill Wilson and the late Dr. Bob Smith.

### If you could invite anyone (past or present) to a dinner party, who would you invite?

Martin Luther, who once observed that "Hell is nothing but self-will."

### What is your biggest regret?

That I have spent my professional life as a bystander rather than as a participant.

### What one change in the church would make it substantially better?

Closer adherence to the teachings and spirit of Jesus Christ.

### Write your own epitaph.

He forgave and was himself forgiven.



# Brian Johnston:



Brian Johnston at an opening of his photo exhibition with two of his students and choristers.

**I**n 1992, Brian Johnston was teaching music for the Waterloo Board of Education in Ontario and playing the organ at Knox Church in Waterloo. Three years ago, he decided to give up the security of those positions to go as a self-funded volunteer to teach music and English to students at the Hungarian Protestant Theological Seminary in Cluj, Romania. The seminary provided bed and board but no salary. For any expenses he incurred, Johnston depended on donations from friends and congregations in The Presbyterian Church in Canada.

Cluj is located in Transylvania, a part of Romania which belonged to Hungary until the end of the Second World War. In 1989, over 40 years of Communist rule came to an end with the overthrow and execution of Romanian leader Nicolae Ceausescu.

In January 1997, Brian Johnston was commissioned as a volunteer missionary of The Presbyterian Church in Canada.

# First Canadian Presbyterian to Serve in Romania

**RECORD:** Tell me about your work in Romania.

**JOHNSTON:** I teach English and music to seminary students at the Hungarian Protestant Theological Seminary in the city of Cluj. As well, I have started a choir. We sing mostly in English. We travel to various locations throughout Transylvania.

**RECORD:** Why is your work important?

**JOHNSTON:** I find it important because the Protestant Church in Romania is flourishing at this moment. Since the end of the Communist regime in December 1989, the church has been much freer to expand its activities. And the seminary can accept many more students. In 1989, the government allowed only 15 students annually; today, the student body numbers 250 men and women in both divinity and lay religious studies.

**RECORD:** Is that the main change since the fall of Communism — more freedom for the church?

**JOHNSTON:** That's the biggest change I see. In some cases, there are more economic difficulties. With economic freedom has come inflation. It remains a big problem. Since 1990, inflation has risen so high some churches have found it impossible to finish buildings they had started. Inflation sometimes reaches almost 300 per cent.

**RECORD:** Do people want to return to Communism?

**JOHNSTON:** I often hear people say, "Oh, it was better under Communism." But I think people always say that kind of thing. The church realizes it has a lot more freedom now.

**RECORD:** How did you end up in Romania?

**JOHNSTON:** I studied music on a scholarship to Hungary in 1982. Although I have no Hungarian ancestry, I soon developed a good relationship with Hungarians. What happened to the Hungarians in Transylvania during the

Ceausescu regime and after interested me.

**RECORD:** Hungarians are a minority.

**JOHNSTON:** In some places, Hungarians feel this keenly. However, some villages in Transylvania are completely Hungarian. In the larger cities, Ceausescu imported Romanians to diffuse the Hungarian population. But he didn't worry about sparsely populated areas or smaller villages. Many of them remained totally Hungarian.

**RECORD:** Tell me about your first week in Romania. What was it like arriving there to work?

**JOHNSTON:** I went to the theological institute as an experiment, to see what things were like. I was surprised it was so comfortable because I had heard such horror stories. I was surprised I could buy things in the shops. That has continued to improve. But a lot of people say that, although more is available in the shops than

under Communism, "Now, we don't have the money to buy what's there." I was taken with the friendliness and the openness of the people. During the Ceausescu regime, it was difficult for foreign visitors to get into the country. When they did, everyone's behaviour was closely scrutinized. Despite this history, people are very hospitable.

**RECORD:** Has your perspective changed since that first week?

**JOHNSTON:** After three years, I still find the people very friendly. However, disorganization is a problem in Romania.

**RECORD:** What do you mean?

**JOHNSTON:** Lack of communication within many organizations. People seem happy to pass responsibility to someone else. It's understandable. During the Ceausescu regime, it was dangerous to have too much responsibility or to know too much. I think it will take a long time before the organization in any institution becomes efficient.

**RECORD:** What's the most exciting part of your work?

**JOHNSTON:** Certainly the openness of the students and the variety of both the people and the landscapes. I always find it exciting how different the country can be within 20 kilometres. I've developed an interest in photography and have had four exhibitions in Romania, one in Hungary and one at my home church, Knox, Waterloo, when I was home in January. Many of my students have travelled little in their own country. Seeing the photos I



Photo: Brian Johnston

A typical village scene in Romania.



have taken helps them appreciate their country more.

**RECORD:** Are Romanian students different from Canadian students?

**JOHNSTON:** Romanian students tend to be more humble and to respect the teacher — sometimes to the point where they don't question anything the teacher says. There are no student power groups or anything like that. As a foreign teacher, I can sometimes encourage them to express their opinions more openly.

**RECORD:** What's the most frustrating part of living in Romania?

**JOHNSTON:** I find the government seems to regress at times. Even though I am a volunteer, I must pay \$100 Cdn every six months to live there. Part of this is that the government is not sympathetic to volunteers working with the Hungarian minority. But foreigners of all kinds must pay five times the amount of a Romanian citizen to stay in a hotel. The Romanian government doesn't seem to understand that not all foreigners are rolling in dough. Romania could have

many more visitors if the government were more receptive to foreigners.

**RECORD:** Was there ever a point when you wanted to pack it in and go home?

**JOHNSTON:** Sure. I've had momentary thoughts of "What am I doing here?" and "Why did I want to stay here so long?" but they're few and far between. I do need more patience. And a foreign teacher must be both flexible and adaptable. On the other hand, often when I least expect it, something beautiful and encouraging happens.

**RECORD:** What is the most striking difference between Romania and Canada?

**JOHNSTON:** Probably the overcrowding and the pollution in the larger cities. Pollution controls are not strict. There are few restrictions on cars and buses. Driving can be chaotic in the town where I live.

**RECORD:** If you could pick one thing you've learned during your time in Romania, what would that be?

**JOHNSTON:** I've learned to relax and trust God. My faith has grown stronger, and I'm more patient when things I

dream about don't happen immediately.

**RECORD:** When you return to Romania, will your approach change?

**JOHNSTON:** I always try to improve my teaching methods. I also want to encourage my students to express themselves more freely.

**RECORD:** Is there one thing you'd like people in Canada to know about your work?

**JOHNSTON:** I want my supporters in my home congregation of Knox, Waterloo, to know that if it hadn't been for their continuing prayers and financial help, I would have given up long ago. I feel privileged to work in a country which has such a strong spiritual faith and has survived a long period of severe religious oppression. I am also grateful to be the first missionary from The Presbyterian Church in Canada to serve with the church in Romania. ☐

Kathy Cawsey is a student at Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo.



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# TOO PEACEFUL

BY GORDON HODGSON

**“YOU’RE BACK,”** I said, as George gingerly pushed the door open. “I missed you. Things have been too ... well, you know, too, uh, peaceful ...”

“We should give thanks to our military for things being peaceful?” George ventured.

“Well, hardly. I mean, not in that way. What I mean ...”

“Don’t get me started on the military,” George replied. “If there’s one thing ...”

I wasn’t about to let George get started on the military. That could lead to discussions that could lead to a lot of places and topics I didn’t want to go.

“You know,” George said, “it isn’t all the sleaze — the ducking of responsibil-

ity, the ripping off of the system and all that sort of thing — that turns me off. It’s that we have the whole thing upside-down, inside-out, front to back ... Things are not organized logically!”

“Did you see where the South African people tried something new ... in the field of education ...?” I tried.

“You know, if you PCC [The Presbyterian Church in Canada] people knew what you were doing, you’d try to do some practical gospel stuff. Can you tell me how many times Jesus sat down with the local military — as he did with tax collectors and prostitutes ...?”

“There wasn’t much military around at that time — well, there were the Romans, sure, but no indigenous military. The Roman military was a pretty miserable lot ...”

“No, what I mean is he didn’t have much opportunity to question the basic structure of the military — Roman or otherwise.

He didn’t have much chance to say, ‘How is it that we take our young people — kids still in school — and give them a rifle and tell them how to kill people? And this is how to threaten people ...’”

“They didn’t have rifles at that time,” I offered. “They only had swords and daggers and spears and stuff like that ...”

“Same difference! Instruments of violence. They had their killing machines, too. Chariots and machines of violent attack

on communities under siege. What I’m saying is we take our kids out of school or out of unemployment lines and teach them to be violent: this is a gun or a land-mine or a helicopter gunship ...”

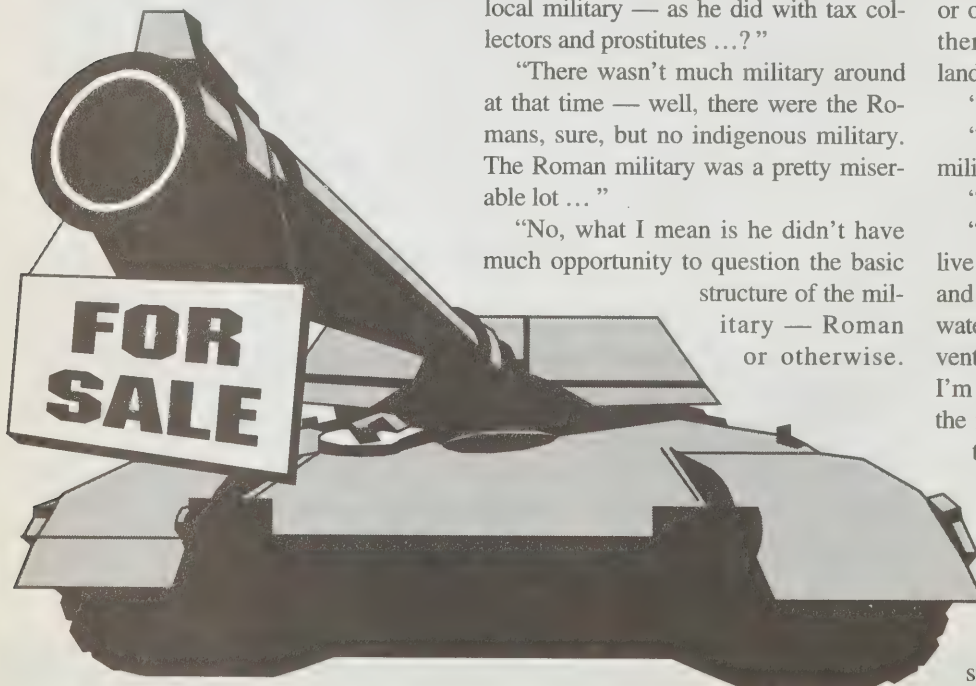
“They didn’t have many helicopters ...”

“What they did was the same as any military outfit. They ...”

“Who?”

“Doesn’t matter. All nations seem to live in the belief that the military is good and useful. They deserve to be fed and watered at public expense. It is the conventional wisdom of the day. You know, I’m not bent out of shape by the sleaze of the military — any and all militaries — they are no better or no worse than any other big organization where everyone, it seems, is ready to rip off the system. It just works a little better in the military where there is rigid “authority,” lots of it, all over the place, with very little responsibility. Makes for dandy abuses.”

## A MODEST PROPOSAL FOR THE FUTURE OF THE CANADIAN MILITARY



"And talking about abuses," George went on, "that seems to be the foundation of it all. The guys at the bottom of the heap are abused by the next layer up, and they, in turn, by the next, and so on. Basic training is basically an exercise in abuse and the ability to stand up to it. If you are able to take it, fine, that promotes you to the next layer. But what really tees me off," George continued, "is that we use that sort of training as a foundation for our peacekeepers."

"Oh, come now," I said. "You're being too hard on ..."

"You know, it's like taking a couple of intellectually challenged bar-room bouncers and putting them into a day-care centre to create and maintain peace among the little kids discussing who got the biggest cookie," George insisted. "It is fundamentally stupid," he continued, "to take people who are trained to be brutal and who are forced to yield to mindless authority, and put them into the field where conflict exists to the extent that thousands, even millions, of defenceless people are displaced by brutal and mindless armed people."

"So what are we supposed to do?" I asked defensively.

"First," George said, "is to check your basic gospel references and see what they have to say about peace and stuff like that. I'll bet they don't say, 'Do basic training with rifles ...' Seems to me, they say something about 'Love your enemy.' So isn't it obvious you should create a training program that is into loving your enemy — anyone's enemy."

"You know," George continued, "what you should get your people to do is to set up a training college for peacemakers, not peacekeepers, and ..."

"So who's going to pay ...?"

"I'm coming to that. A training college where the mission statement — everyone needs a mission statement — says this college is dedicated to training people in the principles of peace, through the elaboration of principles of peace expressed by all the great religions in the world in the simple creed 'Peace be with you.' That's pretty straightforward. Then, when people — ordinary people — are well-versed in those principles of peace and peacemaking, we'll offer them to the world. You know, if Canada were seen to

be a host for that sort of peacemaking college, we would be overrun with requests — ranging from the Irish to the Rwandans, from the Serbs to the Chechnyans, from the Québécois to the ROCs! Wow!"

"But who's going to pay?"

"Simple. The peacemaking people will be drawn from the NGOs in this country and around the world. They will work for virtually nothing. People with military experience will not be accepted and, as for money, we will take the present Canadian military budget of about \$10 billion and redirect it toward the work of peacemaking while shutting down — terminating — the entire Canadian military, here and abroad."

"And while we are at it," George continued, "we'll have a humongous garage sale and sell off all the military hardware that we have, except a bit of stuff the peacemakers might need such as a few non-military aircraft and non-military transport. We could have a spectacular fireworks display with all the explosives we have stockpiled over the years, including land-mines and other violent things like that."

"But what about the expenses of the peacemakers? You can't expect them to go all over the world at their own expense preaching peace and tranquillity ..."

"That would have a tremendous effect on warring parties if we could do it; but, you're right, we're not ready for that yet. So let's take a third of that military budget — about \$3 billion, not \$3 million — and set it aside for the college and peacemaking support, such as transport and subsistence (no salaries); then, take the other two-thirds, \$7 billion, and make it ready for reconstruction and rehabilitation wherever we have been able to establish a lasting peace."

"Uh ...?"

"So put that into your PCC policy-making committees. Get them to flesh it out and flog it through the political channels. The Canadian military has pretty well self-destructed, so the time is right."

"Yes, but ..."

"You know, it might fly! Peace be with you ..."

Gordon Hodgson is a member of Varsity Acres Church in Calgary and a contributing editor of this magazine.

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# Hymn of the Month

by Judee A. Green

Sylvia Dunstan began singing as a child. Her family sang around the piano and the campfire, in the car and in the church choir. In the 1970s, she embraced pop music and began writing her own compositions.

After the works of Miriam Therese Winter introduced her to the art of writing Scripture song, Sylvia became dissatisfied with her musical compositions and concentrated on writing texts. She recognized the wisdom of using familiar hymn tunes to give the congregation easier access to her texts. She firmly believed hymns and songs should help people pray and praise and that the text should point not to ourselves but to the worship of God.

Sylvia Dunstan was a minister of The United Church of Canada. She completed her education at York University and Emmanuel College in Toronto. She served as a prison chaplain and as minister of Malvern Emmanuel United Church in Scarborough, Ontario. She also served the United Church in several capacities on worship, evangelism, education and students committees.

In 1990, Sylvia presented her work to the annual conference of the Hymn Society in the United States and Canada. The Hymn Society awarded her a posthumous fellowship in the society in 1996. This was accepted by her long-time friend, Alan Barthel, of Emmanuel College.

"Servants of the Saviour" was written for the familiar tune St. Gertrude composed by Arthur Seymour Sullivan. "Onward Christian Soldiers" is commonly sung to this tune. The text clearly links the two sacraments of baptism and Communion. "O Mystery Profound" is sung to St. Cecilia by Leighton George Hayne. The mystery of the Trinity is explored in its verses.

Although Sylvia's life was cut short by cancer in her 39th year, her lasting legacy of

creative hymn-writing lives on. Through it, she helps us worship and sing God's praises.

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

**Each month, the Record plans to introduce hymns from the revised Book of Praise. The two hymns we begin with are sung to well-known tunes**

## Servants of the Saviour

*Tune: St. Gertrude*

Servants of the Saviour,  
marked as Jesus' own,  
over sin victorious,  
by a new name known.  
Crucified and risen,  
chosen of the Lamb,  
blessed and washed with water,  
raise triumphant psalms.

Servants of the Saviour,  
captive hearts released;  
children of creation,  
come and keep the feast!  
Grafted firm together,  
branches of the Vine,  
loaf and cup are given  
as redemption's sign.

Servants of the Saviour,  
marked as Jesus' own;  
over sin victorious,  
by a new name known.

Servants of the Saviour,  
captive hearts released;  
children of creation,  
come and keep the feast!

Written by Sylvia Dunstan. © 1991 GIA Publications Inc. Used by permission.

## O Mystery Profound

*Tune: St. Cecilia*

O mystery profound,  
unknowable, but known,  
the Godhead hidden, yet  
by revelation shown.

O singular Triune,  
eternal, present God,  
who is, was and will be  
the source and end of all.

One truth that reigns supreme,  
three shining rays of light,  
illuminate our day  
and lead us through our night.

Communion of the soul,  
O Breather, Breathing, Breath,  
who makes and loves and keeps  
all through our life and death.

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# Mission UPDATE

## MISSION EXPOSURE TOUR

### INTEGRITY IN MISSION

**A**long with 16 other Canadian Presbyterians, I was on my way to Hong Kong, Taiwan and Japan. Our purpose? A mission exposure tour—to discover something about mission.

What would I find in those lands where, 125 years earlier, our missionaries had ventured in faith and obedience to God's call? My keen anticipation of this trip was tinged with a certain underlying anxiety. Would my impression of mission be positive?

I was not prepared for what I saw. We visited Christian schools, seminaries, churches and hospitals, and saw the fruits of early missionary ventures. We were graciously hosted by our partner churches and by Canadian Presbyterian missionaries—Joy Randall, Jack and Betty Geddes, Jack and Beth McIntosh. We visited the General Assembly office of the Presbyterian Church in Taiwan—which is now bigger than The Presbyterian Church in Canada—where we heard stories of the church's strong stand for human rights in the name of the gospel. We joined in the 100th anniversary celebrations of the Changhua Christian Hospital—a hospital with an intentional Christian presence in a country whose population is just six per cent Christian. The celebrations included worship services, Chinese feasting, a visit from the President of Taiwan, a joyous reunion of former missionaries from around the globe, and a street dance in a parking lot. The vibrancy of the aboriginal Presbyterians in the mountains of Taiwan, the faithfulness of the Korean Christian Church in Japan—the stories are too numerous to tell.

The entire experience makes me think of Isaiah's call (Isaiah 40:3-5) to prepare a highway in the desert—a

highway for the Lord—so that the Lord's glory would be seen by all people. The call was to prepare an unobstructed path for God. Mission has to do with the preparation of such a path. It has to do with nurturing the soil—to change the figure of speech—so that seed will flourish and produce strong, healthy fruit.

In Taiwan and Japan we found evidence of such preparation. We heard of forerunners or "preparers of the way" who many years earlier had nurtured the soil—people like the "Skin Graft With Love" doctor; the "Pulling Tooth" doctor; and Chi-Oang, the Mother of the Taiwan Tribes Church. Their understanding of Christian servanthood allowed for the kind of integrity in mission that paved the way for the development of strong, mature churches who continue to nurture the soil.

Through people like these, and many others, and through the continuing, faithful presence of Christians in Taiwan and Japan, the call of Micah is fulfilled: What does the Lord require of you? To do justice, to love kindness and to walk humbly with your God (Micah 6:8). It is what gives mission integrity. It is because of these forerunners that we, as representatives of The Presbyterian Church in Canada, were treated with respect and love and the most gracious hospitality everywhere we went. This is what mission is about.

And this is what we can still learn from those earlier preparers of the way, and from our partner churches in Taiwan and Japan. The legacy continues for us. We are invited to rekindle a sense of mission—and to grapple with the complexities of our contemporary world and understand the implications of Christian servanthood.



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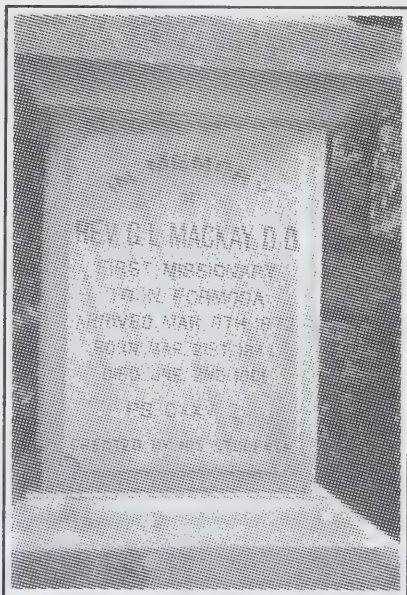
## THE ABORIGINAL CHRISTIANS OF TAIWAN

She was a slight woman—small enough to be smuggled up and down the coastal regions by fellow tribespeople—sometimes on their backs, sometimes hidden in a sack. They met in secret, in caves guarded by sentries who would warn them of the approach of Japanese soldiers. Under increasingly difficult conditions and threat of severe persecution, Chi-Oang continued teaching her disciples to study their Bibles and pray unceasingly.

Chi-Oang was a preparer of the way. In 1929 she had been sent by the Presbyterian Church of Formosa (Taiwan) as a missionary to her own people. It was the time of the Japanese occupation. By the end of the war, four-to five-thousand aboriginal people were ready for baptism. Today an estimated 70 per cent are professing Christians. Standing in the cave where Chi-Oang had preached, we were filled with awe and peace.

Yu-Shan Theological College and Seminary was one of the highlights of our trip. This Presbyterian college is a place where aboriginal Christians gather to understand their unique place in society and receive training to preach and teach. As we arrived on the campus set in the picturesque mountain regions, we were surrounded and greeted by students and faculty who broke into tribal song. The joyful and generous spirit of this place and its people was a delight.

One member of our group summarized it well: "The Christian love and care shown us at Yu-Shan was extraordinary. They went beyond all expectation, sparing nothing, to make sure that our every need was looked after. The happy atmosphere of this college reflected the love of God. *Mission is a two-way street!*"



## THE PULLING TOOTH DOCTOR—

THE REV. DR. GEORGE LESLIE MACKAY

Faced with anti-foreign sentiment and suspicion, the Pulling Tooth doctor combined an active dental practice with preaching. Simple dentistry, performed outdoors, would help overcome prejudice. Over a twenty-year period, he extracted more than twenty-one thousand teeth. The Rev. Dr. George Leslie MacKay soon won the affection of the Taiwanese people. . . .

One cannot travel through the northern part of Taiwan without seeing the legacy of this missionary of The Presbyterian Church in Canada. From Oxford County, Ontario, MacKay arrived in the northern part of Taiwan in 1872. For twenty-nine years he served the people of Taiwan, immersing himself in the culture and marrying a Taiwanese woman. He established more than 100 churches, Tamsui Oxford College Seminary, the first school for women on Taiwan, and the first MacKay hospital.

As we drove through the cities and villages where he had worked so many years earlier, we saw reminders of his work: his name inscribed on buildings, statues of his head and shoulders, but mostly the continuation of work he had begun—work

that paved the way for a strong Presbyterian Church in Taiwan.

Above the entrance to TamKang Middle School are three concrete blocks inscribed with the words, **FAITH, HOPE, and LOVE**. These were a gift from a stone mason who had earlier attempted to stone MacKay and had later been converted. A powerful statement of the transforming nature of the gospel—and a reminder of the faithfulness of this preparer of the way.

Again the words of a member of the group: "Our legacy is MacKay and countless others like him. What impressed me most was to walk into a room with Christians in any one of the countries we visited and to feel the love and respect towards our group representing The Presbyterian Church in Canada. It showed on the faces we saw."



He came, a Presbyterian from Great Britain, to begin 40 years of faithful service in a small medical clinic. She arrived a few years later—a teacher and also a British Presbyterian missionary. Dr. David Landsborough Sr. and Marjorie Learner were married and together they served the people of Taiwan with kindness and love, mixing evangelism with medical care. They are fondly remembered as “Dr. and Mrs. Lan.” Their love is best symbolized in the beautiful story of the four strips of skin grafted from Mrs. Lan’s thigh in an effort to save the life of a young boy.

One hundred years later that small clinic has grown to be a 14-storey, 1,100-bed hospital, serving 5,000 outpatients a day. A leader in modern technology, it continues an intentional Christian ministry by serving the spiritual, emotional and physical needs of the people in the area. One cannot miss the visible, Christian presence of this hospital in the heart of Changhua: the image of Jesus washing the disciples’ feet etched deeply into the concrete exterior of the building; the cross shining brightly from atop the tall building; the constant referral, through murals and spoken reference, to A Skin Graft with Love.

Our group was privileged to be part of the exciting, elegant 100th anniversary celebrations. It was truly an “event,” ten years in the planning. Throughout the festivities we were included among the honoured guests.

Memorable moments:

- the joy of returning missionaries, greeting one another after many years’ absence
- dancing exuberantly in a big circle with 50 or more Taiwanese people in a parking lot
- having a sense of participation in mission through the 25 years of service of our missionary Joy Randall, Director of Nursing
- the hospital choir, singing parts of the Messiah for the first time in Taiwanese
- enjoying a “Chinese feast” with over 600 guests under a big tent
- Taiwan’s President Lee addressing those present at the worship service:  
“Changhua Christian Hospital has shown the love of Jesus Christ, especially through medical service. Through the Love of Skin Graft, you have loved the people. Dr. Lan’s wife even sacrificed her skin for the people of Taiwan. This is a beautiful symbol of love.”
- meeting Dr. Landsborough Jr. who had served as superintendent of the hospital for almost 30 years. Ten days earlier President Lee had presented him with the Order of the Brilliant Star, the highest award possible, as a recognition and appreciation of the service of the hospital to the people of Taiwan.



Perhaps the most moving moment of the weekend came when the festivities were over and the glitter had died down. Dr. Landsborough Jr. joined us at the home of Joy Randall. He had come “to spend some time with the Canadians.” Suddenly we noticed that this man who had been the most honoured guest of the weekend, who had ten days earlier received the highest award from the President of Taiwan, was serving us dinner. The model of footwashing, the love of skin graft, was exemplified in this humble man who, like his parents many years before, had served the people of Taiwan. He also is a forerunner, a preparer of the way of the Lord, and his life has helped the light of the cross to beam brightly across the city of Changhua.



## COMINGS

**ELLIOTT**, Bill and **REMPPEL**, Marie (Mauritius) returned to Canada in April upon completing their assignment. Bill and Marie will be available for deployment.

**BARRIE**, David and Miriam (Malawi) returned to Canada in April upon completing their regular assignment.

**KENT**, Lorna and Gerry (Nepal) returned to Canada in May upon completing their assignment. They will be available for deployment until the end of June.

**REED**, Joe (Central America) returns to Canada in May for deployment in May and June.

**KING**, Linda and Bob (India) return to Canada in July after one year in India.

**GOOD**, Challen (El Salvador) returns to Canada this summer upon completing a volunteer assignment.

**KMECZ**, Anna (Hungary) returns to Canada this summer upon completing a volunteer assignment.

## NO GOINGS

## GOINGS

## Mission Exposure Tour '96

was organized and directed by International Ministries of The Presbyterian Church in Canada. Listen to what participants had to say.

"Mission is sharing the Gospel with others in a caring, loving way. We saw this demonstrated again and again through the actions of the people in the institutions we visited."



Students at Tamkang Middle School

"About mission: God is already there before the encounter and will work with both parties in the encounter."

"Meeting our mission staff and seeing the surroundings within which they serve gives a face and setting behind a name. These people are no longer unfamiliar. . . . I can pray with greater clarity."

"Everywhere we were introduced to the sights, sounds and tastes of a different culture—the vibrant night markets, the thousands of motor-cycles, the complete city blocks of wedding stores, funeral processions unlike any we have seen in Canada, the temples."

"A most memorable trip! Sights and experiences that money cannot buy and impossible to duplicate. I enjoyed it immensely!"

"I was impressed with the involvement of the church in both Taiwan and Japan in working with others to improve the social life of the people."

"Memorable moments: The smiling faces of the students at the Bible College in Hsinchu when they were informed that one of their own people (Stephen How) had served the aboriginal people in Canada."

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fax (416) 441-2825  
e-mail mross@presbyterian.ca

# Putting Your Church's Money Where Its Mission Statement Is

by Ray Bowman and Eddy Hall

**O**f all the church mission statements I've read — and I've read a lot — I (Ray) have never read a bad one. I've never read a mission statement that says, "We want to be a self-serving church, focusing only on our own needs and ignoring the needs of those around us." Yet, a church that would never dream of saying this in its mission statement often says something close to it in the document that, probably more than any other, reveals its real priorities — its budget.

A church in the northwest adopted one of the strongest mission statements I have read. Among many other good things, it said: "We are committed to helping people discover, refine and use their spiritual gifts." "To reach as many people as possible ... we commit ourselves to a multiple offence in evangelism." "We believe people experience spiritual growth when they are entrusted with specific ministry tasks and given the responsibility to accomplish them." "We are committed to a stewardship focus that emphasizes others, not selfish interests."

When I arrived at the church to begin my consulting work, I asked the pastor, "What are you doing to carry out these wonderful statements?"

The pastor could point to almost nothing the church as a whole was doing to

carry out its good intentions. Though this church claimed to be committed to equipping people for evangelism, it offered no evangelism training. The people said they wanted to help members develop and use their spiritual gifts, but they had no specific way to help them identify or test their gifts.

Among the most telling signs was spending. While the mission statement said they wanted their stewardship to emphasize others, not selfish interests, they were spending 87 per cent of their budget on institutional maintenance (facilities, staff and operations) and only 13 per cent on ministry to others. Only 2½ per cent was going toward meeting the needs of people in the local community. This church was not putting its

**Christians today must view themselves as servants not customers**

money where its mission statement was.

## It Wasn't Always This Way

In a group studying the church of Acts, I (Eddy) listed six categories of church spending, then asked group members to rank them according to how much their local church spent on each category. I then asked them to rank these same spending priorities for the New Testament church.

The spending priorities in the two lists were almost opposite. The contemporary church spent most of its money on buildings and professional staff. For the New Testament church, "meeting the financial needs of people" topped the list and "facilities" fell to the bottom; New Testament congregations neither owned nor rented buildings.

At the time of the Reformation, this priority of meeting the financial needs of people was still largely intact. John Calvin reflected the prevailing practice of the time by advocating that one-quarter of all church income go to the poor within the congregation and one-quarter to others in need outside the





church. Fully one-half of the church's income was to go to those in financial need.

Most churches today spend less than three per cent of their income on these two categories combined (the needy within the congregation and the needy in the surrounding community) — a far cry from the 50 per cent advocated by Calvin and an even higher percentage practised by the New Testament church. Is it any wonder so many non-Christians view today's church as merely one more self-serving institution, another special interest group, rather than a community of faith that actively demonstrates mind-boggling love?

### Customers or Servants

Many North American churchgoers see themselves as customers. In exchange for what they give to their churches, they receive certain services. The church's primary purpose, they feel, is to meet their needs. When most of the members of a church see themselves as customers, this cannot help but be reflected in the church's budget.

Jesus said, "... Whoever wishes to be great among you must be your servant ...; just as the Son of Man came not to be served but to serve ..." (Matthew 20:26-28). We are not to come to the church as customers. Rather, we are to come together to encourage and equip and build one another up so we can then go out, serving as the hands and feet of Jesus in a hurting world. When a church really believes that, it will show up not only in its mission statement but also in its actions — and in its spending.

If we want to break out of a customer mind-set and become a servant people, our first step should be to adopt the New Testament standard as the church's first financial priority: that we will never allow a financial need within the local body of believers to go unmet (Acts 4:34). We need to face up to the biblical truth that if we ignore financial needs within our own congregations, God's love is not in us (1 John 3:17). We must learn practical, sensitive ways to detect financial needs within the congregation as well as compassionate ways that affirm dignity and build community to meet those needs.

Secondly, we can look beyond the boundaries of the congregation to those

in need in the surrounding community. During the first three centuries of the Church's history, poverty was often eradicated in the vicinity of the churches. Why? Because every Christian "was expected to seek out, street by street, the poorest dwellings of strangers, with the result that the Christians spent more money in the streets than the followers of other religions spent in their temples" (Eberhard Arnold). With government assistance for the poor being cut today, churches have an opportunity to reclaim this aspect of our calling.

Thirdly, the church can encourage and equip its members to discover what ministries God is calling each to do, then actively support them as they join existing ministries or launch new ones. Many of these ministries will go beyond traditional church programs. They will be shaped by the varied needs of the people in the communities where God has placed us. And they will take money. The creative possibilities are endless.

When a house became vacant next to the church, St. Andrew's in Kitchener, Ontario, bought it. The church provides it, rent and utilities free, to Family and Children's Services which runs its SOLO program out of the house. Teenagers from foster homes and those out of abusive situations come here for counselling and to learn life skills. The house also serves as a drop-in centre. St. Andrew's arranges for trained, volunteer tutors and raises money to maintain the house. The church also provides housewares for those establishing homes on their own. For bigger events, SOLO moves into the church — the gym for basketball or the kitchen for meetings of The Grub Club.

On March 16 of this year, St. Andrew's in Fergus, Ontario, gathered for two services to hear a Haitian, Rev. Manuel Eugene, tell of the HEARTS ministry in Haiti. Following the services, the congregation held a telethon on the local cable television station to raise money to support HEARTS (Haitians Educated And Reaching Toward Salvation). This partnership between Haiti and St. Andrew's began two years ago when Julie and Wayne Groves drove a vanload of relief supplies to Florida for shipment to Haiti. In Florida, they met Emmanuel Eugene who was studying for the ministry

while holding down two jobs. Since then, there has been a steady stream of visitors and supplies to Haiti. St. Andrew's has approximately 125 families who pledge \$20 per month to support this ministry.

When St. David's, Kelowna, British Columbia, secured property for its new building, a house already stood on the property. Rather than destroy it, the congregation incorporated it into the new church. They decided to leave the sub-basement unfinished, giving it over to the care of teenagers in the congregation. The teens did their own decorating — posters for the walls, a pool table, games table, ping-pong tables, air hockey and old comfortable furniture. It has become a haven for young people in the church, a place to call their own.

### Turning Church Spending Right-Side-Up

In a servant congregation, we will not spend most of our money on providing buildings and services for ourselves. Rather, we will use our buildings more intensively than ever before — going to two, three, four or more worship services before we build a new auditorium. We will commit the church to getting out of debt and staying out of debt so we aren't wasting precious ministry money on interest payments. Instead, our goal will be to invest as much of our time, money and energy as possible in ministry — reaching out to touch the lives of people with Christ's love.

If you and other people of your church truly want to be servants, not customers, you can turn your church's spending right-side-up again. You can, over a period of years, slash the percentage of the budget you spend on institutional maintenance. You can multiply the dollars you invest in ministering directly to people's needs. You can become a church that puts your money where your mission statement is. **R**

Ray Bowman of Larkspur, Colorado, and Eddy Hall of Goessel, Kansas, are church consultants who help congregations fulfil their ministry potential through integrated planning of facilities, finances and ministries. Most of this article is adapted from *When Not to Build: An Architect's Unconventional Wisdom for the Growing Church* (Baker, 1992) and *When Not to Borrow: Unconventional Financial Wisdom to Set Your Church Free* (Baker, 1996), both by Ray Bowman with Eddy Hall.

# Life on the Street



Carolie Ely-Sober working out of the Salvation Army van.

**Attempting to  
understand  
and help**

**kids who  
live on  
the street**

**by Margaret Greig**

**T**he wealthy and well-dressed, sporting labels such as Gucci and Yves St. Laurent, fill the street by day. By night, the scene and atmosphere changes. The well-dressed retreat to their highrises or posh homes in the suburbs; a different group inhabits the street.

Near midnight, I watch a Salvation Army van roll up. Young people who have been hiding in doorways, behind buildings or in alleys appear for a sandwich, some soup, a coffee and doughnut.

They approach the van cautiously. It provides a safe place — a brief respite from a long day of moving constantly from place to place, seeking safety while constantly attuned to every sound and movement. John and Carolyn operate the van tonight. They may be the closest these kids come to trusting adults as friends.

Sean comes with his friend Trish. They each have a domestic pet rat and are keen to show them to the workers. Sean and Trish grew up in Nova Scotia. They are 14 and 15, too young to leave home — aged but not mature because of sexual, physical and emo-



## Why Kids Leave Home

1. Sexual, emotional or physical abuse.
2. Non-existent or constantly changing house rules.
3. Family fights regularly or parents are often absent.
4. Neglect of basic needs for food, shelter and clothing.
5. Parents lack parenting skills.
6. No trust between child and adult(s) in the home.
7. Alcohol and/or drug abuse.
8. Parents "kick them out."

## What Can You Do?

1. Encourage parenting programs in your community.
2. Support programs that help children and youth cope with living at home.
3. Volunteer at places like Evangel Hall in Toronto, Flora House in Winnipeg or Tyndale-St. George's in Montreal (or at any youth-oriented centre in your community). Learn how to "be there" and simply listen to youth needs. They may tell you they have no problems but, over a game of cards or ping-pong, the stories may gradually come out.
4. Start an after-school program that provides a safe and quiet place to do homework and to "hang out" when home is too noisy or crowded or when parents are absent.
5. Provide sleeping bags, soap, toothbrushes, toothpaste, soup, sandwiches, pop, coffee and other basic needs items for programs in your community.

tional abuse in their former environments. They cannot fully trust adults. But they feel safe enough with John and Carolyn to come for food, ask a few questions and engage in a little conversation. Street kids have taken four years to reach this comfort level with John. Full trust is not yet possible. John's ministry is a ministry of presence.

Josh arrives at the van. Life is improving for him. When he was a child, a family member raped him. He left home at age 13. Now, at 21, he has been off crack cocaine for one year, except for a bad day two weeks ago. He is better off than some of the others. He has a roof over his head at night in a damp, dark basement apartment he shares with a friend. He ekes out a living by panning (begging), squeegeeing (washing car windows at street corners) and selling T-shirts. He used to prostitute himself to



Homeless young people find food and a safe place in the Salvation Army van.

support his crack habit. He works hard to get off the streets, yet his parents refuse to let him come home to Northern Ontario. He receives counselling and plans to go back to school.

Adults also abused Jane. Seven hours after giving birth, she returned to the streets. She stayed in hospital only long enough to deliver and give up the baby. Because adults have hurt her most, she cannot trust them.

So Sean, Trish, Josh and Jane with others form a group. They look out for each other. From the group, they try to get some of the things other teens receive from family. Most are loners, suspicious of each other. Friendships are unstable. In this environment, groups change like amoebas.

In winter, every night becomes a challenge to survive. Thirty kids huddle together in the corner of a squat (a vacant building) under sleeping bags while the frost builds up on the walls around them. If they are quiet, peaceful and lucky, the police and neighbours will turn a blind eye and they will be allowed to stay there for the night. Tomorrow, they will move on.

Where do these kids come from? They come from all over Canada — from your small town, your city, your rural community and mine, migrating to the large cities such as Vancouver, Winnipeg, Toronto

and Halifax. But the roots of the problem lie in all of our communities.

Not everyone is lucky enough to have John and Carolyn and the street van. Survivors have come tonight. Some have not survived.

In the morning, the street changes again. The young people vanish to abandoned buildings, to storefronts, under bridges, to some temporarily safe place. The well-dressed, the day citizens, reappear.

Two different worlds exist on this street — as different as night and day. **R**

Margaret Greig is program secretary for the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada.

## Resources for Further Study

(available from the WMS Book Room)

- *Hope for Street Kids*, Learning/Sharing Project '95-'96, \$5
- *We Celebrate Our Diversity & We Share With ...*, Learning/Sharing Project '96-'97, \$5
- *Raising Peaceful Children in a Violent World* by Nancy Lee Cecil (Lura Media, 1995, \$23.95)

Contact Street Kids International, 398 Adelaide St. W., Suite 1000, Toronto, Ont. M5V 1S7; Tel. (416) 504-8994, Fax (416) 504-8977. (Ask about information on their work.)



# Correct Politics

by Joseph C. McLelland

**R**ecent debates within our church seem to hinge on confusion about essential Presbyterianism. Not "political correctness" is needed, but *correct polity*.

It is both amusing and sad to hear ruling elders — elected for *life!* — talk passionately about "Presbyterian democracy." The inelegant metaphor "'bottom-up' rather than 'top-down'" is supposed to describe our decision-making process. This links with that favourite ploy "the priesthood of all believers" as the key to Presbyterian "democratic" polity.

The greatest Reformed theologian of our time (like him or loathe him) was Karl Barth. He observed that Presbyterianism always tends toward congregationalism. That is, we are well aware of the dangers of "prelacy," the Episcopalian system on our right; but we constantly live within the opposite tension of congregation/presbytery.

The 16th-century Reformer whom historians credit with adding *discipline* as the

"third mark of the church" to Calvin's "true preaching of the Word and right administration of the Sacraments" is Peter Martyr Vermigli. He was famous as a reformer of the Augustinian Order in his native Italy before escaping one step ahead of the Inquisition in 1542. He saw doctrine and life-style as inexorably joined, following the spirituality shaped by generations of Christians. Despite vows of "poverty, chastity and obedience," considerable laxity had developed in morals and sexual habits, even for monks and priests. But the Reformers insisted on both "godly priest and godly people." The gospel demands disciplined obedience to its special life-style *against* what culture regards as normal. (Think of the formative role of the Scottish *Books of Discipline* or the French *Discipline Ecclésiastique*.) Orthodoxy begets orthopraxy.

Since Aristotle was still an authority for the Reformers, they turned to his teaching in the *Politics*. He had distinguished three good types of government: Monarchy or Aristocracy or Polity (constitutional government), each with

corresponding downside of Tyranny or Oligarchy or Extreme Democracy. Peter Martyr developed a church polity based on this classification:

1. If you consider Christ, it will be called a Monarchy, for he is our king;  
2. there are in the church those who execute

the office on his behalf: bishops, presbyters, teachers and others bearing rule — in relation to these, it may be called an Aristocracy;

3. because matters of great weight and importance are referred to the people ... it has a form of Polity."

**Presbyterian church government contains aspects of monarchy, aristocracy and democracy**



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Notice that all this concerns church government only; the "priesthood of believers" belongs to a different dimension, that of "soteriology" or salvation. Here, every person has direct access to God through the only mediator, Jesus the Christ. No hierarchy of Pope or Mary, saints or priests can obstruct this openness.

We may not like monarchy these days (Jesus has become more Buddy than Lord), but our standards declare that "The Presbyterian Church in Canada is bound only to Jesus Christ, its King and Head." Secondly, "That the church may be continually renewed and nurtured for her ministry [of the laity], Christ furnishes her with pastors and teachers," to whom "he entrusts" the church's standards.

Thus, the church is both monarchy and aristocracy! That's why ministers are not members of their congregation (as if bound by contract) but of their presbytery, the court charged with oversight (*episcopé*) of a group of congregations. Ruling elders are the reverse: members of their congregation, and only temporarily added to presbytery (quasi-aristocrats?). At first, of course, they were not members of presbytery at all, but their role has evolved over the centuries and is

still unclear in certain respects, as is the meaning of their "ordination"; that is, "ordered to" do what, exactly?

The third, "democratic" dimension is at work in such items as congregational meetings and processing a call. But the real "ministry of the laity" is not church work at all, but worldly service on "the other six days" as it has been called. This means the laity, including elders, have no "business" in our pulpits. (Would you ride in a car driven by someone who couldn't get a licence? Theological students at least have a learner's permit.)

The Reformers did *not* democratize the church. They recognized that it is, in Lesslie Newbigin's phrase, "a vertebrate organism." The headship of Christ must be mirrored in an orderly structure that preserves the unique gift of ministry to his church. The "ministry of the ministry" is to serve the laity by interpreting — as teaching elder or congregational rabbi — what gospel means for their life and work in God's world, their rightful place of business and pulpit and divine service.

Are we unhappy with this way of governing ourselves? It's not written in stone and always needs updating. We could move toward either episcopacy or con-

gregationalism. The first is not so novel since some Reformed churches, in Hungary for instance, have bishops while our own "superintendent" was meant to be a kind of bishop. (One wit said that "superintendent" replaces a good Greek word with a bad Latin one.) The other alternative, congregationalism, seems more appealing to many who get annoyed with presbytery or jealous of clergy, buying into the reductionism of our age — anti-history, anti-authority, anti-hierarchy, anti-intellectual, anti-clerical.

A crisis of authority usually means an uncertain *leadership*. No wonder — we've left our clergy unsure of their role within congregation and courts. We should sort out the difference between clergy and laity; if we think it *passé*, we must, nevertheless, safeguard its intention: a special calling and training for the diet of worship, word and sacraments and discipline. For it is the rhythm of a twofold ministry of clergy and laity that embodies the biblical strategy for divine service, both worship and mission. **B**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

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# PCC News

## Presbyterian minister named citizen of the year

Rev. Mark Lewis, minister of Knox Church, Dunnville, Ontario, has been named Dunnville's Citizen of the Year for 1996-97. He was given the honour for his many years of volunteer work and community involvement.

During his 11 years as minister of Knox Church, Lewis has served as padre for the local Legion, Fire Station 1, air force reunion and local boat club. He is also involved in the chaplaincy program at Haldimand War Memorial Hospital, where he is Santa Claus every year for the long-term patients, and at the Grandview Lodge. Last year, he was the top fund raiser in the Terry Fox Run.

An editorial in the *Dunnville Chronicle* stated it was more than physical work and accomplishments that make Lewis an asset to Dunnville. "He brings to his work an unflinching sense of good humour, brightening the lives of those people he meets with his presence and his words," the newspaper commented.

Lewis said he wished to share the award with all the volunteers who may never be recognized for their contributions but who make the community what it is.



Ora Gass, president of the Dunnville Chamber of Commerce, presents the Citizen of the Year award to Rev. Mark Lewis.

## Two B.C. Presbyterians show their stripes

Rev. Gordon Kouwenberg, minister of St. Andrew's and St. Stephen's Church, North Vancouver, and Jean Lawrence, an elder at West Vancouver Church and moderator of the Synod of British Columbia, were among several people involved in community service who were rounded up and jailed in a fund-raising drive for the Canadian Cancer Society last year.

Kouwenberg was arrested while leading a Bible study class at his church and charged with impersonating an officer and working without pay. Lawrence was apprehended while having lunch with a friend and accused of clearing the room with loud laughter. They were incarcerated in a local shopping mall for an hour and were each given a telephone to help them make bail. Between them, they raised more than \$1,000 for the Cancer Society.

Gordon Kouwenberg is the fire chaplain for the three North Shore municipalities in Vancouver and was recently named director of the Canadian Federation of Fire Chaplains. Jean Lawrence is vice-president of the North Shore Counselling Centre.



Rev. Gordon Kouwenberg and Jean Lawrence hoping for a muffin with a hacksaw in it.

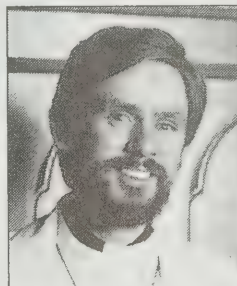
## Hold that note!

The revised *Book of Praise*, originally projected to be available in March, has been delayed due to production problems. The book is now expected some time in May. Stay tuned.

## Presbyterian minister receives ecumenical award

Rev. Ken Stright, minister of St. Andrew's Church, Pictou, N.S., has been named one of two recipients of the 1996 Ecumenical Leadership Award, presented by the Canadian Centre for Ecumenism. The other recipient is François Tanguay, a Roman Catholic layperson from Quebec. The award recognizes outstanding contributions to ecumenical leadership at the local level.

Ken Stright is a member of the Pictou Council of Churches and helps host that



Rev. Ken Stright

organization's weekly radio program. He is also one of the co-ordinators for a local ecumenical marriage preparation course, co-sponsored by the council and the Pictou Ministerial Association. In May 1996, he was elected president of the Atlantic Ecumenical Council (AEC), the only regional ecumenical council in Canada. As president, he led the AEC in developing a plan of prayer and support for the ailing Atlantic fishing industry.



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## NEWS

### Marion Barclay named president of APCE



Rev. Marion Barclay, associate minister of St. Andrew's Church, Calgary, became the first Canadian elected president of the Association of Presbyterian Church Educators (APCE) during the APCE conference held in San Diego, California, in February. Twenty-four Canadians attended the event, including four students from Knox College, Toronto, who were sponsored by the Ewart Endowment Fund.

Rev. Marion Barclay, newly elected president of the APCE, with Tamiko Corbett, Moderator of the 122nd General Assembly, who brought greetings from The Presbyterian Church in Canada.

### Nancy Nagy appointed chaplain to St. Andrew's Hall



Rev. Nancy Nagy

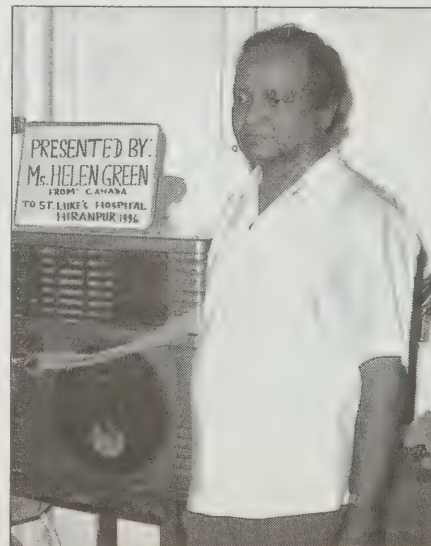
Rev. Nancy Nagy has been appointed chaplain to St. Andrew's Hall, Vancouver, and Presbyterian chaplain to the University of British Columbia. By agreement with Vancouver School of Theology (VST), she will also serve as chaplain to VST.

Since 1991, Nagy has served as director of pastoral services at North York General Hospital, North York, Ontario. Prior to her work there, she served for four years with Westview Church, Toronto. For the past three years, she has been president of the Ontario Central Region of the Canadian Association for Pastoral Practice and Education (CAPPE).

### Indian operating room cooler thanks to Canadian Presbyterian

The operating room in St. Luke's Hospital, Hiranpur, India, is a cooler place thanks to Helen Green, a Presbyterian from Dunnville, Ontario. She provided the necessary funds for the installation of a cooling system which was recently dedicated at the hospital. Hiranpur is a rural village in Bihar, the poorest state in India.

Dr. Barnabas Murmu, medical superintendent of St. Luke's Hospital, Hiranpur, India, stands beside the cooler made possible by a donation from Helen Green of Dunnville, Ontario.



## 153rd Convocation of Knox College

The 153rd Convocation of Knox College will be held at Convocation Hall, University of Toronto, on Wednesday, May 14, at 8 p.m. The speaker will be Rev. Dr. Thomas Long, Francis Landey Patton professor of preaching and worship, Princeton Theological Seminary, Princeton, New Jersey. The convocation ceremony will be followed by a reception at Knox College.

The degree of Doctor of Divinity (*honoris causa*) will be conferred upon Rev. Joseph Reed, Presbyterian Church in Canada missionary in Central America since 1986 and formerly director of Tyndale-St. George's, an inner-city mission in Montreal.

## 130th Convocation of The Presbyterian College

The 130th Convocation of The Presbyterian College will be held at Knox, Crescent, Kensington & First Church, Montreal, on Thursday, May 8, at 8 p.m. The speaker will be Ogbu Kalu, professor of church history, University of Nigeria, and visiting professor, The Presbyterian College. He will also be the speaker at the Graduates Lecture to be held at 10:30 a.m. the same day in the college chapel. Doctor of Divinity degrees (*honoris causa*) will be conferred upon Professor Ogbu Kalu, Rev. Graeme Duncan of St. Andrew's Church, Brampton, Ontario, and Rev. Frederick Metzger of Vancouver, founder of the Biblical Museum of Canada.

## Preview the Record Online

Get an early look at articles from upcoming issues of the *Presbyterian Record*. Visit PCCWeb at [www.presbycan.ca](http://www.presbycan.ca) and click on the PCC Offices link.

# NOTICE

## Obituaries in the Record

The *Presbyterian Record* Committee faces a deficit in 1997. Not wishing to raise subscription rates, the committee considered other areas in which to raise revenue. As a result, a decision was made at the annual meeting held in February to begin charging for placing obituary announcements for clergy and laity in the *Record*. These will be charged at the classified advertising rate (90 cents per word, \$18 minimum). Although these announcements have been provided free by the *Record* for many years, the committee knows of no other church magazine which does this. The committee would also encourage use of the Transitions column to announce other special events such as births, marriages, anniversaries, baptisms and the reception of new members. This new policy will take effect with the September issue of the *Record*.

Dick Ford, convener



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Church, Ottawa, 7 May 1995. Featuring: Rev. Dr. Kooistra's redelivery of sermon originally preached in Siegerswoude, Friesland, the Netherlands, 15 April 1945; Ottawa Citadel Salvation Army Band; three choirs, etc. \$34.95 (incl. Tax, S&H); cheque or MO. Bevmor Video Productions, 31 Carmichael Court, Kanata, Ontario K2K 1K1. (613) 591-0722.

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# Other News

## Taiwanese Moderator visits church offices

Rev. L. S. Lo, Moderator of the Presbyterian Church in Taiwan (PCT), visited the national church offices on February 13.

At a reception to welcome him, Lo spoke warmly of the PCT's relationship with The Presbyterian Church in Canada (PCC), recalling the pioneering missionary work of Dr. George Mackay and that of current missionaries Jack and Betty Geddes. PCC Moderator Tamiko Corbett presented him with a copy of *The Book*

assess or imprisoned for supporting Taiwanese independence.

Today, Taiwanese citizens enjoy a standard of living and a level of democracy so far not experienced by their Chinese counterparts. Yet, many people in Taiwan are reluctant to voice their opinions. They would like to help Chinese Christians but fear the increasing might, both political and military, of the Chinese government. Many have an "If China takes over Hong Kong today, then why not Macao and Taiwan next" attitude.

Indeed, China is still flexing its muscles with regard to Taiwan and the Presbyterian presence there. Although the PCT is a member of the World Council of Churches, China is continually trying to squeeze the denomination out.

Meanwhile, the PCT continues to speak out on issues affecting Taiwan, such as pollution and

industrialization. Recently, two of its presbyteries have joined with environmentalists in a bid to save the Chhit Ko Wetland in Tainan county from becoming part of a planned industrial zone [see News, February 1997 *Record*].

In church matters, the Presbyterian Church in Taiwan has set itself a difficult target. It hopes to increase its membership by approximately 50 per cent by the year 2,000 — from 210,000 members to 300,000. It also hopes to increase the number of churches from 1,200 to 1,500. Given the resolve and steadfast faith of Taiwanese Presbyterians and their leaders, what might be considered impossible dreams by some denominations are attainable goals for the Presbyterian Church in Taiwan.

## Roman Catholic bishops to become members of CCC

The governing board of the Canadian Council of Churches (CCC) has voted unanimously to accept the application of the Canadian Conference of Catholic Bishops to become full members of the CCC. The vote follows 10 years of associate membership and several years of negotiation between the two bodies.

Under the constitution and by-laws of the council, the other member churches must be polled to determine their agreement with this action. The polling is currently in progress, with May 15 the deadline for decisions. If, at any time prior to that date, at least two-thirds of the member churches respond positively to the board's action, the Conference of Catholic Bishops will be declared full members of the council.

This procedure is being followed to enable the member churches to act in time for the Roman Catholic organization to be received officially and its membership celebrated at the Canadian Council of Churches Triennial Assembly to be held in Ottawa in June. The Council of Reformed Churches in Canada will also be included in that celebration as that body was received as a full member of the CCC last fall.

"This is an historic moment," said Dr. Alexandra Johnston, a Presbyterian who serves as president of the CCC, following the vote by the governing board. Rev. Bob Mills, interim general secretary of the CCC, agreed, stating that the board's action will send a strong message about the commitment to ecumenism that exists among Canadian churches.

The addition of the Canadian Conference of Catholic Bishops would bring to 18 the number of full members in the council.



Tamiko Corbett, Moderator of The Presbyterian Church in Canada, presents a copy of *The Book of Psalms* to Rev. L. S. Lo, Moderator of the Presbyterian Church in Taiwan.

of *Psalms*. He, in turn, presented her with a CD and song-book from his congregation.

Later, at a meeting with representatives from International Ministries, Lo talked about more serious matters; namely, Taiwan's ongoing struggle to maintain its independence from mainland China. The Presbyterian Church in Taiwan has long been an advocate on behalf of the Taiwanese people, although not without strong opposition from China. In April 1980, Rev. Dr. C. M. Kao, a former general secretary of the PCT, was imprisoned for his views. He wasn't released until the fall of 1984, after a flood of protest from Amnesty International and the world-wide church community. Other church members were also har-

## Church leaders question prime minister on child poverty

On the eve of the recent federal budget, the leaders of 14 member churches of the Canadian Council of Churches, including Tamiko Corbett, Moderator of the 122nd General Assembly, challenged Prime Minister Jean Chrétien and the federal government to a greater effort to eliminate child poverty in Canada by the year 2000. They pointed out that of the 174 countries in the 1996 United Nations Human Development Index, Canada ranks first but has the second worst rate of child poverty, with 1.5 million poverty-stricken children. Repeating a claim made to the prime minister in a previous letter (November 1995), the leaders stated: "All Canadians have a particular moral obligation to ensure the nurture and well-being of Canada's children."

While encouraging the government to move forward in developing a national child benefit as an important first step, they raised questions about how this action fulfils Canada's international obliga-

tions under the Convention of the Rights of the Child and the Covenant on Economic, Social and Cultural Rights. They also proposed that it be part of a longer term national strategy that would include quality job creation, affordable housing and a national child care program.

"We believe children live in poverty because families are poor," the church leaders said. "Parents do not choose to live in poverty... (They) genuinely want to provide the very best quality of life for their children." However, they find themselves unemployed, underemployed or inadequately compensated for the work they do. Lack of child care was also noted. "Regrettably, our public policies and efforts as a society have failed families in providing for the children they love."

The church leaders called for an integrated approach that includes housing, training and education, community support services and better compliance rates for payments to custodial parents.

## CBC cancels *Meeting Place*

*Meeting Place*, CBC Television's long-running weekly broadcast of religious services, has been cancelled due to budget cut-backs. Its last program was to be aired on Easter Sunday.

Hope Seeley, the show's producer and host who lost her job as a result of the cancellation, believes the greatest damage is the lost opportunity to bring worship from many denominations and faiths to shut-ins and those not attending regular religious services. She said the program's ratings had improved in

recent years, despite being in a time-slot where it was often shifted for professional sports in some time zones. Judging from the mail the show received, "It meant an awful lot to many people," she added.

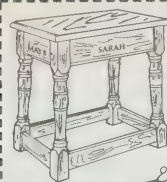
The decision to shut down *Meeting Place* was purely financial, according to Bob Culbert, executive director of TV News, Current Affairs and News-World. "We very much regretted it," he said. "It was part and parcel of the CBC budget cuts." (*Anglican Journal*)

## Sinning boldly in Spain

Spain is the most sinful country in the industrialized world, according to a new survey by a Swedish business journal. The journal, *Svensk Export Strategi*, ranked 19 leading industrialized countries according to the seven "modern deadly sins" of smoking, drinking, drugs, gambling, overeating, night life and prostitution. Spain topped the list particularly because of its night life and gambling.

"Previously, Spaniards had a siesta to avoid the midday heat. These days, they

sleep late into the morning in order to recover from their nocturnal exploits," the report said. France was ranked the second most sinful nation because of its high consumption of alcohol. The United States was third because of its rate of drug abuse. Britain and the Netherlands rounded out the top five. The Nordic countries of Sweden, Finland and Norway were at the bottom of the list, as were Portugal and Japan. The journal compiled the list as a guide for business travellers. (*Christian Century*)



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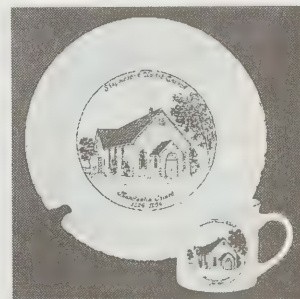
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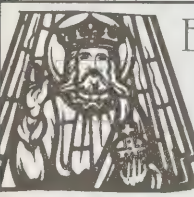
## NEWS



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# News Scan

## Flood relief update

Through Presbyterian World Service and Development, Canadian Presbyterians have raised \$24,349 for flood relief efforts in the Saguenay region of eastern Quebec. The funds were processed through the Canadian Red Cross and distributed to people in their local communities. Ten people died, thousands were displaced and much land and many local businesses were destroyed when intense flooding struck the area the weekend of July 19, 1996.

## Hungary's Protestants win major victory in education dispute

Representatives of Hungary's main Protestant churches have welcomed a Supreme Court decision to recognize their "right of patronage" to former Protestant-run school buildings. The ruling gives them the right to use some municipal buildings which housed Protestant schools before the Communist nationalization in 1948.

The Supreme Court decision "effectively ends a long-running church government dispute, according to Bishop Gusztav Bolcskey of Debrecen, one of the leaders of Hungary's Reformed Church, the largest Protestant denomination in Hungary. (ENI)

## Few non-Christians can read Christian literature

In the non-Christian world, 73 per cent of the population cannot read and another 15 per cent will not have the opportunity to read any Christian literature. These are some of the roadblocks to Christian mission mentioned by David Barrett in his annual review of global mission. Barrett also noted that Christian literature is expanding but still does not form a significant part of

all publishing. Books about Jesus make up about 0.2 per cent of all literature.

Barrett lists 1.995 billion Christians in the world, about 34 per cent of the total population. Muslims are the second-largest religious group with 1.15 billion people. (REC NE)

## Loan of Roman Catholic church to Waldensians may signal "new era"

Letizia Tomassone, pastor of the Waldensian Church in the Italian city of Verona, has expressed hopes that Protestant/Roman Catholic relations in the area are entering "a new era" thanks to the decision of Verona's Roman Catholic bishop to allow the Waldensian congregation to worship in a Catholic church for a year while the Waldensian church building is being restored. The Waldensian Church is the largest Protestant denomination in Italy where relations with the much larger Roman Catholic Church have often been troubled. (ENI)

## Casting lotteries

The pipes had burst, the building was crawling with rats, the parish was broke. So parishioner Anatol Skok offered this prayer to God: "Let me win the lottery, so I can build a new church." He promptly won \$6 million in the Super 7 lottery in February 1995. On February 23, 1997, the new St. Xenia of Petersburg Russian Orthodox Church opened in Kanata, Ontario, paid for by Skok's winnings. The 725-square-metre church is modelled on the 13th-century St. George's Cathedral in Yuriev-Polksoy, Russia, near Moscow. Hundreds of people passed through the church during an open house, but there was one conspicuous absence. Skok, 70, wasn't feeling well and could not attend. (CP)



# God's Flip Side

I have a friend who is constantly creating the perfect guy. She takes this guy's eyes, that one's smile, another's hair, and puts them all together in her mind to form the perfect guy. It's a little bit intimidating to real guys she meets, but she has fun.

I don't know about you, but I have

thought — orbits of planets were elliptical, the earth was not the centre of the universe, and change was not limited to the human sphere. On earth, too, people were beginning to question the "perfection" of a hierarchical, rigid society.

Yet the concept of perfection remained closely tied to order. The planets

of which will soon be obsolete — so much as they teach critical thinking, creativity and problem-solving.

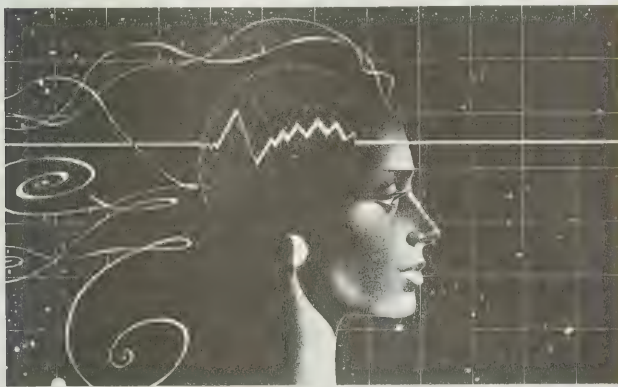
Change is seen as desirable and life-giving rather than something to be feared. Few people today would call a static, unchanging system "perfect." By contrast, someone who doesn't change is someone who is dead. This poses a problem for people who believe in God. God is *by definition* perfect. But what happens when our idea of perfection changes? If we no longer believe perfection is static, immobile, unchanging, does that mean we no longer believe in an unchanging, immutable, eternal God?

In other words, can God change? Can God learn and grow? Can God embrace chaos as well as order? We see God as a creative force as well as an ordering force; but can a static, unchanging God possibly be creative? When we restricted God to our idea of "perfection" = order and stability, could we have been seeing only one side of God?

We are created in God's image. One of the most incredible gifts God has given us is our ability to grow, learn and adapt. This, indeed, is one of our most "godly" qualities. Wouldn't God share that ability?

Perhaps it is time we opened our minds to the other side of God. We need to free ourselves from the restrictive image of God handed down to us from the Victorians. We need to explore the possibility that God is much more than order and stability, that God has a living, dynamic, creative side. If we do not, then God — at least according to our definitions — truly is dead. **R**

Kathy Cawsey is a student at Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: caws4840@mach1.wlu.ca.



**We begin to suspect that chaos, as much as order, is the foundation of the universe**

some problems with this idea. I'm not sure I *want* the perfect guy. Actually, my "perfect" guy would be humanly imperfect. Enough to stop him from driving me absolutely nuts with his perfection.

Our ideas of perfection have changed radically over the years. In medieval times, perfection was synonymous with order. Everything had its place; everyone had his or her role to play. The universe, too, was perfect in its order. The stars and planets moved in their perfectly circular spheres, following a path God ordained for them. Humans also moved along the paths God laid out — and, if you knew how, you could read human destinies in the movements of the stars. "Good" was when human life reflected the order of the universe; "bad" was synonymous with disorder, as people wandered from God's great plan.

With the Scientific Revolution and the Enlightenment, people's ideas about perfection changed. It was discovered that the sky was not as "perfect" as originally

and stars moved according to mathematical laws of nature, and attempts were made to discover such laws at work within human society. God had created a perfect universe with its own internal laws; all we needed to do was discover those laws and everything would make sense.

I'm not sure many people today would agree with that definition of perfection. In our century, chaos theory and relativity have superseded the natural laws previous centuries discovered. We have become aware of how closely chaos and order are intertwined — patterns of chaos will resolve into order, which dissolves back into chaos. We begin to suspect that chaos, as much as order, is the foundation of the universe.

Furthermore, we've begun to realize the creative power of chaos and change. Business jargon today is full of phrases such as "change theory," "learning organizations," "paradigm shifts" and "proactive change." Schools no longer teach hard-and-fast knowledge — most





▲ **JOHN FOURNEY** is pictured in the lazy-boy chair presented to him in appreciation of his years of service to St. Andrew's Church, South Lancaster, Ont. John has been a member of St. Andrew's for 64 years, including 37 years as an elder and 27 years as clerk of session. (His sons Robert and Lloyd are Presbyterian ministers.) The presentation took place at a dinner attended by session members and their spouses at the home of Lyaal MacLachlan, clerk of session (pictured, far right). On the left is Rev. Ian MacMillan.

PICTURED WITH Donna McIlveen (centre), the new youth worker for the Presbytery of Ottawa, are Lt.-Cmdr. George Zimmerman, moderator of presbytery, and Ann Blane, youth consultant for the Synod of Quebec and Eastern Ontario.



▲ A STAINED GLASS WINDOW, given in memory of Rev. William Wallace by his family, was dedicated at Richmond Hill Church, Richmond Hill, Ont., last fall. William Wallace was minister of the church from 1969-1994. Pictured (L to R) are: Mayor William Bell of Richmond Hill; Deborah Wallace-Campbell (daughter); Sara Hall, stained glass artist; Claudine Wallace (wife); Richard Wallace (son); Rev. Douglas Herron, guest speaker.



▲ **MEMBERS OF THE SESSION**, board of managers and the tartan committee of Knox Church, Baddeck, and Ephriam Scott Memorial Church, St. Ann's, N.S., were the guests of Lt.-Gov. and Mrs. Kinley of Nova Scotia at the commissioning of *HMCS Fredericton*. The Kinleys are pictured with Heidi Murdock (centre), wife of Rev. Lloyd Murdock, minister of the charge.



▲ **THE CHILDREN** of the church school of Duart Church, Duart, Ont., although small in number, held a successful "Pennies for Presbyterians Sharing..." project, collecting \$20.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.

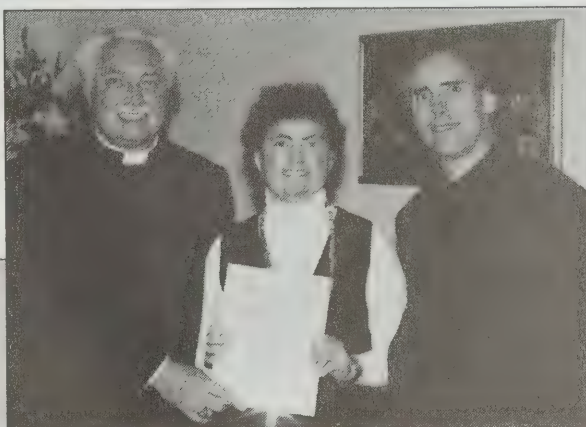


THE FIRST OF a series of concerts called "Sundays at Five in Swansea" was held at Morningside High Park Church, Toronto, recently. The concerts are intended as celebrations of music and the visual arts. The first one featured the music of the panflute and a photography exhibit. Pictured (L to R) are: Dorothy Krizmanic, music director at Morningside High Park; Kevin Budd, panflutist; Greg Paskaruk, accompanist; and Phil Coman, photographer.



THE HONOUR ROLLS for the two world wars were among the items destroyed when Knox Church, Victoria, fell victim to an arsonist in 1990. On November 10, 1996, a new honour roll containing the names of those from the church who served in both wars was unveiled and dedicated. Participating in the unveiling were twin sisters Johanna Dawlings and Margaret Coutts, who served overseas during the Second World War and are the longest-serving members of the congregation. Pictured (L to R) are: Rev. Cecil Kirk, June Provins who did the calligraphy for the new roll, Johanna Dawlings, Margaret Coutts, and church archivist Laura Cronsberry. At the same service, a wreath was laid by Lois Cleeton who, at 102, is an active member of the church. Her husband was a prisoner of war during the First World War and her son was killed in action during the Second World War.

A new Allen organ was recently donated to **Knox Church, Neepawa, Man.,** by Isabelle Schepp.



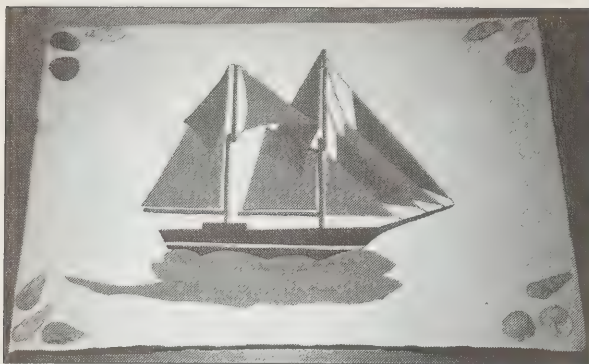
THE TRUSTEES OF the Carol Perras Memorial Trust Fund of Knox Church, Oakville, Ont., presented an award to Kathy Gray in recognition of her determined and inspirational battle with cancer. The trust was established by William Perras in memory of his wife, Carol, who also bravely fought cancer, to acknowledge individuals who demonstrate Christian courage under adversity. Pictured with Kathy Gray are senior minister Rev. Harry McWilliams and William Perras.



DR. WILHELMINA KALU, a professor at Nigeria University, was a guest at a Mission Sunday held at St. Andrew's Church, Welland, Ont. She is pictured with Eryl Roberts (left), mission convener; Rev. Larry Brice, interim minister; and Evelyn McKenney (right), president of the Women's Association.

The church school of Knox Church, Drayton, Ont., recently raised \$140 for mission work. The children spent time learning about various kinds of mission through events such as: a visit by a soldier who had served with the United Nations in Haiti; a talk by a member of the local alcohol and drug awareness program; and a lunch featuring typical dishes from Nicaragua and slides of that country.





▲ THE CONGREGATION OF the Kirk of St. James, Charlottetown, launched its new newsletter, *The Shell*, after the worship service on Nov. 24. The senior choir sang an excerpt from *HMS Pinafore*, a ribbon was cut and a cake (pictured) prepared by the Canadian Culinary Institute was piped in. Candy shells were distributed to the congregation. The shell is the Christian symbol associated with St. James.



▲ A CROSS AND MEMORIAL PLAQUE were dedicated at St. James Church, Thamesville, Ont., in memory of A. J. Herbison and his parents, Rev. and Mrs. J. C. Herbison. Pictured are June Herbison, wife of A. J. Herbison, and brother, Rev. Donald Herbison, who conducted the service.



▲ THE "FLOWER CHILDREN" of the church school of St. Andrew's Church, Dresden, Ont., held "A Groovy Christmas," using 22 songs from the '60s to help tell the gospel story. From the "Good Vibrations" of paradise to "The Long and Winding Road" to the Cross, the concert proved to be "outsight."

A Wurlitzer organ left to the congregation of St. Paul's Church, Glace Bay, N.S., by the late Gerald Willard Pond, was dedicated recently. Taking part in the dedication were: Gerald Pond's niece, Geneva Pond; his brother, David Pond, an elder at St. Paul's; Rev. Eric Lynk; and organist Nancy Whitney.

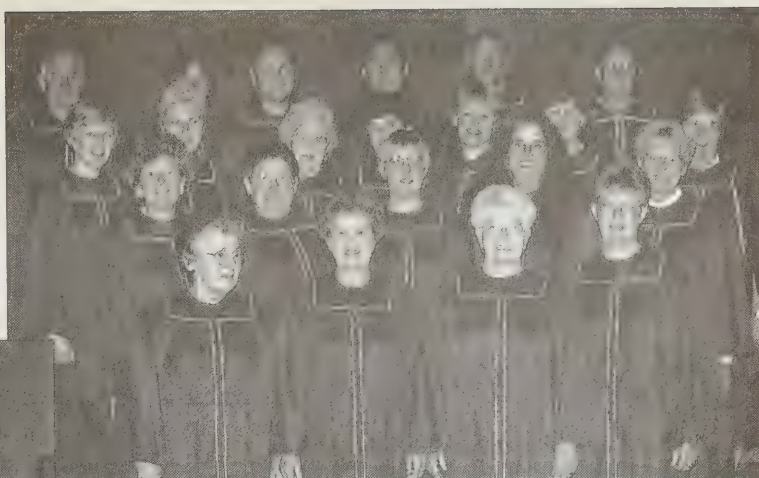
THE YOUTH GROUP of First Church, Seaforth, Ont., went hungry for 30 hours to raise \$600 for the work of the Canadian Foodgrains Bank. ▶





## PEOPLE & PLACES

NEW CHOIR GOWNS were dedicated at Eastmount Church, Hamilton, Ont., last year. The gowns were purchased by the choir through special projects and concerts. Also dedicated at the same service were an illuminated sign, given in memory of Eleanor McFarlane by her family, and the renovated kitchen. Materials for the renovations were donated by the women of the church and installed by the men of the congregation.



THE NEW CHILDREN'S CHOIR of Trinity Church, Amherstview, Ont., sang for the first time during the worship service on Dec. 22. Pictured (L to R) are: (back row) Lianna Begg, Jessica Houston, Shannon Heffernan and Andrew Gagnon; (middle row) Alexandra Washer, Kristen Begg, Heather Houston and Caitlin Heffernan; (front row) Sarah Van Dusen, Jonathan Van Dusen, Samantha Williams and Meaghan Schell.

THE INAUGURAL CONCERT for the renovated organ of Knox Church, Ottawa, took place on Oct. 26, 1996. Pictured (L to R) are: Mervyn Games, director of music; guest organist Douglas Bodle of St. Andrew's Church, Toronto, who also was the recitalist in 1965 when the organ was last renovated; Halbert Gober, who did the renovations; Roy McKain, convener of the organ committee; and Rev. Stephen Hayes.

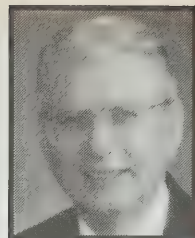
THE CONGREGATION OF Parkview Church, Saskatoon, celebrated its 85th anniversary with a banquet held Sept. 29. Pictured (L to R) are: Rev. John Congram, guest speaker; Bob Power, elder and program co-ordinator; Rev. Michael Tai, minister of Parkview; Lillian McCallum, clerk of session; Elaine Borden, elder and banquet emcee; and Carol Tai.



THE 90TH BIRTHDAY of Eldred Anderson (pictured centre, behind chair), a lifetime member of Union Church, Halton Hills, Ont., and a life member of the WMS, was celebrated by members of the Union WMS and friends last year.







# Respecting Your Elders

**When a session petitions presbytery, is it not the duty and responsibility of the representative elder to support the petition? And, if in all conscience, the representative elder is unable to do so, is not the representative elder honour-bound to resign?**

Whenever I write this column, I often forget that some or, perhaps, even many of our readers may not be acquainted with some of the terms and phrases that have become second nature to longtime Presbyterians. If you are part of a Presbyterian congregation but have most of your background in another denomination, or have not been involved in church for much of your life, some of our ecclesiastical jargon must be mystifying indeed.

What is a representative elder? The Book of Forms states: "The session will appoint one of its number as representative elder to presbytery.... The representative elder is responsible for: attending meetings of the presbytery, participation in its deliberations, and reporting to the session the decisions, remits and referrals of the presbytery" (sections 114.7 and 114.7.1).

So each session has an elder to represent it in presbytery. Since the session is charged with the oversight of the congregation and accountable to presbytery for that oversight, the interests and concerns of the congregation are also represented in presbytery, albeit indirectly.

When it comes to debate and voting on a wide variety of subjects in the courts of the church, the representative elder should take the concerns and interests of the session seriously; but, normally, he or she is not bound by them. Within the context of the elder's ordina-

tion vows, he or she is free to vote as conscience and God's word and Spirit dictate. The representative elder should always ask: "What is best for the whole church? How is this particular decision going to further the work of Christ?" He or she is not to be parochial, fixed only on local concerns, but have a wider view of the work of the church and its peace and welfare. So he or she may, for instance, vote to increase the congregational assessment levied by presbytery in order to further a presbytery-sponsored ministry because, after careful and prayerful consideration, the elder has concluded this is in the best interest of the whole church. What if his or her session is opposed to this idea? The elder should take that into consideration before voting; but, ultimately, he or she must remain free to vote as conscience dictates.

But, in my opinion, there are exceptions.

I believe that when the majority of session takes the important and grave step of petitioning presbytery, especially if the petition is of a judicial nature, the session must speak as one voice. If there are members of session who disagree with the substance of the appeal, they have the option (after having their dissent recorded in the minutes and/or launching their own appeal to the ses-

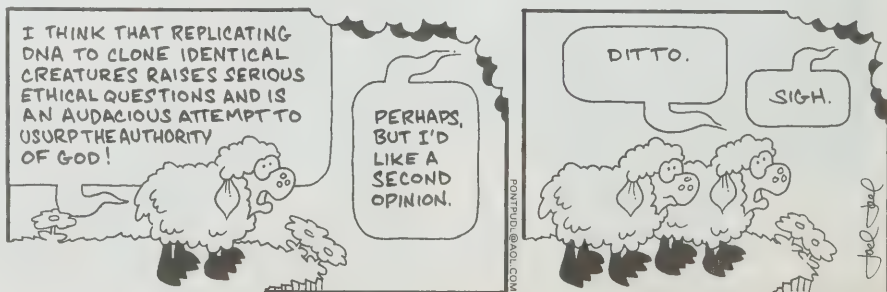
sion's decision) of passive acquiescence (that is, to agree without complaint, to go along) or resignation. If the representative elder also happens to disagree with the substance of the appeal, he or she has similar options. But it is not appropriate for the representative elder to oppose by voice and vote the considered judgment of his or her sisters and brothers in session on such a vital matter.

On most issues, then, the representative elder has, after taking the views and concerns of session into consideration, a free vote. In legal matters of complaint and petition, the elder should faithfully represent the other elders, passively acquiesce in the process, or resign if he or she is unable to do either.

Among the most important words in the ordination vows for elders (as for ministers) is the promise "to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church." These are matters of the heart. There is no law that can impose this upon us except the love of Christ, who is the living law of the Church. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

## Pontius' Puddle



**The Angels Have Left Us** by Hugh McCullum (WCC, 1995, \$17.50).  
Reviewed by Zander Dunn.

This book is well-written, clear, concise and fascinating, but I found it hard to read about genocide, murder, atrocities, savagery and the failure of the Christian Church in Rwanda. McCullum helps us understand Rwanda today by providing background for the tragedy, recounting what happened and alerting us to problems of the future.

McCullum believes the Hutus are guilty of genocide against the Tutsis. The shocking thing is the churches were not only helpless to stop the killing but were actively involved in it. In the most disturbing part of the book, McCullum tells about a minister who watched in horror from his hiding place as people he had baptized and to whom he had given Communion killed their neighbours. The denominations failed Rwanda, as did congregations and their leaders. The story will make you cry.

But there were also incidents of heroism and sacrifice to encourage and give hope.

If you want to understand Rwanda and the failure of the church and the challenge to the church, this is a good place, albeit a hard place, to start.

Zander Dunn is minister of Knox Church, Guelph, Ont.

**Bread for the Journey** by Henri Nouwen (Harper, 1997, \$28.50).  
Reviewed by John Congram.

This is Henri Nouwen's final book, completed before his sudden death in 1996. It contains a brief devotional reflection for each day of the year.

In the introduction, Nouwen tells how his publishers suggested such a book be

compiled from his already published works. But Nouwen insisted he would write something new for each day. It proved to be a daunting task but one, he says, that became "a true spiritual adventure."

He wanted to write a book, he tells us, "in the Spirit of Jesus but not alienate those for whom the Name of Jesus was a stumbling block." In the end, he realized he had used the book "to express my faith and write my own creed." How appropriate this should be Nouwen's final book.

Few in our generation have touched as many people as Henri Nouwen. He gave up the life of an academic scholar to join the L'Arche community at Richmond Hill, Ontario. Following his death, newspapers and magazines (including the *Record*) carried accounts of those who had been personally influenced by Nouwen's life.

Old friends of Nouwen's will rejoice and treasure this final testimony. New readers will discover connections between Nouwen's life and their own. Both will discover the author's hope for the book fulfilled as it provides "new encouragement to live your life with trust, with hope and, especially, with an always deeper love."

**Did I Betray the Gospel?: The Letters of Paul and the Place of Women** by S. Wesley Ariarajah (WCC, 1996, \$11.95). Reviewed by Zander Dunn.

Prompted by the inequality of women to men in churches around the world — which still exists in this Ecumenical Decade of Churches in Solidarity with Women (1988-1998) — the author has written a brilliant, helpful and provocative little book to show how Paul understands the place of women in church and society.

In the Bible, Paul says: "Women

should be silent in the churches," "[Women] are not permitted to speak," "Woman [was created] for the sake of man," "Wives, be subject to your husbands." Ariarajah has plenty of explaining to do. He does it in the form of four "new letters" from Paul, using Paul's style and theology.

The first letter is addressed to all Christians. It explains how we are to understand today what Paul wrote about women in his biblical letters. The second letter is advice to a Rev. Daniel who had asked Paul to address the divisions in his congregation over the ordination of women. The third letter, to all Christians, deals with issues concerning women which have been raised around the world during the Ecumenical Decade of Churches in Solidarity with Women. The fourth letter, to a Christian called Marcus, struggles with the question of how to read and understand Paul's first letters as the word of God. It shows how to discern God's will for today from letters written 2,000 years ago in a different culture.

Ariarajah has done a superb job. Paul, he concludes, did not betray the gospel which is for all men and women of every race and class.

**Body Broken, Body Blessed: Reflections From Life in Community** by Sue Mosteller (Novalis, 1996, \$11.95).  
Reviewed by Wayne A Holst.

In 1995, Novalis published two gems to begin a new book series entitled The L'Arche Collection.

L'Arche is a world-wide network of homes for mentally dysfunctional adults. Jean Vanier is the living founder of these homes and is acquainted with each of them (now numbering 103 communities in 25 countries). Vanier himself launched this venture of easy-to-read studies. His



first, *An Ark for the Poor: The Story of L'Arche*, offers a concise history of the development of the communities and *The Heart of L'Arche: A Spirituality for Every Day* outlines its spiritual foundations.

In 1996, Sue Mosteller, a long-term assistant at Canada's first L'Arche community (Daybreak in Richmond Hill, Ontario) and now leader of the community in Stratford, Ontario, has authored a new title in the series which is worthy of the standard set by the founder. Mosteller believes handicapped people living at the heart of L'Arche can and do serve as our teachers. The purpose of her book is to demonstrate that the core members of any L'Arche community are models for all of us on the journey toward spiritual and personal wholeness. The experience of caring relationships and the mentorship of healing community such as exists in L'Arche is central to any quest to improve the human condition, transform hearts and change the

world. These small and, often, fragile cells of common, yet special people offer a living example for many others who live beyond L'Arche itself.

The author tells the stories of nine core community members who have become her friends after many years of ministry and of being ministered to at Daybreak. All were profoundly hurt in their original birth communities or from subsequent bad experiences in their lives. With deep awareness that comes only from long-term living with these deeply wounded people, the author reveals wisdom and insight that will move and inspire readers.

In a helpful epilogue, the author tells how she, herself a longtime tower of strength and support for others, had to accept her own vulnerability and allow the love and support of community to help her through a difficult period in her life. Gone is the notion of "helper" and "helpee." In its place emerges the miracle of mutuality.

This book bears testimony to the reality of a charisma that God has bestowed upon Jean Vanier. His evolving prophetic vision of the meaning of L'Arche is clearly and tenderly being transformed with others and through the hearts of broken, yet blessed people world-wide. Rather than seeing itself as *solution* to all the world's ills, L'Arche seeks to be a *sign* that God is present among us and is remarkably revealed among those whom many might never notice.

Wayne A. Holst is a research associate and lecturer at the Arctic Institute, University of Calgary.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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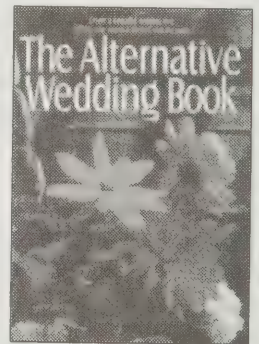
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## DEATHS

**MAXWELL, REV. DR. THOMAS ROBERT**, 85, died January 31, 1997, in Kitchener, Ontario.

Tom Maxwell was born in Toronto. He graduated from the University of Toronto with BA and MA degrees in sociology and from Princeton Theological Seminary, Princeton, New Jersey, with the M.Th. degree. He ministered in five summer mission field placements across Canada while a student and, following ordination, in churches in southern Ontario. He was a dynamic force with InterVarsity Christian Fellowship (Canada), becoming associate general secretary. He served as a missionary with The Presbyterian Church in Canada in Guyana where he was principal of Bethel Theological Seminary and superintendent of high schools (1947-51). After returning to Canada, he became assistant pastor at Knox, Toronto, and professor of theology at Toronto Bible College.

While pastor of Burns Church, Erin, Ont., Maxwell completed requirements for his PhD (U of T) in sociology through work with the Royal Commission on Biculturalism and Bilingualism. He wrote *The Invisible French*, a study of French Canadians in Toronto. He held teaching positions at the University of Toronto and at Wilfrid Laurier University where he became head of the department of sociology before his retirement in 1977.

Thomas Maxwell is survived by wife Reta (Javens) of 51 years; son Donald (Toronto) and daughters Anne Beers (Orangeville, Ont.) and Lynne (San Diego); and five grandchildren.

**MOASE, REV. WALDON BRITTEN**, died on January 30, 1997, in Pictou, Nova Scotia.

Waldon Moase was born in Freetown, P.E.I., and was ordained at Zion Church, Charlottetown, in 1972. He attended Prince of Wales College in P.E.I., McGill University, Montreal, and The Presbyterian College, Montreal. He served pastorates in River John/Toney River, Pictou (St. Andrew's) and Durham/Salt Springs/Greenhill (West River charge) in the Presbytery of Pictou; and at Clyde River, P.E.I. After his retirement in 1992, Moase continued to serve the Presbytery of Pictou doing supply ministry for Springville and Barney's River pastoral charges. He was a member of Eastern Star IOOF #1 in Pictou and also a member of the Stellarton Male Chorus.

Waldon Moase is survived by his wife, Alma; daughters Ena, Darlene and Cathy, and their families.

**WADE, REV. DR. DONALD VANCE**, 79, died on February 9, 1997, in North York, Ontario.

Don Wade was born in Ingersoll, Ont., where he became an active member of St. Paul's Church. He graduated from the University of Western Ontario, London, Ont., and took graduate studies at the University of Toronto (U of T) where he received his MA and PhD degrees in philosophy. He ministered in Geraldton, Ont., while a student and, then, at First, Verdun, Que. He was appointed professor of philosophy of religion and Christian ethics at Knox College, Toronto, where he remained for 20 years. He became professor of religion at Victoria University, U of T, and was the first chair of the joint department of religious studies of the U of T. He received an honorary DD degree from Knox College.

During sabbatical leaves, Wade travelled widely in the Far East and lectured and preached at theological colleges, universities and churches in Taiwan, Korea, Hong Kong and Singapore. Following his retirement from U of T in 1983, he ministered at St. John's, Milliken, Ont. He and wife Kathleen were founding members of Armour Heights Church, Toronto. He was a member of Thornhill Church, Thornhill, Ont.

Donald Wade is survived by wife Kathleen of 53 years; daughters Virginia Maxwell (Toronto), Nancy Heath (Bracebridge, Ont.) and Joyce Flynn (Peterborough, Ont.); five grandchildren; and brother Dave (Sooke, B.C.)

**ARNOTT, THOMAS**, lifetime member, board of managers convener, Ratho Church, Ratho, Ont., June 20.

**BARBER, CECIL**, 98, former member, church treasurer, church school superintendent, Knox, Normanby, Ont.; faithful member, elder 28 years, Durham Church, Durham, Ont., Jan. 2.

**BELL, A.H. BRUCE**, 61, usher, Knox, St. Catharines, Ont., Feb. 22.

**BROWN, R. MURRAY**, 102, member 75 years, elder 45 years, Knox, Moncton, Ont., Jan. 13.

**CALHOUN, ROBERT B.**, 90, choir member many years, wrote history of St. Columba Church, elder 58 years, first at St. Edward's, Beauharnois, then St. Columba-by-the-Lake, Pointe-Claire, Que., Jan. 16.

**CAMERON, ESTON CARL**, 74, longtime member, elder 31 years, First, New Glasgow, N.S., Jan. 26.

**CAMERON, SADIE**, 101, longtime member, Knox Preston, Cambridge, Ont., Jan. 24.

**CAMPBELL, GORDON COOK**, 82, faithful member, elder, representative elder,

St. Giles, Ottawa, Jan. 10/96.

**CHESTER, GLADYS**, 97, longtime member, Norval Church, Norval, Ont., Nov. 8.

**CLARKE, DAVID A.**, 31, faithful member, Knox, St. Catharines, Ont., Feb. 15.

**COLEMAN, JOAN (EDWARDS)**, former member, Leaside Church, Toronto; former Toronto-Kingston synodical officer; elder, active WA and WMS member, St. Paul's, Port Hope, Ont., Nov.

**COWAN, JAMES ELLIOTT**, longtime member, elder, former board of managers convener, Knox's Galt, Cambridge, Ont., Feb. 10.

**CRAWFORD, WILBERT**, lifelong member, Ratho Church, Ratho, Ont., Dec. '95.

**CROSSAN, ZOLA JEAN**, 94, longtime member, First, New Glasgow, N.S., Jan. 16.

**CUNNINGHAM, DOROTHY**, 89, longtime member, Norval Church, Norval, Ont., April 25/96.

**DAVIS, EDNA**, 89, longtime member, Norval Church, Norval, Ont., Nov. 3.

**DOBBIE, ADDIE L.**, 89, lifelong faithful member, choir, WMS, Knox, Ventnor, and St. Andrew's, Spencerville, Ont., June 20.

**FACEY, PETTIGREW, GOW, KATHLEEN**, 87, WMS and Go-forth Sisters charter member, secretary-treasurer, church school teacher, lifetime member, Ratho Church, Ratho, Ont., Feb. 5.

**HALL, LILLIAN**, 80, elder, Ladies Aid worker, Knox, Burlington, Ont., Feb. 20.

**HENRY, JAMES KNOX**, 92, built Tweedsmuir church, elder more than 50 years, Tweedsmuir Memorial, Orangeville, Ont., Dec. 3.

**HEWSON, FRANCES**, member 29 years, church school teacher many years, St. Andrew's, Red Deer, Alta., Oct. 31.

**KUIPERS, MAURICE**, valued session member many years, choir, kept church ship-shape, St. Andrew's, Bowmanville, Ont.

**LEE, GEORGE ALLAN**, 81, joyful member, elder, clerk of session, church school superintendent, St. Giles, Ottawa, Sept. 2.

**MacKENZIE, MALCOLM IAN**, 71, faithful member, representative elder, board of managers, presbytery treasurer, First, Trail, B.C., Oct. 3.

**MACLEOD, CHRISTINE ESTER**, 97, longtime member, First, New Glasgow, N.S., Jan. 22.

**MACPHERSON, JOHN ROBERT**, 82, longtime member, First, New Glasgow, N.S., Feb. 14.

**MAJOR, LORRAINE**, 51, educated at Cecilia Jeffrey Residential School, Kenora, Ont., and Brandon University, Brandon, Man., some studies at Vancouver School of Theology; served at House of Prayer



(Anamiewigummig), Kenora; appointed by The Presbyterian Church in Canada to Anishinabe Fellowship Centre, Winnipeg (1991-93); friends remember her ability to reach out with care despite her own pain and suffering; in Winnipeg, Dec. 31.

MATHESON, WILLARD, elder, lifelong member, Knox, Earlton, N.S., Feb. 16.

MOAR, MARCUS JAMES, 66, lifetime member, beloved church school teacher, elder, St. Andrew's, Orkney, Alta., Dec. 25.

MOIR, CATHERINE GEORGINA, 99, member more than 50 years, Parkview, Saskatoon; member 8 years, Dayspring, Edmonton, lifetime WMS member, Jan. 21 in Calgary.

MURRAY, ELVA (TRUAX), 89, lifetime member, elder, St. John's Cresswell, Manilla, Ont., Dec. 22.

MURRAY, KENNETH PRESTON, 80, elder, St. Luke's, Salt Springs, N.S., Sept. 20.

NEAL, ELVA, 79, member 64 years, former choir member, St. Paul's, Woodstock, N.B., Feb. 15.

PIPER, HAZEL IRENE, 86, longtime member, St. Andrew's, Tweed, Ont., Jan. 8.

REED, MABEL, 95, longtime member, Knox Preston, Cambridge, Ont., Feb. 4.

REESE, RICHARD EUGENE "GENE," 86, elder emeritus, session member and trustee many years, contributed woodworking skills to sanctuary, St. Andrew's, Welland, Ont., Jan. 28.

RIDLEY, CALVIN EUGENE, 67, member, Avonton Church, Avonton, Ont., Nov. 23.

RUMMERFIELD, QUEDA, member, St. John's Cresswell, Manilla, Ont., Dec. 31.

RUSSELL, MARGARET, 93, longtime member, Norval Church, Norval, Ont., Nov. 24.

SMEATON, ANDREW, longtime member, elder 56 years, Mt. Pleasant Church, Mt. Pleasant, Ont., 1996.

TAIT, RUSSELL F., member and elder 35 years, Dayspring, Edmonton, and St. Columba, Parksville, B.C., Dec. 29.

TOD, DAVID SCOTT, ordained elder in 1958, Church of Scotland, South India; elder, Temple Presbyterian, England; active elder, directed Palm Sunday plays, lay reading ministry, worship committee and stewardship committee convener, Centennial, Calgary, Oct. 25.

WEBSTER, ALEX, 90, lifetime member, elder, St. John's Cresswell, Manilla, Ont., Oct. 4.

WICKHAM, EDITH, elder, longtime member, St. John's, White Rock, B.C., Feb.

WILLIAMS, CATHERINE "KIT," 88, longtime member, organist, Bethel, Marshy Hope, N.S., Jan. 28.

YOUNGBLUT, AGNES, 89, longtime member, WMS and Knox, Belgrave, Ont., Jan. 17.

#### ORDINATIONS

Cameron, Rev. Jennifer, Paterson Memorial, Sarnia, Ont., Jan. 26.

Mackay, Rev. Murdo, The Church of St. Andrew and St. Paul, Montreal, Que., Feb. 16.

#### INDUCTIONS AND RECOGNITIONS

Cameron, Rev. Jennifer, Burns Church, Mosa, Ont., Feb. 2

#### MINISTRY OPPORTUNITIES and INTERIM MODERATORS

##### Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Central Parish pastoral charge, P.E.I. (Burnside, Clyde River; Canoe Cove; Churchill; Nine Mile Creek). Rev. Mark Buell, Hunter River, P.E.I. C0A 1N0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

##### Synod of Quebec and Eastern Ontario

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pincourt, Que., Ile Perrot. Rev. B. Grace, 72 rue St Georges, Beauharnois, Que. J6N 1Y9.

Prescott, Ont., St. Andrew's; Spencerville, St. Andrew's. Rev. Allan M. Duncan, Box 257, Maitland, Ont. K0E 1P0.

Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.

Verdun, Que., First. Rev. David Smith, 96 Hamilton Ave., Chateauguay, Que. J6J 1J4.

##### Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church. Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont. K0K 1S0.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.

Malton, St. Mark's. Rev. J.B. Kay, 59 Wellington St. W, Brampton, Ont. L6Y 1K8.

North York (Toronto), Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Ospringe, Knox; Erin, Burns. Rev. Glen Soderholm, Box 235, Campbellville, Ont. L0P 1B0.

Port Carling, Knox; Torrance, Zion. Rev. James A. Thomson, 47 Wilshier Blvd., Bracebridge, Ont. P1L 1L2.

Sault Ste. Marie, Westminster (effective Oct. 1/97). Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

Scarborough, Grace, West Hill. Rev. James Czegledl, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Stirling, St. Andrew's; West Huntingdon, St. Andrew's. Rev. Stanley Self, 47 Barbara St., Trenton, Ont. K8V 1Z6.

Toronto, Chinese. Rev. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.

Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

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Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.

Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.

Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

Dresden, St. Andrew's; Rutherford (effective July 1/97). Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.

Hamilton, MacNab Street. Rev. Robert Geddes, 120 Clarendon Ave., Hamilton, Ont. L9A 3A5.

Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.

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Niagara Falls, Korean. Rev. Bill Vanderstett, 3121 St. Paul Ave., Niagara Falls, Ont. L2J 2L8.

Paisley, Westminster; Glammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.

Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merrittton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

Stoney Creek. Rev. Willem Joubert, 7 King St. W, Stoney Creek, Ont. L8G 1G7.

Strathroy, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Welland, Knox. Rev. Lorna J. Thompson, RR 3, Fenwick, Ont. L0S 1C0.

Welland, St. Andrew's. Rev. T. Theijsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.

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Winnipeg, First. Chair of Search Committee, First Presbyterian Church, 61 Picardy Place, Winnipeg, Man. R3G 0X6.

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Prince Albert, St. Paul's. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

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Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4.

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# CHILD'S PLAY

Written by  
Kathy Cawsey,  
Dorothy Henderson,  
Waterloo, Ontario.

## Paul's Journey

Many of the first Christian churches were started by St. Paul. The book of Acts describes the journeys of Paul and the disciples as they spread the good news about Jesus. Look in the word search to find the places to which Paul travelled.

Find an atlas with a map that shows the Mediterranean Sea and the lands around it. Look up Acts, chapters 13 to 18. Can you trace Paul's journey on the map?

H	S	O	H	P	A	P	T	G	I
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Antioch  
Salamis  
Paphos  
Attalia  
Perga  
Seleucia  
Derbe  
Iconium  
Troas  
Philippi  
Berea  
Athens  
Corinth  
Ephesus  
Cenchreae

# A New Take on an Old Psalm

Sherry D. Walker

Read: Psalm 23

**T**he Twenty-third Psalm is one of the most beloved and familiar passages in the Bible. Its power to comfort and encourage makes it a preferred Scripture at hospital bedsides, funerals and other times of crisis.

The psalm is attributed to David. Having been a shepherd himself, and experienced firsthand God's protection and provision for his people, David naturally uses the analogy of God as a shepherd. In Psalm 23, David declares his faith in a God who was always there for him.

The beautiful words of this psalm flow smoothly over the tongue, each phrase painting a picture of pastoral serenity. This gives the psalm power to calm and comfort the restless soul. Think about the meaning of the words.

*The Lord is my shepherd, I shall not want.* We feel relief to know God watches

over us like a shepherd caring for his sheep. God looks after our every need; he protects us and feeds us. We want for nothing.

*He makes me lie down in green pastures; he leads me beside still waters; he restores my soul.* Do you ever lie down in the green grass beside a gently flowing stream? How refreshing to lie there quietly, gazing at the blue sky, listening to the sounds of nature. How reassuring to press an ear against the ground and hear the heartbeat of the earth.

*He leads me in paths of righteousness for his name's sake.* Our shepherd goes besides us at all times, gently leading, sometimes prodding us to keep to the high roads and do what is right. A good shepherd does not allow his sheep to go astray. That would put them in danger but also call into question his skills as a keeper of the fold.

*Even though I walk through the valley of the shadow of death, I fear no evil, for you are with me; your rod and your staff — they comfort me.* When wolves surround us, we tremble with fear. We look to our shepherd who stands protectively, his feet planted firmly on the ground and his hand upon his staff. The shepherd's rod wields great power against our enemies, sending them fleeing into the night. We are confident in his power to deliver us and to calm the fierce beating of our hearts.

*You prepare a table before me in the presence of my enemies.* The shepherd will provide for all our needs, and we will have life in all its fullness. Our enemies, who seek only to kill and destroy us, can never know the goodness of our provider. Such evil-doers will watch with envy as we enjoy our bounty.


*You anoint my head with oil; my cup overflows.* The shepherd treats us royally. We feel honoured to be among his flock. He has chosen us as his own, placing his mark upon our foreheads. Our

gratitude is as hard to contain as his generosity to us.

*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord my whole life long.* Through the many changing seasons of our lives; through the warmth and plenty of the summer months and the chill and harshness of the depths of winter — we will be content with life. God has redeemed us, and we will stay within his green pastures forever.

No matter how it is interpreted, Psalm 23 expresses hope and trust in God to sustain and deliver all who believe in him. It comforts us to know how much our Shepherd God cares for us, not only in troubled times, but always.

## Prayer:

We thank you, loving Shepherd, for protecting, sustaining and redeeming us. Guide us ever to green pastures beside still waters. In Jesus' name. Amen. 

Sherry D. Walker is a member of Burns Church, Mosa, Ont., and editor of *Roots & Wings*, the church newsletter.





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# PRESBYTERIAN Record

May 1997

**We Came**

**We Saw**

**We Left**

**We Won't Be Back**







## The Homemaker

The role of breadwinner in traditional American sexist society has tended to be of higher status than the role of homemaker, even though homemaking is usually the more complex and demanding job.

— Scott Peck

## Supporting the Family

How can the church in Canada contribute to the quality and well-being of Canadian families? There are many ways for faith communities to support people's aspirations, but one important step will be to expand our understanding of family forms and, at the same time, communicate more openly about how all families function. We will make progress in serving modern families when those who don't fit in traditional wedding photographs can still feel they belong inside today's church communities.

— Context

## Children's Rights

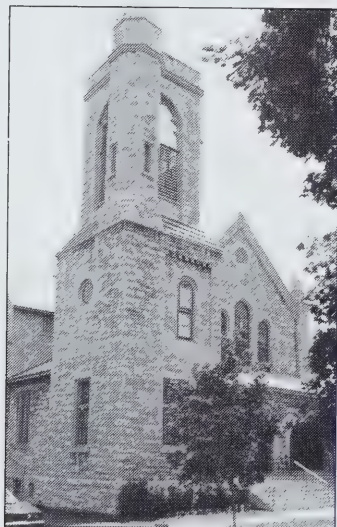
Children have been aware of their rights for a long time. Twenty-five years ago, when I chucked a little guy down on his bottom at circle time, a little voice beside him said, "You could get fired for that." I was sure glad it was my son who got chucked down or my career may have ended right there.

— Gwen Maxwell

## Is There Another Way?

Here is Edward Bear, coming downstairs, now, bump, bump, bump, on the back of his head behind Christopher Robin. It is, as far as he knows, the only way of coming downstairs; but sometimes he feels that there really is another way, if only he could stop bumping for a moment and think of it.

— A. A. Milne



## 210-Year Legacy

Two hundred and ten years ago, Rev. John Bethune arrived from Montreal to establish what is now known as St. John's Presbyterian Church in Cornwall, Ontario. He served as a chaplain in the War of 1812. Later, like all veterans, he received a 3,000-acre land grant from the Crown. With this, Bethune established four other churches in the area of Martintown, Williamstown, Lancaster and Summerstown. His sons

did well too. John became dean of Christ Church Cathedral in Montreal and principal of McGill University. Neil became Bishop of Toronto. A great-grandson, Dr. Norman Bethune, became world-renowned for his medical services on the battlefields in Spain and China.

When I read "The Moderator Slept Here" in the November *Record*, I was reminded of a line in the novel *St. Cuthbert's* written by R. E. Knowles.

The Moderator of the General Assembly was visiting St. Cuthbert's Church and staying at the manse. On his way to bed, he asked his host for a glass of water. As the minister and his wife were on their way to bed, the lady of the manse asked, "Why do they call him the Moderator?"

"I suppose," her husband replied, "because he takes it moderately."

— Jamie Sutherland

## Making Truth Plausible

Truth is so hard to tell, it sometimes needs fiction to make it plausible.

— Dagobert D. Runes

## Lying

A small-town priest who objected to funeral orations stipulated in his will that none should be preached at his funeral service. "It is bad enough," he wrote, "to have one priest lying in his coffin without having another lying in the pulpit."

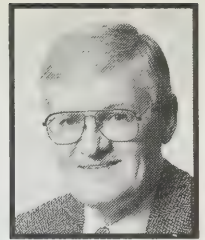
— James Simpson

## Myth and Fact

*Myth:* Canada accepts too many refugees.

*Fact:* In 1994, Canada accepted 17,479 refugees out of a total of 219,770 immigrants and refugees accepted that year. Therefore, refugees represented only 7.9 per cent of total immigration to Canada and approximately 0.064 per cent of the population of Canada. It should also be noted that the number of refugees accepted in Canada has dropped significantly since 1992. The proportion of refugees to total immigration to Canada has also declined. Many countries in the South accept far more refugees than do those in the North. Jordan, Sudan and Malawi, for example, each provide shelter to over 500,000 refugees.

— excerpt from the *Head Tax Tool Kit*



# What Jesus Thinks of the Nuclear Family

I hesitate to raise the subject of the family, especially during the month that contains Mother's Day. For despite some beautiful moments in the gospels between Jesus and his mother, the news here is not great. In fact, if you draw together all Jesus' remarks on the family, you might conclude he had little use for that institution. And who needs to hear that when many of us fear or are experiencing the breakdown of family values and life.

However, preachers who follow the Common Lectionary will be forced to wrestle with Luke 14:25-33 sooner or later. We hope Jesus' remarks here arose out of experiencing a bad day. If true, they did not come through lack of personal popularity. Luke begins this section by observing that great crowds were following Jesus. In the midst of addressing them, Jesus suddenly says, as if to dampen their enthusiasm: "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple." Normally, this kind of intemperate remark would ensure that you will be written off by good, right-thinking folk. On another occasion, Jesus makes it clear he means what he says through the use of a rhetorical question, "Who is my family?" His family does not consist of his biological brothers and sisters but those who do God's will. If only these were isolated sayings.

I remember the story Garrison Keillor tells of Christmas Eve Mass at Our Lady of Perpetual Responsibility Church at Lake Wobegon. To the surprise of all the lapsed Catholics who had come that night expecting to enjoy the music and candles and feel hopeful, Father Emil begins his homily: "Shame. Shame on us for leaving what we were given that was true and good. To receive a treasure in our younger days and to abandon it so that we can lie down in the mud with swine." Keillor comments that he wonders if the cancer Father Emil has been suffering from is a brain tumour.

When we read what Jesus said about family, we wonder why he, too, seems intent on spoiling a good thing. Then, as if what Jesus says about the family was not discouraging enough, he makes sure he will cut down the size of the crowd by adding, "... none of you can become my disciple if you do not give up all your possessions."

Christians sometimes forget that ours is not the only society that values the family and family values. The Romans would do almost anything for their families, sometimes to the point of

deifying them. They criticized Christians for being anti-family. To be honest about it, becoming a Christian often did result in the destruction of family relationships. Jesus went up and down the country asking people to leave their families and follow him. You can understand the hostility this produced among family-loving Romans.

I mention this, not to give fuel to those who would like to have a reason to hate their father or mother, but to remind

**The Romans of Jesus' time, like Christians today, valued the family — sometimes to the point of deifying it**

Christians they have another family beyond their human family. It is called the Church. This family lives in all parts of the world and, as Jesus pointed out, must take priority over human families. When this family says "Blood is stronger than water," it speaks of the blood of Jesus. When members of this family say they believe in family values, they mean baptism.

To those of you who live in warm, supportive human families, all of this may sound like bad news. But to all those who must cope with dysfunctional human families, or no families at all, it can come as great comfort, providing hope that God has something in mind for them beyond the human family.

So the church calls Mother's Day "Christian Family Sunday." And Christians are called to pump up the church — the family that has no political, racial or political boundaries. In her bosom, people in our society for whom mother, father, brother or sister have no meaning or, worse, negative meaning, can discover new life.

The world of disintegrating human families has presented the Christian family with a gift, a great opportunity. Human families are important. The Christian family is more important.

*John Congram*



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## FROM THE MODERATOR

Tamiko  
Corbett



# How the West Is Won

I am writing after a month of experiencing the diversity of Presbyterian witness in my home province of British Columbia — ranging from the familiar ministries of the Fraser Valley and the pioneering spirit of the Cariboo house churches to the Spirit-filled Easter celebrations in Nelson.

It was a joy to see old friends and meet many new ones throughout the Okanagan Valley and the Kootenays. I thank God for the warmth of their welcome and their interest in the wider church.

Congregations divided by long distances have each established their own ethos and style of worship and outreach. The clergy and lay leaders in the rugged interiors

appear to be individualists from a variety of backgrounds. Nevertheless, they maintain their denominational connections, not only in doing the business of presbytery but in their earnest prayer for other Presbyterian ministries.

Being back in the Kootenays was particularly poignant for me. Murray Garvin, minister of the three-point charge of Castlegar, Slocan and Slocan Valley, arranged a special visit to New Denver where I spent two years of my childhood during the Second World War. Gone are

the many rows of housing in the "orchard" area where we shared a cabin with another family. The few cabins given to residents who decided to remain have been remodelled, painted or stuccoed into new creations, symbolic of the resilience of those who chose not to cling to the bitterness of the past but to go on to make positive contributions to the rest of society.

All of us, regardless of our ethnic background, have experienced difficult times. I met people from diverse backgrounds whose faith testified to God's faithfulness in times of great trials as well as joys. This experience convinces me that each of our lives has a plot which fits into the plot of the "greatest story ever told." The sharing of these stories provides opportunities for reconciliation and healing, an essential component of Christian community in our time.

In ruminating about the diversity and distances of the 13 points of the Cariboo ministry, David Webber says mission cannot be measured by "success." He reminds us that Jesus' mission was a "failure": he lost his life for others. The Church must also be willing to lose its life in service to others in the name of our Lord.

As I remember clergy and laity who serve sacrificially in small groups, particularly in the underpopulated areas of the Cariboo and the Slocan Valley, I ask for them an extra measure of joy, hope and encouragement in the Risen Lord.

*Tamiko Corbett*

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Illustration by  
Claudio Ghirardo.

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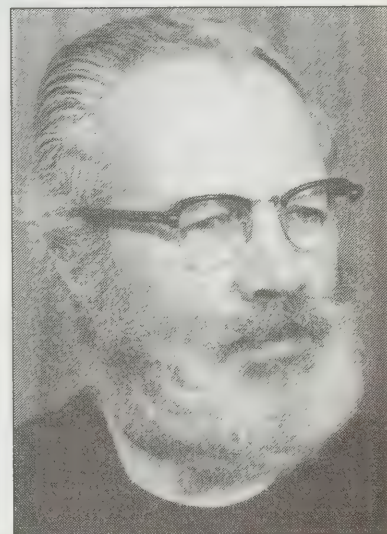
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26



### Setting the Record Straight

After reading Letters in the February *Record*, it seemed to me that congregations across Canada may be left with the impression that the Presbytery of Montreal has been irresponsible when it comes to heeding the recommendations of General Assembly regarding the ordination of practising homosexuals. As convener of the committee which was appointed to prepare a process to guide the Montreal presbytery's response to General Assembly, I feel compelled to reply.

When presbytery met last June, Ian Fraser, minister of St. Coumba by the Lake, Pointe Claire, Quebec, recounted his experience when he spoke for the presbytery at General Assembly. Although he is part of the majority in Montreal, he said he learned how it felt to be part of the minority at Assembly. He appealed to the best in each of us, asking us to take the time and energy to hear one another for we, too, are divided. I believe his words helped set the tone for what still lies before us.

That same evening, William Manson, convener of the nominating committee, was asked to appoint a committee to help presbytery through the process of responding to General Assembly's recom-

mendations. By September, we had prepared our terms of reference which were brought to presbytery for its approval. Despite ample opportunity, no voice of dissent was raised. The Special Committee of the General Assembly (1995) had taken presbytery to task for not giving ourselves time to explore the issue. Having chosen to take this reprimand seriously, we set up two evenings to look at the question more thoroughly.

On January 28, almost 180 people braved the aftermath of a winter storm to explore the relationship of biblical authority and the ordination of practising homosexuals. On March 4, we looked at theological perspectives and pastoral concerns, explored the contributions of science to our understanding, and heard what the voice of tradition has to contribute. We have encouraged members of congregations to attend each of these evenings.

Having given time for thoughtful deliberation, with each perspective being

represented, we will proceed to re-examine Mr. Macdonald's status as licentiate on April 15. Garry Morton, minister of St. Timothy's in Ottawa and past moderator of synod, will moderate that portion of our meeting. A representative from synod has been present at our committee meetings as well as at our panel discussion. Pastoral care has been provided to Mr. Macdonald and the congregation of St. Andrew's, Lachine. I have been in frequent contact with the principal clerk to ensure that we adhere to Assembly's intentions as best as we are able.

This, to date, summarizes the work of the Presbytery of Montreal as it has sought to respond to the recommendations of the 122nd General Assembly.

Kate Jordan,  
Huntingdon, Que.

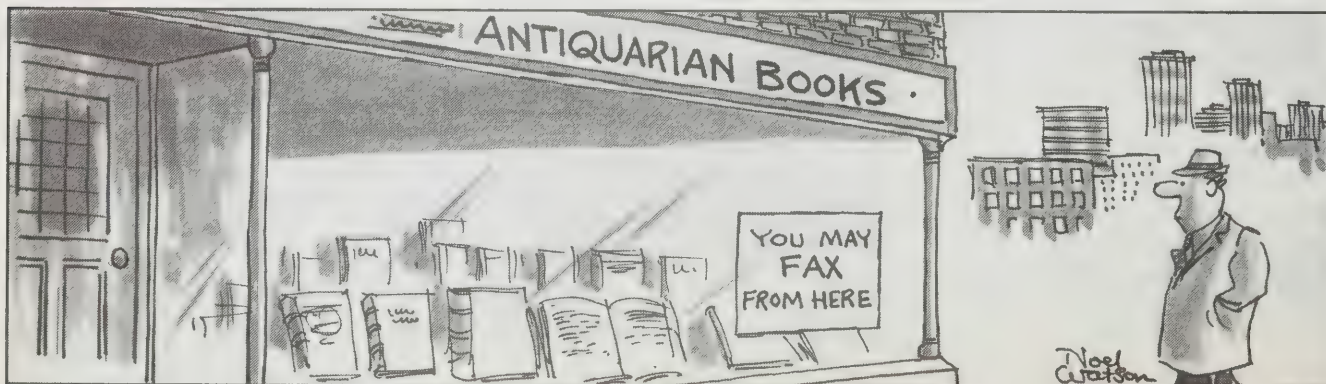
We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

### The Resurrection

Thank you for publishing Stanley Walters' article (March *Record*) and thank you, Dr. Walters, for writing it!

### WATSON'S WORLD

Noel Watson



While it is a great disappointment when biblical scholars display their unbelief in the popular press, it is a great source of encouragement to believers when a recognized scholar produces such a clear and eloquent defence of the historicity of one of the key building blocks of our faith.

"Blessed are those who have not seen and yet believe" (John 20:29).

*Bill Campbell,  
Thornhill, Ont.*

### Injustice in the Church

I was pleased to read Stephen Hayes' "Injustice in the Church" (March *Record*). It is an issue our church must deal with in a thoughtful, caring and prayerful manner. In the one place where care and concern should be the order of the day, too often injustice is allowed to prevail. I hope Stephen Hayes' article will be acted upon.

*Jean L. Jarvis,  
Tillsonburg, Ont.*

After I read Stephen Hayes' article, I had an uneasy feeling. Every time we try to find and formulate procedures on a human level, we again lay the groundwork for perpetuating problems. Only when we truly embrace Jesus' teachings will we solve problems and be free.

*Dieter S. Leidel,  
Barrie, Ont.*

Stephen Hayes suggests the current practices of the Presbyterian Church when investigating a problem in a congregation fall short of the principles embodied in natural justice.

While we agree the mechanisms now in place for dealing with difficulties in a congregation are less than what natural justice embodies, we take issue with his interpretation. Throughout the article, Hayes confuses *investigation* with *trial*. Natural justice requires certain protections for the accused in the course of a trial but does *not* require the same protections during the initial investigation. During the initial investigation, there is no charge and there is no accused. There is also, of course, no verdict. Thus, it is

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*1 Corinthians 12: 12,26*



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reasonable and acceptable for the investigating body to discuss the problem with the complainant — and, indeed, with the subject of the complaint if such is readily identifiable — without other interested parties being present.

The related News item entitled “Presbytery makes case for natural justice” suggests that the Presbytery of Ottawa, in revising its policies regarding the handling of complaints against a minister, has similarly confused investigation with trial.

Several aspects of natural justice in its application to the life of the church are not addressed by Hayes. First, the issue of an independent judiciary. When the subject of a complaint is the minister, this must mean that the tribunal presiding over any trial that arises *cannot be composed of other ministers, most especially not ministers from the same presbytery*.

Secondly, the peculiar situation of a complaint against a minister demands that not only does the accused have the right to a speedy resolution of the problem but *so does the complainant*. As matters now stand, a refractory minister can stall matters until his or her accusers give up in frustration and leave the congregation, whereupon the minister may claim innocence by default.

Thirdly, the church, by its very nature, should be leading secular justice in addressing the rights of the victim, even if “victim” seems too strong a word for a particular situation. The minister stands in a special relationship with the members of his or her flock — being accorded the respect due to his or her education, understanding of the Bible and Presbyterian teachings, and role as counsellor in many facets of those members’ lives. If a complaint arises from a misuse of that relationship, then there should be special protections in place in Presbyterian law which prevent that misuse from continuing during the investigation of the complaint.

Making a formal complaint against a minister is a wrenching experience for most Christians. It is a step which is sure to cost the complainant dearly in terms of friends in the congregation and meaningful worship experience. We fully sup-

port the call for more protections for the accused in the proceedings arising from such a complaint, but the Presbyterian Church must also do more to ensure that all such complaints are treated seriously and compassionately.

Kathryn and David Hare,  
Waterloo, Ont.

The disgruntled member. The telephone calls. The coffees. Any rumours about the minister? No smoke without fire. The rumour spreads. The minister hears of it. What is all this? No, you are not charged with anything. No, we will not show you our evidence. No, we will not tell you who spoke to us. Then, the whispers: “Dissolution of the pastoral tie” or “We’ll hold back your car allowance until this is settled.”

Another minister on the street because his wife, the Jezebel, teaches piano *in the manse*? Such wickedness! Or because *he* is the honest one *stopping* the raid on the legacy funds? You think these are “old, unhappy, far-off things and battles long ago”? I am making this up? Not at all: 1971 to 1996. This is Presbyterian *Drag-net*: only the names have been suppressed to protect the record.

Suppose there really is a case to answer. The Book of Forms prescribes “trial by libel.” What is a trial by libel? It is a form of a prosecution, very well explained in Macdonald’s *Practical Treatise on the Criminal Law of Scotland*, 1867. The libel is part of an indictment: the charge, in fact. It is, in form, a syllogism: a major proposition, a minor proposition, a distributed middle and a conclusion.

The libel as syllogism is fair, the method of traditional formal logic. Not everyone, though, is familiar with its intellectual rigour. Whatever the reason, it disappeared from a Scots indictment on the enactment of the *Criminal Procedure (Scotland) Act*, 1887.

It did not disappear from the Book of Forms. The church evidently clings to pre-1887 Scots law for the conduct of its trials. That is fine, for a “trial by libel” did not exist in thin air. It imported detailed practices and defences. Ministers and others accused before church

courts should be aware of this.

Does it matter, though? As the court moves at glacial speed, making “investigation without formal process” and “dealing with the parties interested, with a view to the *removal of the offence*,” the congregation will be driven to division and faction where none may have existed before. What “acts of negligence”? What “offence”? Don’t they mean “*alleged* acts of negligence,” “*alleged* offence”? For these unproved “acts” and “offences,” the Book of Forms contemplates dissolution of the pastoral tie “without formal process.”

Guess what! You’re not going to get a trial by libel. Hayes (*March Record*) is right on target about natural justice. This is about 2,000 years overdue. In terms of straight procedure, reform is 110 years overdue. Before some victim pulls the pin, the General Assembly might be wise to commission the drafting of new discipline provisions in the interests of the church and those under its discipline.

How does the system actually work? Complainant consults presbyter about minister. Presbyter advises complainant. Complainant cites presbyter’s support. Associated question goes to open presbytery. Presbyter, silent as to his own busy involvement, addresses presbytery. Presbyter votes, as do members who have not seen the complaint. Minister is not allowed to see the evidence. Can you, Rev. Clerk of Presbytery, explain the procedure? Can you explain a trial by libel? Could your presbytery run one?

James Lyon,  
Ottawa

I believe Presbyterian ministers are well-protected by General Assembly and presbyteries. My experience is that the minister has far more latitude in hearings and appeals than the congregation involved. Often, the only action the session and congregation are instructed to take is to keep paying full stipend to the minister in question, without appeal or protest, while the presbytery fumbles the ball and higher church authority takes over. The session is told to obey “church law,” whatever that is; but the minister

can hire a lawyer and threaten civil action if his/her demands for settlement are not met.

Many Presbyterian members believe our Book of Forms and church laws have been designed to protect the welfare and authority of the ministers. Often, problems and decisions are resolved at committee levels — then rubber-stamped at the open presbytery meetings.

Maybe, Presbyterian members are staying away, not through disbelief in Christianity but through disillusionment in our church's bureaucracy, particularly at presbytery level.

*George Redfearn,  
Durham, Ont.*

I agree with Stephen Hayes about injustice in the church. However, I look at the situation from the opposite point of view.

I had reason to make complaints regarding a minister. I had to do it in a public forum: once in front of the board, then board and session, and twice in front of presbytery committees. The minister, on the other hand, always met in private with session or presbytery committees. I have no idea what was said, but the minister certainly knew what I had said.

The secrecy of session is a large part of the problem, in my opinion. Some people seem to believe they can say anything in session because it is secret and there will be no ramifications. Being open and above-board is the only correct method of handling difficulties. Secrecy only fosters more problems.

*Suzanne Mater,  
Sarnia, Ont.*

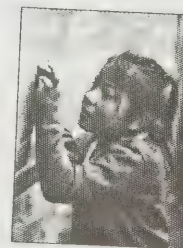
## Religious Schools

Gerald Vandezande (Letters, March Record) seeks sympathy for "our on-going struggle for freedom of religion, free choice and fiscal equity in Ontario education."

Under various impressive titles and using any avenue that will print his message, Vandezande has pumped out the same dogma over the years. He would like the rest of us to pay the shot because

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our school system does not meet his needs for a religious school. That choice has always been there, as long as the people opting for difference were willing to take responsibility for their choice.

Yes, the Supreme Court said it is not up to the courts to determine how much, if any, financial support is provided to independent schools. But that is a long jump from having the general populace fund schools which would segment children into comfortable groups of sameness.

We live in a decidedly multicultural and religiously diversified province. The daily reality of children of many faiths and cultures reaping the benefits of learning and growing together each day at school is a must if we are to build a safe, equal and tolerant world for all children — Christian or otherwise!

I am disappointed a third of a page of my *Record* was given to a point of view which, I hope, has no place in the thinking of fair-minded, ecumenical, Christian Presbyterians today.

Barbara Vriese,  
Mt. Brydges, Ont.

## Making Decisions

At the annual meeting of our church, I raised the subject of the new hymn-book. After a full discussion, the issue was passed to the appropriate committee to report.

My question: How to obtain a *balanced* opinion of the new hymn-book? Could the *Record* ascertain the opinion of other congregations? Would someone with a knowledge of music, but not a member of the Task Force to Revise the *Book of Praise*, share his/her views.

Victor Sutherland,  
Sidney, B.C.

At choir practice, we received a copy of "To God Be the Glory" which will appear in the new hymn-book. This time, all verses and the chorus were included. Wonderful! But where on earth did they get these words?

From reading the article in the March *Presbyterian Record*, I realize the answer is "inclusive language." To "either they didn't notice the changes or they

were pleasantly surprised by them," Donald Anderson should add "or they were really upset."

Why change the strong, positive phrase "great things He has done" to the weak, awkward, passive phrase "who great things has done"? Inclusive language should not take away from the power of the hymn.

Ann Lichtenberg,  
Kincardine, Ont.

## Flip-Flopping

I am upset with the letter "Vacuous Blather" (March *Record*). Mr. Gregg's theme is that punishment must fit the crime. For the early part of my life, I would have agreed whole-heartedly.

After a long life and much experience, I have completely flip-flopped on this issue. I am now thoroughly convinced that Christ's teaching is the only practical way: "Return good for evil," "Turn the other cheek," "Love your neighbour." Punishment for crime in our time is not justice but revenge.

The problem for Christians is how we can apply Christ's teaching to the problem of crime and still keep society safe. Remember, we are not alone; we need each other. Someone has said we must learn to love the unlovable.

John Lowndes,  
Queensville, Ont.

## True Worship

The article "Worship in the Reformed Tradition" gave an interesting overview of worship since the time of the Israelites. However, the section outlining a model service of worship misses a major point. Sheldon MacKenzie seems to have forgotten that we do not ever leave the presence of God, even when we try. When we attend a weekly service of worship, it must remind us God is always with us, not reinforce the idea God's presence is only in the sanctuary.

Sharon Duff,  
Rockwood, Ont.

## Abuse of Children

The residents of King Gardens Place Retirement Home, as grandparents and

great-grandparents, have become deeply concerned at the proliferation of news items on the widespread abuse of the world's children. We hear countless horror stories of children being exploited as cheap labour or being forced into prostitution. And the Canadian government is under pressure to alleviate the poverty which afflicts too many children in our own country.

Although we have sent cash contributions to a local children's charity, we realize senior citizens can do little economically or politically. We believe only an act of God can improve the lot of many of the world's victims. For these reasons, we are instituting in our chapel a practice of periodic group meetings to pray for the welfare of all the children of the world.

We invite senior citizens everywhere to add their prayers to ours in pleading for divine intervention to benefit all the suffering children of the world. We owe the world's children no less than our earnest prayers on their behalf.

R. L. Sheard,  
Ron McKay,  
Mississauga, Ont.

## Discrimination

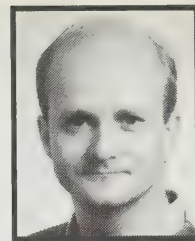
I respond to Tamiko Corbett's statement (From the Moderator, February *Record*) urging people to welcome uprooted and displaced people.

We all feel for these people, but many Canadians are hurting too. Present legislation for equal rights has become discriminatory against Canadian-born males 18 to 30.

Unemployment is now at 9.7 per cent. If you add in the people whose claims have run out plus the employable people who are on welfare, it would be well over 15 per cent. And the present debt of the federal government is \$593 billion.

Our church should urge the government to stop immigration until the debt is under control and unemployment is below one per cent. Then, open up immigration when people can come to a country with a good future.

Ivan Armstrong,  
Milton, Ont.



# How Do You Size God?

## Trinity Sunday — May 25

Isaiah 6:1-8; Psalm 29; Romans 8:12-17;  
John 3:1-17

**H**ow big is God? If you listen to Isaiah, God stands so high his robe overflows the temple. Big! Someone calculated this made God 348.5 metres tall. But Isaiah calculated that he was lost, and his people, too. Because, however he measured, this God was holy beyond words.

How big is God? "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory" (Isaiah 6:3). How big? Big enough that people whose job it is to talk about such things are utterly speechless (verse 5). God breaks the bonds of temple, earth and even human speech.

The psalmist borrows a thunderstorm for God. "The voice of the Lord causes the oaks to whirl, and strips the forest bare; and in his temple all say, 'Glory!'" (Psalm 29:9). Will the flash of lightning and the thunderclap tell the truth about the way God is? It's a start.

The psalmist borrows more than a metaphor here. More than one scholar says the psalm was lifted from a rival religion praising Baal, the god of thunder. Will words written for another god have something to say about the God who made heaven and earth?

Scripture isn't shy about whatever it takes to praise God. (Why should the devil have all the good songs?) No one captures this God in words or places. No one exhausts God's nature by texts or titles. So we have a Sunday to commemorate this happy truth — called Trinity.

"Trinity" cannot be fully explained, proven or demonstrated from Scripture. As a doctrine, it expresses perfectly the nature of God by refusing to explain it at all. Its first function as a doctrine is to *keep* us from ever saying: "Trinity, OK, I've

got it now." It's a mystery, just as God is.

Now, perhaps, you can see the *real* problem between Jesus and Nicodemus. The theologian wants answers. Jesus wants to talk about God. The well-trained mind wants explanations. Jesus intends to reveal a mystery, and it isn't to be found in definitions. "The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes" (John 3:8). God won't be pinned down, especially by a doctrine. As the French say, *Le Dieu défini est le Dieu fini* — "God defined is God done for."

But God is far from finished by any of the texts so far. Keep the awesome God of Isaiah, the thunder God of the psalm, the unexpected breeze of John in mind. Now, listen to Paul: "When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God" (Romans 8:16). Have you seen the distance we have come? From a thunderstorm that strips the trees bare to a breeze that springs up and disappears. From Isaiah struck dumb with a holy God to the babble of children asking to be picked up by Daddy.

Is this the same God? Holy, holy, holy? Abba, Father? Like a wind? We, his children? No wonder people wonder if there are many gods in the Bible, at least an Old Testament and a New Testament "God." But Trinity won't let us away with such logic. Here is the God who meets us in awesome splendour beyond human capacity to comprehend. Here is the God who meets us in the full humanity of Jesus Christ. Here is the God who moves within us to cry out like children to the God who made us. Father,

Son and Holy Spirit: more difference than we could imagine, yet one God in loving purpose.

It is like the spiritual:

*My God — He's so high you can't get over him,*

*So low you can't get under him,*

*So wide you can't get around him ...*

Trinity won't let us settle on any one picture of God. The doctrine keeps us living by faith instead of merely logic.

The classic way to state the Trinity is to speak of One God in Three Persons. Diagrams and paradox direct our thinking. Surely we can

do better. The Bible does. Trinity opens rather than closes the nature of God. The doctrine, at its best, expands our horizons for what God is about in the world.

In the *Chronicles of Narnia*, Lucy meets Aslan the Great Lion after an absence. "You've grown," she says to Aslan. "No, my dear," says the Lion, "*you* have grown."

We have grown when we see each new way God is at work. Trinity, at its best, is the doctrine that lets us know it is in the *nature* of God to be more mysterious and grand than we will ever imagine. Yet, this is no new God. Whether Isaiah's awesome presence or John's gentle breeze of the Spirit, the roar of thunder or the call of children — there has always been one God with loving and holy purpose. And always will be. Trinity helps us welcome each new way God appears among us. **R**

**As a doctrine,  
"Trinity"  
expresses  
perfectly the  
nature of God  
by refusing to  
explain it**

Michael Farris is the founder of PCCWeb [www.presbycan.ca](http://www.presbycan.ca) and lives and designs in Winnipeg.





# Under New Management

A colleague and I had to go to the provincial government offices recently to get a permit for a fund-raising activity for the local museum association. I wasn't looking forward to the experience.

Perhaps, that results from some bad experiences when I was younger, being bounced from one uncaring department to another while trying to clear up some documentation about my citizenship. Or, perhaps, it results from struggling to clear up insurance claims after accidents. It might even have something to do with working for Canada Customs one summer and being an uncaring bureaucrat myself.

But it turned out to be a pleasant experience. The receptionist found the forms we needed instantly. The clerk who processed the forms kidded with us cheerfully while he took care of his tasks quickly and efficiently. No one made life difficult for us; no one hid behind a fog of bureaucratic baffle.

As we were going out, my friend commented, "That's a well-managed office."

"How do you know that?" I asked.

"The staff morale is good," he explained. "You can always tell. People blame poor morale on facilities, or money, or some other factor. The truth is, poor morale always goes along with poor management."

"Oh, come on!" I protested. "Are you trying to tell me that poor working conditions, or low pay, or lack of opportunity has nothing to do with it?"

"Sure they have," he replied. "But those things are all management responsibilities. And they're not what keep people happy anyway. Folks will spend their lives working in atrocious conditions if they like and respect the people they're working for."

I'm still not completely convinced. But he made me stop and think.

I've worked for firms who believed the primary motivation for staff is money. They offered financial incentives for almost everything. They couldn't understand why morale kept dropping.

I've worked in offices little more than clipboard shacks. I've seen those same offices moved into palatial new quarters, with gleaming floors and original art on the walls. But the morale didn't improve.

In other places, people seemed to enjoy what they were doing despite minimal wages.

I have to confess I have long been sceptical about people who are chronically happy. Especially some born-again Christians who go around with a smile permanently pasted to their faces. I can't help wondering if they apply it each morning along with their perfectly glowing makeup and their perfectly coiffed hair. I suspect it of masking the real person hiding inside. I suspect permanently happy people of denying the harsh realities of real life.

But maybe I'm wrong. Maybe they're happy because they're under new management. The old demons that drove their lives — selfishness and greed and the pursuit of personal pleasure — have been demoted. Maybe even fired.

And they like their new manager.

Something similar must have happened to their spiritual ancestors, Jesus' disciples. After his death, they wore long faces and met behind locked doors. They huddled together for comfort. They felt hopeless.

Then, something changed them. Historically, we call it the coming of the Holy Spirit at Pentecost. We don't really know what happened. The Bible describes it as being

like a mighty wind, like tongues of fire.

But whatever it was, those disciples couldn't help going out into the streets to tell everyone their good news. They even went into the temple in Jerusalem, the headquarters of the elite who had conspired to crucify Jesus. It was as audacious as storming the executive boardroom, singing the "Internationale" in the CEO's office, or walking into the Hells Angels headquarters with a bag of doughnuts as a peace offering.

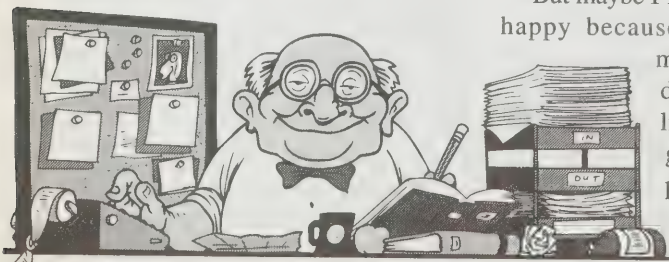
They could do it because they were under new management. I rather imagine they couldn't keep a smile off their faces, either.

We've all known that feeling, at one time or another. I've had it when I found a job after several months of unemployment, and when I fulfilled a long-deferred dream by buying a sports car. Our daughter wore that smile when she found a boyfriend at university.

Something has changed. The world is a happier place. Life becomes more enjoyable. Opportunities open up, like flinging up the windows in spring.

That's Pentecost — the sign that says, "Under new management." **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



# Leadership Is the Issue

Chuck Congram

**A** well-educated leadership (generally meaning, clergy) and a rich history are two things in which The Presbyterian Church in Canada has always prided itself. Today, these dominant issues, left unaddressed, threaten the future of our denomination. Of these two, leadership is the more critical.

Does the issue of leadership begin with the education we provide for our clergy or with the process by which we determine fit between minister and congregation? At a meeting of presbytery early in my ministry, extensive discussion took place regarding the appropriateness of the "fit" between a congregation and the minister to whom they had issued a call. A minister, senior in tenure and respected for his understanding of the law within the presbytery, put an end to the debate. He declared simply that the candidate, having received his credentials from one of our own institutions, was fully qualified for the call. Any discussion of other issues was inappropriate and redundant. If that naïve attitude prevails, it will threaten our future more than any external factor.

## The Educational Component

I graduated from seminary more than two decades ago, yet I continue to hear ministers and congregations agonize over several missing components in a minister's training.

*Failure to take spiritual gifts seriously.* During my training in a non-denominational school, time in post-graduate work at a public university and two years at Knox College, no one asked or challenged me to identify whether or not I even had a gift of leadership. I suppose, with my claim to feel called by God, they assumed the gift was present in my life. I was not encouraged to explore additional gifts with which God might have

endowed me nor helped to enable others to discern their gifts. Without a sharpened focus here, we will continue to call people to serve in ill-fitting, frustrating and, ultimately, ineffective ways.

*Failure to examine leadership style.* I believe I was educated to be a managerial leader. This requires an ability to organize people and resources to get a job done and goals achieved. Not being particularly competent in this area, I resorted, as many others do, to being a leader alone. This meant, if anything was to get done, it would, at some time in the process, have to come through me or my office.

My education assured me that (and I say this tongue-in-cheek) I was to call the shots. It assumed I would serve as the lone professional staff member in a congregation where, somehow, we would work things out with the organist or music leader. Working as I do now with six other staff makes me intensely aware that no one even whispered in my ear about such a possibility. The future, if we are to have one, will rest on our ability to build teams of highly effective members with diverse leadership styles, both clergy and laity, whose commitment to a common cause outweighs the need for sameness. Our track record in this area is abysmally poor.

But what about the "fit" issue? Being interviewed for positions as well as serving as interim moderator taught me the number one issue in the midst of a calling congregation is a theological one. Candidates who fail to share the theological preference of the congregation seldom re-

ceive further consideration. Having determined theological compatibility exists, both parties move into the future confident of peace and unity forever. This faulty assumption shipwrecks many pastoral voyages. A congregation anticipating a shepherding style of leadership suddenly

discovers its call has been answered by one with an entrepreneurial, risk-taking passion. Or what about the eager group of saints longing for a visionary who will challenge them to seize the future courageously only to learn they are the recipients of the more managerially oriented leader our system is designed to produce?

At no time in our history has our denomination agonized so much over leadership issues. Many congregations suffer unprecedented pain caused by the ill-fitting shoes of

leadership. Our casualty list of clergy and lay leaders grows as we press on, ignoring the vital issues of leadership fit.

The August 1996 issue of *Atlantic Monthly* contains an article of enormous importance entitled "Welcome to the Next Church." The author, Charles Trueheart, by his own admission "an old-fashioned Episcopalian," makes this observation: "I wonder whether my church is not in danger of withering away. And whether it doesn't deserve that fate if it doesn't get intentional, and soon." For the future health and spiritual well-being of our denomination, we must become intentional about leadership. **R**

**Without a sharpened focus on leadership, we will continue to call people to serve in ill-fitting, frustrating and, ultimately, ineffective ways**

For the past 25 years, Chuck Congram has been minister of St. Andrew's, Puce, Ont.



## My dear editor:

You may remember Murdo, my friend and fellow labourer in the Lord's non-unionized vineyard, an elder representative not only of his congregation at presbytery but of an era and class of eldership fast fading into the legendary status of Rob Roy and Braveheart. Murdo's roots lie in the more arid and flinty soil of Scots Presbyterianism. Though he is by no means an unaccomplished or narrow man (his services as a lay preacher are much cherished by all but the insecure and those who should be), his feeling for liturgy was forever formed by an ancestral tradition that suspected Oliver Cromwell of "high church" leanings.

One of Murdo's favourite stories, from his youth in the Kirk at Craigiecrankie, is illustrative. The minister's daughter won a school prize in "creative arts" with a replica of Durer's *Praying Hands* sculpted from oatmeal. As you know, they like their porridge thick. The poor man thought it might make a useful aid to a sermon. (Children's stories were a distant innovation then and have only been approved at Craigiecrankie on a "trial" basis for the past five years.) His session, or some portion thereof, complained to presbytery and he had to answer charges of "introducing graven images of a papist nature, thus polluting the purity

of worship delivered once and for all to the saints."

Given so firm a foundation in refined austerity, Murdo deserves credit for adjusting to (well, putting up with) the liturgical innovations common to so many of our Canadian congregations over the past decade or more. His comments at presbytery services — showcases for much in the wonderful world of worship — he reserves for me and a cluster of people in immediate proximity (Murdo is *not* a good whisperer.) I'll share a few with you.

*On Bidding Prayers* (the kind with congregational responses much of a sameness): "You'd think we have to remind the Lord we're still here! Och, maybe that's a good idea with yon knucklehead in the pulpit." He's come to call them "Heaven-gets-a-busy-signal prayers."

*On Pulpit Falls, Communion Table Runners, Stoles, etc.* (colour co-ordinated to the seasons of the church year): "'Tis only the 12th week in Pentecost. Does she not know you *never* switch from lime green to olive green until the 14th week? *Shame!*" At a presbytery-wide Holy Week service, he told the Moderator, who had preached, that he liked his stole because it matched his nose. Maisie, Murdo's wife, was at his side and wouldn't speak to him until Easter. She is of the opinion that "a little colour brightens things up," to which Murdo replies, "It sure made Joseph's day."

*On Printed Orders of Service Thick*

*With Inserts:* "More junk mail."

*On "The Peace"* (greeting another worshipper with a handshake and pious words): "Judas did it better."

But what has most agitated my friend was his discovery

of the widespread use of a Common Lectionary.

Never one to cut corners when asked to prepare a sermon, he has little time for those who do. And being a Scot, he quickly sensed that if most of the clergy, in multiple denominations, were using the same texts on any given Sunday, there would be a huge market for pre-packaged "sermon helps" (he calls them "cheat sheets") available for a fee (the more fee, the more help, say, from the call to worship to the benediction, and illustrations provided).

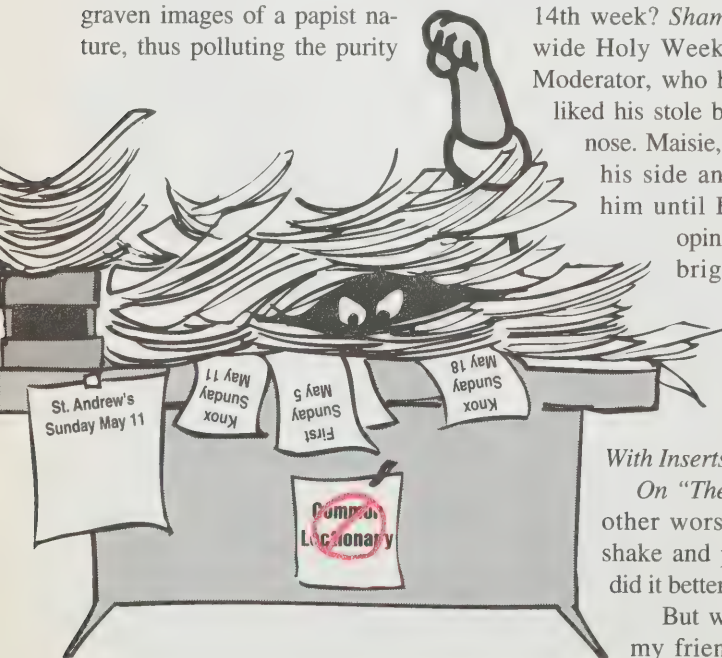
He began to look into the matter in earnest last summer when, on the Sunday nearest Canada Day, the minister offered prayers for the Senate, the House of Representatives and the president, and closed his sermon

with a touching story concerning Sir John A. Macdonald's struggles as a young lawyer working out of a log cabin in Illinois.

Murdo is computer-suspicious rather than computer-literate, but he has a nephew who is more than adept at hacking information from the Internet. With a rather generous incentive, Murdo put him to work and now claims to have a comprehensive list of all such services, foreign and domestic — AND the names of Presbyterian clergy who employ them. He is now working on establishing his own network of trusted allies in as many of their congregations as possible. On a given Sunday, requests will be made for a tape or manuscript copy of the sermon which will be forwarded to Murdo for comparison and contrast. He threatens to make the results public and asks if you would be interested. "Frankly," I said, "I don't think so, but who knows?"

*E Pluribus Unum?*

*Peter Plymley II*



# First Impressions

*by Mavis Currie*



**W**e sit in the back pew at your church on Sunday — the unexpected young family. You wonder what brings us here, how we perceive you, whether we'll be back next week or a year from now after our new baby has been baptized.

This past year, our family moved to a new town. No Presbyterian church exists within a 100-kilometre radius of us. So we began the eye-opening task of searching for a new church home. Sunday by Sunday, we visited various congregations in our area. Sunday by Sunday, we realized first impressions mean a lot when it comes to helping newcomers feel welcome in a church community.

We began by phoning churches to find out the time of worship. A friendly voice on the other end, whether live or recorded on an answering machine, went a long way to encouraging our first visit to a church.

Well-maintained church buildings created a positive mood as

**How your  
congregation  
can make  
young  
families  
welcome**

we made our way to worship. The buildings did not have to be huge or elaborate (the church we now attend cannot seat more than 80 people). We may be wrong, but a congregation which obviously cared for the building gave us an initial impression they cared for each other as well.

Other first encounters also created lasting impressions. At one church, we trudged up the front steps, hauling our toddler, infant car seat, diaper bag and favourite stuffed toy, only to discover the doors locked. Then, we noticed all the regular attenders going through the side entrance. We hurried around to join them. No one said hello. A coffee time was announced. Somehow, we felt it wasn't meant for newcomers. A simple sign on the front door stating where to enter and a few friendly words on the way in would have left



# "The time?"

Sure, it's right there on the clock." I pointed to the clock on the wall to the street teen who'd dropped in. I didn't think much of the funny look he gave me. After all, we tend to get lots of funny looks. But, later, he was back with the same question: What time is it? I soon realized this 14-year-old could not tell the time. A learning disability together with his ability to slip through the cracks in the school system meant he'd grown up not having to be able to tell the time. Astonishing, but true. We've now taught him to tell the time. And we got another lesson in how bad it can get.

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us with a warmer feeling about returning the following Sunday.

When we arrived at the church in which we now participate, a grey-haired woman in the parking lot smiled "good morning" to us. Greeters gave us bulletins and hymn-books. The minister popped out before the service to introduce himself. The woman behind us handed our toddler a stuffed animal to cuddle. (They belong to the church and live in the back pews where families with young children often sit.)

Churches who remembered something about us — church school teachers who could recall something (anything!) about our two-year-old, ministers who remembered our names, the man who sat beside us who recalled we were new to town and asked whether we were settled yet — all encouraged us to return.

We felt most attracted to churches that seemed to care about our children by offering a nursery and church school program. We also appreciated a "quiet room" where we could hear the service while we tended a fussy baby. We liked ministers who made the children's times interesting and interactive and who included our children in Communion. And congregations who appeared not to mind our tiny tots' tendencies to make noise at the most inappropriate times!

We returned to churches that spoke our language — modern translations of the Bible, music (at least some of it) using guitar or piano rather than organ, and lyrics with contemporary images and without "thees" and "thous."

Churches that contacted us after we attended worship, with a letter or a telephone call or a visit from the minister, impressed us. We attended one church for almost a month. Each Sunday, the minister greeted us as if we had never met. The only correspondence received was our donation receipt in the mail two months after we'd given up on the church.

The church we now attend phoned us the week after we first visited. The minister popped by for a visit within the month. We were given Advent candles and readings at the end of November along with all the other families in the church school so we could "celebrate" Advent at home as well as at church. After several months of attending, we

## Use this article for study with session, board or other groups in your congregation.

Here are some questions to get you started:

1. Identify the factors that attracted or repelled the family in this story.
2. In what ways is your church building visitor-friendly — or not? Is it clean and well-maintained? Do signs provide clear information and instructions?
3. In what ways is your church child-sensitive? Is the nursery clean, attractive and inviting? How are children included in worship?
4. How does your church go out of its way to welcome visitors? Are any people specifically assigned to this task?
5. In what ways is worship in your congregation a joyful, fulfilling experience which will appeal to younger families?
6. Interview someone who has joined your congregation in the past two years and find out why he or she stayed. Interview someone who came and did not stay to find out why.
7. Make concrete plans to make your congregation more attractive to newcomers.

For further study: *Assimilating New Members* by Lyle Schaller, Abingdon, \$18.25.

were invited to serve on a worship team to help host coffee, hand out bulletins, do readings and take up the offering. When our donation receipts came in the mail in February, a letter of appreciation accompanied them as well as a brochure outlining the future hopes, goals and needs of the congregation.

As the unexpected young family sitting in the back pew of your church on Sunday morning, we care little about your denominational label. Whether we return next Sunday or in the Sundays to come will have more to do with our first impressions. Churches today claim they are anxious to have young families in attendance. But what are you doing to ensure that message is clear? In what concrete ways do you make new young families feel welcome? Put yourself in a new family's place. What first impressions will your congregation leave on the new folk who sit in the back pew of your church next Sunday? **R**

Mavis Currie is a minister in The Presbyterian Church in Canada. With her family, she attends All Saints Anglican in Drayton Valley, Alta.

# Music Hath Charms

## — Even Bad Music

by Michael Moorhouse

When our minister made a good-natured query about the musical prowess of the chapel escort group a while back, it drew a chuckle from the pews. Had we really been that bad, I wondered? I guess we must have been, but, somehow, it didn't matter because of what else had happened.

A couple of years ago, some St. Giles people signed up to help wheelchair patients participate in Sunday worship at Foothills Medical Centre in Calgary. Several churches do this. There's one service for general attendance in the chapel and another for less competent patients in the special services wing. Many of the church teams have a pianist to help with the hymns, but this is not necessary. The pastoral care department has a roster of volunteers, and the duty chaplain is responsible to arrange for a pianist to be there.

About a week before our Sunday, I phoned the pastoral care office to confirm we would be there with an escort crew, but would they please ask the duty chaplain leading worship to arrange for a pianist. Sure, no problem.

Came the day. Our team was there early, as usual, and we picked up our chapel escort badges and parking vouchers. The duty chaplain came along, and we exchanged pleasantries. He said: "It's great to see you all here, and I understand you

**Before, in the chapel, mistaking her condition for senility, I had treated her like a commodity — something to be shuttled from here to there**

have someone who will look after the music for us." My heart sank. After offering a possibly brittle review of events, I could see there was nothing to be done and declared limply, "We shall just have to sing louder," or something equally useless.

There wasn't much to do for the early service because most people get there on their own. We gathered in the chapel and our team spread out to offer help where needed. Song-books were handed out and the altar candles lit. The chaplain

began the service with a friendly welcome and an utterly naïve disclaimer about the untended piano. The weird dissonance that met the first lines of "The Old Rugged Cross" warned of worse to come. When it was over, our leader, apparently outfitted with tin ears,

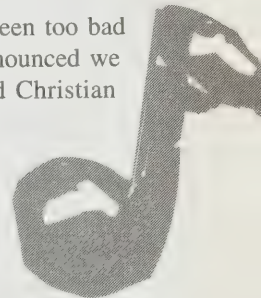
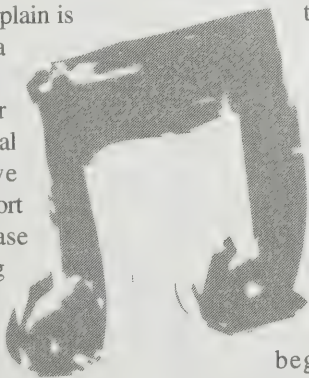
declared it had not been too bad and, after prayer, announced we would sing "Onward Christian Soldiers."

What followed could best be described as a mutinous silence. Looking around, I could see leadership was expected. Never mind this was among the least loved of my small repertoire, one would have to quaver forth. You should know I sing the way I play the piano — experimentally, and on the black keys. It was painful for everyone. Mercifully, I can't remember much of the rest of it. No wonder word got back to St. Giles.

But, of course, that wasn't the end of it. We still had to do the service upstairs in special services. I think, maybe, I've been less than fair to our chaplain of the day. Whatever he may have lacked as music director, he made up for in other qualities. As I gathered up the last of the song-books, I saw him kneeling alongside a wheelchair, scrawling notes on a piece of paper and promising to visit the following day.

The other team members had gone upstairs, and there was only one patient left in the chapel. She seemed aged and was leaning far forward in her wheelchair, her head rhythmically nodding and one palsied hand gripping an armrest. I couldn't see her face.

Time was moving along. One of the





staff volunteers said she was from special services. I had taken her only a short distance down the corridor when I realized she was trying to get my attention. I leaned over and was astonished to hear a distressed voice asking me to please stop. When I knelt down, she told me in a whisper that her rubber-soled slippers were sticking on the tiles, catching her ankles in the chair. The foot-support pads for her chair were in her room. I never found out how she'd got here.

I was despairing of what to do when the chaplain came up from behind. He quickly sized things up and said, "You'll have to take her backwards." It was an awkward journey, elevator and all. We didn't speak. On reaching her room, I punched at the call-button and got her some water. Determined to stay until help arrived, I knelt down and asked if there was anything else she needed. She said she was all right and the whole thing

had been her fault for leaving without supports.

I realized, now, she wasn't nearly as old as I had thought. We talked a bit. I learned she suffered from Parkinson's disease. I felt deeply ashamed and she knew it. In her compassion, she gracefully told me she was OK and I should get to where I was needed. I left, moist-eyed. Before, in the chapel, mistaking her condition for senility, I had treated her like a commodity — something to be shunted from here to there. I went to the fourth floor of the special services building as quickly as I could, knowing I would find the real thing there.

Some of us think of this as the Alzheimer's ward. It may be that some of the patients are afflicted with Alzheimer's disease, but most people are simply old and suffer from various forms of cognitive impairment. Many are vacant and silent. Some are sullen. A few are aggres-

sive. Every one of them would like to get out, but they can't because the elevator call-buttons aren't connected on that floor. The residents will probably spend the rest of their days there. I had seen it before, and this was why I volunteered for this work. My mother and her mother had passed this way in the last years of their long journeys to meet their God.

By the time I arrived in the atrium, the piano had been moved out into the centre and a few patients had been brought into the open court. I joined the others in guiding wheelchairs, taking direction from the staff nurses as to who should go and who should not. The basis for their choices was not clear. Bob or Alice and Ruth or Tom were selected and folded into the procession, homogenized and demeaned in a first-name culture not of their choosing.

Before long, this strange congregation had been assembled, augmented by a few loved ones who helped to tend flock and round up runaways. I noticed a young Filipino volunteer was seated at the piano, gliding seamlessly through New Age arpeggios. It was nice but, as our chaplain rose to speak, she vanished, I suppose as helpless as I was in the face of musical script. The chaplain spoke quiet words of welcome, offered a short prayer and announced a song number. I looked at the piano.

As I fussed through the pages of the song-book, I remembered my encounter with the nameless patient on the floor below and how she had ministered to me from the black prison of her disease. Slowly, at first, and, then, more fully, I began to understand. Something was happening. Something had happened. I could hear the half-dozen or so voices among our silent charges. We were awful, but it didn't matter. It didn't matter at all. I sang out with the rest.

The pastoral services manger at Foothills insists that Sunday worship is more than spiritually valuable for the fourth-floor patients. He says it reduces their anxiety. I don't know. Maybe it is a light shining in the darkness of their world.

We do this four times a year. We could use a pianist. **R**

Michael Moorhouse is a member of St. Giles Church in Calgary.

## He Attempts to Love His Neighbours

My neighbours do not wish to be loved.

They have made it clear that they prefer to go peacefully about their business and want me to do the same.

This ought not to surprise me as it does;

I ought to know by now that most people have a hundred things they would rather do than have me love them.

There is television, for instance; the truth is that almost everybody, given the choice between being loved and watching TV, would choose the latter. Love interrupts dinner, interferes with mowing the lawn, washing the car, or walking the dog. Love is a telephone ringing or a doorbell waking you moments after you've finally succeeded in getting to sleep.

So we must be careful, those of us who were born with the wrong number of fingers or the gift of loving; we must do our best to behave like normal members of society and not make nuisances of ourselves; otherwise it could go hard with us. It is better to bite back your tears, swallow your laughter, and learn to fake the mildly self-deprecating titter favoured by the bourgeoisie than to be left entirely alone, as you will be, if your disconformity embarrasses your neighbours; I wish I didn't keep forgetting that.

— Alden Nowlan

Alden Nowlan was one of Canada's best loved and most inspirational poets. The author of several books, he won the Governor General's Award for Poetry in 1967 for *Bread, Wine and Salt*. He was also a journalist, short-story writer, novelist and playwright. Alden Nowlan was born in Hants County, Nova Scotia, in 1933. He died in Fredericton on June 27, 1983. This poem is reprinted with permission from Stoddard Publishing.

# Faces of Faith



Winnie Wilson's life reflects what she often says, "God doesn't have the word 'bored' or 'boring' in his vocabulary and neither should we."

In 1959, Winnie married Fred Wilson and moved to West Branch, New Brunswick, to the farm where Fred had been born and always lived. In the next 10 years, they had five sons and three daughters. In 1982, another daughter

completed their family. When she had time for her own farm

project in 1987, Winnie purchased a dozen purebred Dorset ewes as the beginning of her own flock. They are her pride and joy.

As president of the Atlantic Mission Society, Winnie supported opening up its membership to men as well as women. She became both the first layperson and woman to serve as the convener of the missions committee of the Synod of the Atlantic Provinces. While active in all aspects of life in Zion Church in West Branch, she also serves on the local parent school committee. Winnie Wilson is a mission enthusiast who believes Christians must never stop learning and growing.

## What is your earliest recollection of church life?

I remember attending with my dad and sitting in the family pew which was three rows from the front of what seemed then to be a huge church. I remember the quietness, the formal atmosphere, the sense of peace.

## What is your favourite hymn?

"Unto the Hills" and many of the other psalms.

## What musical piece has most inspired you?

The gospel of silence. Having spent my life in a household of nine teenagers, silence can be golden; but I do enjoy many of our Maritime musicians.

## What book (outside of the Bible) has most influenced you?

*My Utmost for His Highest* by Oswald Chambers.

## Where do you find inspiration to sustain your faith?

Personal reading, group Bible studies, Christian fellowship and church attendance.

## Who has played a major role in your faith journey?

Mrs. Hoar, my camp counsellor when I was a teenager. Alice McQuinn, my first CGIT leader, as well as the leaders who came after her.

## If you could invite anyone (past or present) to a dinner party, who would you invite?

Ruth Graham

## What is your biggest regret?

I have two regrets. One is that, while our children were growing up, we never took a vacation away from the farm; now, I see our sons making the same mistake with their children. My other regret is that my daughters only ever saw the working side of the farm and I was never able to help them see the joys as well.

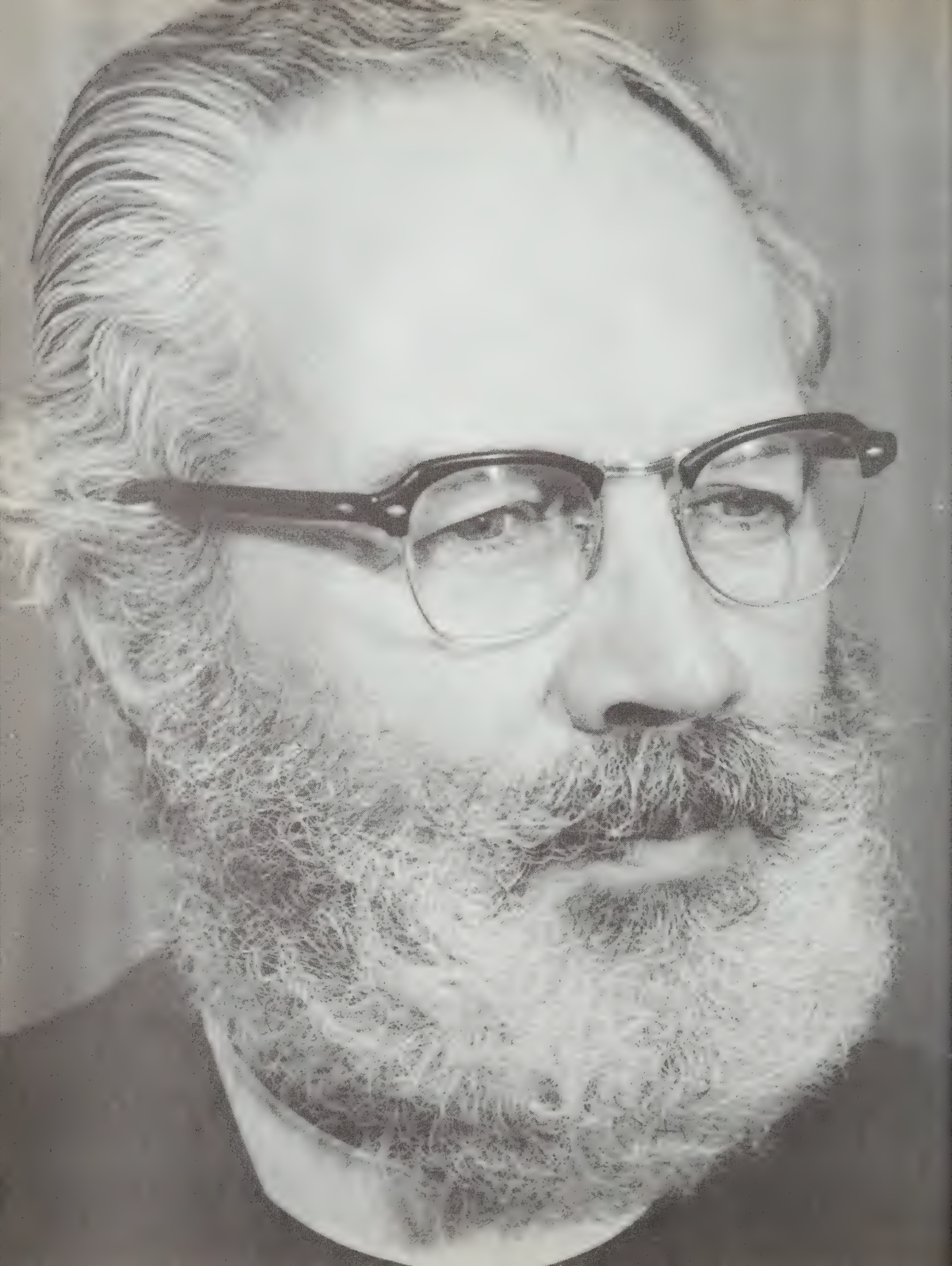
## What one change in the church would make it substantially better?

Reverse or lessen the trend to deliver messages of the *Chicken Soup for the Soul* type. I'd prefer a little less broth and a bit more meat, please.

## Write your own epitaph.

She did what she could — joyfully.





# Looking Back Over 60 Years: Ollie Is Still Hardy

**"I think  
ministers today  
are different.  
I wouldn't say  
they're better or  
they're worse;  
they're simply  
different"**

**O**llie Nugent marks 60 years of ordained ministry in 1997. Between his ordination in 1937 and his retirement in 1974, he served congregations across Canada, two synods as mission superintendent, and the RCAF as chaplain during and after the Second World War. Prior to studying for the ministry, he worked at various times as a "printer's devil," tea salesman, truck driver, clerk in a men's store, and as a prospector in northern Quebec. He also served six student fields as a seminarian and assisted in several troubled congregations after retirement.

Ollie was born in 1912. ("Mother said I was a lovely baby. I must have been. Just look at me now!") He married Jean, his wife of 54 years, in 1942 and, together, they shared the joys of four children and 11 grandchildren. Jean died in 1996 after a long illness.

A graduate of Presbyterian College, Montreal (1937), Ollie was ordained that September in the Church of St. Andrew and St. Paul, Montreal. It would be hard to imagine a Canadian Presbyterian who did not run across Ollie during his years of service.

Ollie and I met for the *Record* over lunch at his home in Abbotsford, British Columbia, on an uncharacteristically wintry day. But the warmth of his welcome and the quickness of his humour more than overcame the winter chill. Readers who know Ollie Nugent will recognize an old friend. Those who don't should imagine an atmosphere of wry, self-deprecating humour and of joy in shared conversation.

**by Ian Victor**



**RECORD:** You've been kept busy lately with your gardening and bee-keeping. When and where was the last sermon you preached?

**OLLIE:** It was about two years ago. I think it was in Mission [British Columbia]. It was an outstanding sermon. In fact, it was on how to get to heaven.

**RECORD:** I understand you served several congregations after retiring.

**OLLIE:** Almost all the congregations I served after my retirement were troubled in some way, but I enjoyed working with them. My wife said it was because they laughed at my jokes. It was a far cry from my first student field. The people there were not welcoming. No one even met me at the train. I was 18 years old and as green as grass. I remember going to visit a man who was angry with me. We ended up with me sitting on the couch and him standing over me, making a fist in front of my chin. I didn't know what to do, so I said, "I think we should pray about this." In later years, I found out that was exactly the right answer.

**RECORD:** How did you come to enter the ministry?

**OLLIE:** All of my life's greatest experiences came as the result of an invitation from someone else. I was in London, Ontario, and worshipping in New St. James at the time Dr. James MacKay was the minister. He seemed to think I should become a minister. I decided I'd start and see what it was like; so I went to Montreal. I never thought I was good enough — it took someone else to say I should do it.

It was the same when I got married. Jean and I used to have conversations in Greek. She was a Greek and Latin scholar. I sometimes didn't understand her because she knew classical Greek and I knew biblical Greek. One night, she said to me in Greek, "Will you marry me?" I thought she said, "Would you like another sandwich?" So I said, "Yes, that would be very nice!" Being a Presbyterian, I couldn't back down.

**RECORD:** I know you had a joyous



Ollie Nugent at graduation from McGill University, Montreal, 1935.

marriage nevertheless. What brought you the most joy in your ministry over 60 years?

**OLLIE:** Preaching. And sitting with people who were in trouble or were unhappy in the congregation. The two things I heard most often were: "Nobody ever asks me to do anything in this church!" and "Nobody appreciates what I do!" Congregations have two groups: one doing too much and the other doing nothing. You need to keep a close eye on the people who are doing everything. One day, they may have had enough and quit it all.

When I was in high school in London, Ontario, the Hussars invited me to be the drum major. I just got in the door, and they said: "Here's the stick. Now lead the band!" I hardly knew what to do but I got in front of the band. We got going on a drum roll — the band started to play and I started to march. After a little while, I could hardly hear the band. I'd

gone a block and a half. I stopped and turned around. The band hadn't even gone a block. In the same way, if a minister gets too far ahead of the people, you can't hear the music they're marching to. So you have to get back there or give them time to catch up with you.

I remember Sundays in England after the war. The YMCA used to organize bicycle tours and picnics. I suggested that the group of about 50 travel together and I would be the leader. After a little while, they began to complain, "You're holding us back!" So I suggested they go ahead and we would meet at our destination. You can hold people back as well if you're not careful — not only the minister can do this, but other people in the congregation.

**RECORD:** Have you noticed a big change in ministers over the years of your ministry? Are there some patterns you see developing?

**OLLIE:** Well, I think the ministers today are different. I wouldn't say they're better or they're worse; they're simply different. Judge Manson used to say they're not as good preachers as they were before. I think there's not the same emphasis on visiting as there was.

I remember an elder who said that many a good congregation has been ruined by good preaching and poor visiting, so make sure you visit. A friend of mine once tried to quote that in a sermon. He said, "Many a good congregation has been ruined by good preaching," but left out the second part. They are probably still confused! But I remember another elder who told me about their minister who had run up debts all over town: "He's the best preacher we ever had, bar none, but we don't believe a word he says!"

**RECORD:** Are there other changes that stand out for you? What makes you happy or unhappy about the church?

**OLLIE:** In my time, the church was staid and stable. It makes me think of the story of the bishop on his deathbed. His family gathered around to hear his last words. "Resist all change!" he whispered.

**RECORD:** What do you think about the future of the Presbyterian Church?

**OLLIE:** Right now, it is stronger than it was five or six years ago because of the United Church people coming in. For a while, I was afraid they'd all go back.

**RECORD:** Part of the role of mission superintendents was trading off graduates and trying to place them. You were not unlike managers of NHL teams.

**OLLIE:** Well, it was a good arrangement. As superintendents, we all knew all the places — not individually, but collectively. We didn't always get the right person in the right place. Sometimes, we'd get a misfit minister in a misfit congregation. We looked for good people — if we had a good minister in a place, we didn't have to help much.

We'd travel to Toronto and to Montreal to meet with the superintendents and the students every year. The big change now is that there are no student mission fields. I think that's a loss. I spent a year on Pictou Island, Nova Scotia. I used to run up and down the beach. I lost 35 pounds. I came back to school in Montreal and I bought a new suit for \$16.50. It was the most expensive suit I ever had because I put the weight back on again. I only wore it three times, so it cost me \$5.50 each time I wore it. I ended up giving it to my uncle, Bobby (Rev. R. U.) Maclean, who was shorter and stouter. He always used to say, "We grew up together, but we grew in different directions!"

On one of the trips to the college in Montreal, I ran into Ritchie Bell. When he asked what I was doing there, I told him I'd noticed The Presbyterian College was getting slack in awarding honorary degrees, so I had come to arrange for my DD. And I got one that year! I was there again the next year (1962), and, again, he asked what I was doing there. So I said, "Well, I still think the college is slack with its honours, and I'm making arrangements for my second DD."

Ritchie said, "Well, we've realized our mistake, and we're taking back one of your Ds!"

When Malcolm Mark remarked to Dr. Lennox the next year, "None of us can understand why you gave Ollie a DD," Dr. Lennox answered, "Well, it was because of his humility."

**RECORD:** That honour was undoubtedly a high point. Was there a low point for you in ministry?

**OLLIE:** I bawled only once. That was when I was in Brandon [Manitoba]. We had a drive on for missions in September, and we raised \$2,500. By Thanksgiving, though, we needed to hand out special envelopes because we were \$2,500 short on our congregational needs. The board of managers asked to meet with the session after church, and then complained I was talking about missions too much. It really got to me, and I went to the vestry and bawled. One of the men came in with me, and I said: "Don't say anything. Just sit with me. I'll be over it." But the backlash wasn't too bad. The congregation got word I'd been bawled out for stressing missions too

much, so they began to stress missions.

I remember I dreamt I went over to the vestry for the evening service and I couldn't get my gown on. As I struggled, I looked in the door and saw the people sitting there. I looked a second time, and the people were all still sitting there, waiting — and the gown still wouldn't go on. The third time I looked, the people were all gone — and the gown went on easily!

**RECORD:** Is there one time that stands out as a happiest point?

**OLLIE:** It was in Brandon in 1948 when we received 49 people into membership at a Communion service, nine by adult baptism. It was a most satisfying time.

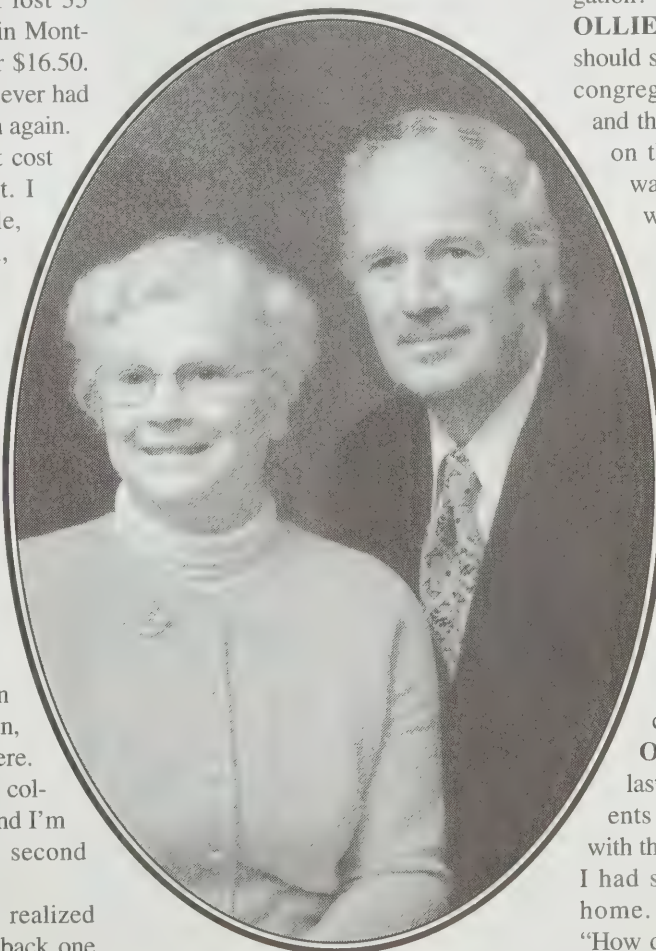
You know, when you talk about sin, the things that bother me are not the things I did but the things I didn't do. There were times I didn't feel I'd done my job.

**RECORD:** Do you think the world has changed at all in terms of how long a minister should stay with a congregation?

**OLLIE:** No. I used to say a minister should stay about seven years in the first congregation, about 10 in the second, and the rest of his life in the third. But on the Prairies, six or seven years was the ministry. You sort of know when you should go. It's not something you should ask anyone else about — just decide yourself. When I was appointed mission superintendent, I didn't know anything about it. At the synod meeting after my appointment, when the moderator was asked to pray, he wanted to know who he should pray for: me, or the synod!

**RECORD:** How much of your task as a mission superintendent was to be simply a friend, a person to whom others could come?

**OLLIE:** Well, I was watching TV last night, and they were saying parents should be spending more time with their children. I began to think how I had spent a lot of time away from home. Somebody once asked Jean, "How do you get along with Ollie away so much?"



Ollie and Jean Nugent.



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# NOTICE

## Obituaries in the Record

The *Presbyterian Record* Committee faces a deficit in 1997. Not wishing to raise subscription rates, the committee considered other areas in which to raise revenue. As a result, a decision was made at the annual meeting held in February to begin charging for placing obituary announcements for clergy and laity in the *Record*. These will be charged at the classified advertising rate of 90 cents per word. Although these announcements have been provided free by the *Record* for many years, the committee knows of no other church magazine which does this. The committee would also encourage use of the Transitions column to announce other special events such as births, marriages, anniversaries, baptisms and the reception of new members. ***This new policy will take effect September 1. Therefore, any obituary notice postmarked after September 1st will be invoiced according to the above rate.***

Dick Ford, convener

## With Thanks to God

We acknowledge receipt of gifts from those people who, in their Last Will and Testament, remembered The Presbyterian Church in Canada in 1996. Their gifts totalled \$1,512,633.79 to continue the church's work in the areas of church extension, pensions for ministers and widows, for overseas work and for its general work.

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Davidson, Helen G.	Almonte, ON
Fletcher, Lorna Y.	North York, ON
Galbraith, Margaret J.	Dundas, ON
Graham, Mary I.	Brantford, ON
Johnstone, Mabel I.	London, ON
MacDonald, Isabel L.	Ottawa, ON
MacLean, Roberta K.	Etobicoke, ON
McCoubrey, Vivid	Winnipeg, MB
McKinnon, Mary C.	Shoal Lake, MB
Mooney, Mabel A.	Gloucester, ON
Murdoch, George T.	Toronto, ON
Pugsley, Chester H.	Pasadena, CA
Radford, Kathleen A. M.	Winnipeg, MB
Singer, Willoughby I.	Fergus, ON
Stedman, Nellie B.	Brantford, ON
Steele, Helen D.	Aylmer, ON
Taylor, Edith W.	Toronto, ON
Thomson, Ruth A.	London, ON
White, Russell H.	Cambridge, ON
Wilde, Lilah M.	Brantford, ON
Wright, Alfred M.	Sarnia, ON

Our second boy said, "That's the reason they're so happily married." Jean was always there, even when I wasn't.

**RECORD:** If you were giving advice to people starting out in ministry now, what would you say?

**OLLIE:** I would suggest that a minister spend more time visiting and less time sitting and studying in the office. If I had an office and a secretary, I would plan to go there between 11 a.m. and one o'clock, not spend the whole morning there. If people weren't at home, I would often visit between five and seven in the evening, for only a few minutes. People would usually be home, often eating dinner.

At one time, I decided I would ask people what they thought of the church and what they would suggest; but I stopped that because it embarrassed people — they didn't know.

I think I would also report more about what I was doing to the session. My policy was not to tell anybody what I was up to, which I think was a mistake. Or maybe not. I went to the Indian San (a tuberculosis sanatorium) every Sunday afternoon for a while, and nobody knew I was going. I was told by one of our missionaries not to shake hands with the TB people, but I always did, and washed my hands afterwards. One day, one of the nurses told me a patient wanted to speak to me. He was getting ready to go home. When I had first visited him, we had prayer. He said: "I don't know what happened but, when you prayed, it was almost as though everything in my body was going one way and, then, decided to go another way, as if a tap turned. And now I'm going home." I never told anybody about that experience until, maybe, 30 years later.

You know, I'm not very good at giving advice. I think the men and women who graduate from college are prepared to go. But the experience of being on a student mission field is sometimes more important than being an assistant minister in a congregation, which is what happens now. Because you're on your own, and you make mistakes, but people are more sympathetic to you because you're a student, not a minister. ■

Ian Victor is the minister of West Vancouver Church, Vancouver, and is a contributing editor of this magazine.

# Monday Is Wash Day

Knox Church, Burlington, Ontario, celebrates 70 years of housling cloths

In 1830, in Scotland, Rev. Thomas Chalmers found himself with a dilemma most 20th-century Canadian ministers would welcome. He was drawing so many people to Sunday worship, the celebration of Holy Communion was becoming a time-consuming practice. And the customs of the congregation were not designed for speed.

Members would come forward, perhaps 12 or 18 at a time, to a table placed at the front of the sanctuary. Not surprisingly, it took a long time to serve everyone. Add to the mix, the invitation, fencing and exhortation which took place at each "sitting," and the service of Communion was threatening to become tedious.

Chalmers' solution? Make tables out of pews. Strips of linen, or "housling" cloths, were placed on each pew. The bread and wine were passed from the end of the pews, the large cups of wine refilled from flagons carried by the elders.

The congregation of Knox Church, Burlington, Ontario, began using housling cloths in 1927 under the leadership of Rev. Robert Moorehead Legate. Legate's ministry to the congregation came to an abrupt end when he resigned over the session's refusal to change a Communion date so he could attend the Church of Scotland General Assembly on behalf of the national



church. The use of housling cloths at Knox continued, however; and, today, they are used at four Communion services yearly.

This meaningful and stately custom does not come without cost. There is a lot of work involved. The linen must be washed, ironed, rolled and placed on each pew using small, metal clips.

After 70 years, it is obvious Knox Church finds the work worthwhile, and the fabric of the congregation strengthened through its use of housling cloths. **R**



**HOW**



**MANY**



**PEOPLE**



**WILL**



**DIE**



**BEFORE**



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**CHANGE**



**THE**



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# Two

A woman minister in a large church in China said to me: "This is where God has called me to live and serve. I have to do what I think is right." The place she feels called to minister and make her decisions is in the midst of two solitudes. Not the Canadian solitudes of English and French Canada, but the two Chinese solitudes of Communism and Christianity.

Last year, with 13 others, I took part in an ecumenical study tour to China under the auspices of the Canada China Program. (This program, associated with the Canadian Council of Churches, has since, regrettably, been dissolved due to lack of funding.) The members of the tour represented both laity and clergy, men and women, francophone and anglophone and came from diverse denominational backgrounds. The purpose of the tour was to develop existing bonds of friendship between Chinese and Canadian Christians. We were given opportunities to speak directly to church leaders, seminary teachers, people in the pews and to learn what we could of their experience — coming to terms with the two "solitudes," living out their Christian faith in a Communist context.

We were eager to know how this worked. We knew freedom of religion is guaranteed by the constitution of the People's Republic of China. But how free is free? Protestant and Roman Catholic leaders assured us a satisfactory measure of freedom exists. Church buildings expropriated or destroyed during the Cultural Revolution were in process of being repaired, often with government assistance. Former leaders, imprisoned or exiled for years, are back in parish or seminary, able to continue their preaching or teaching.

## **Christians in China today enjoy more freedom than they have had for decades, but it remains a qualified freedom**

An official of the Religious Affairs Bureau assured us of the government's benign intentions toward people of all faiths and spoke of the good relationship existing between church and state. He stressed that regulations exist to protect the interests of the various institutions. Churches must, for example, be officially registered to access government help. Church leaders affirmed their freedom to do and say what they wanted, including criticizing government policies.

Christians in China today appear to have more freedom than they have had for many years, but it is a qualified freedom. Churches and leaders may freely preach and teach the gospel within their own four walls, but not outside in the

public arena. Evangelism is not permitted. No public rallies are held. There are no home Bible studies. Ministers preaching in churches other than their own may do so only with government permission.

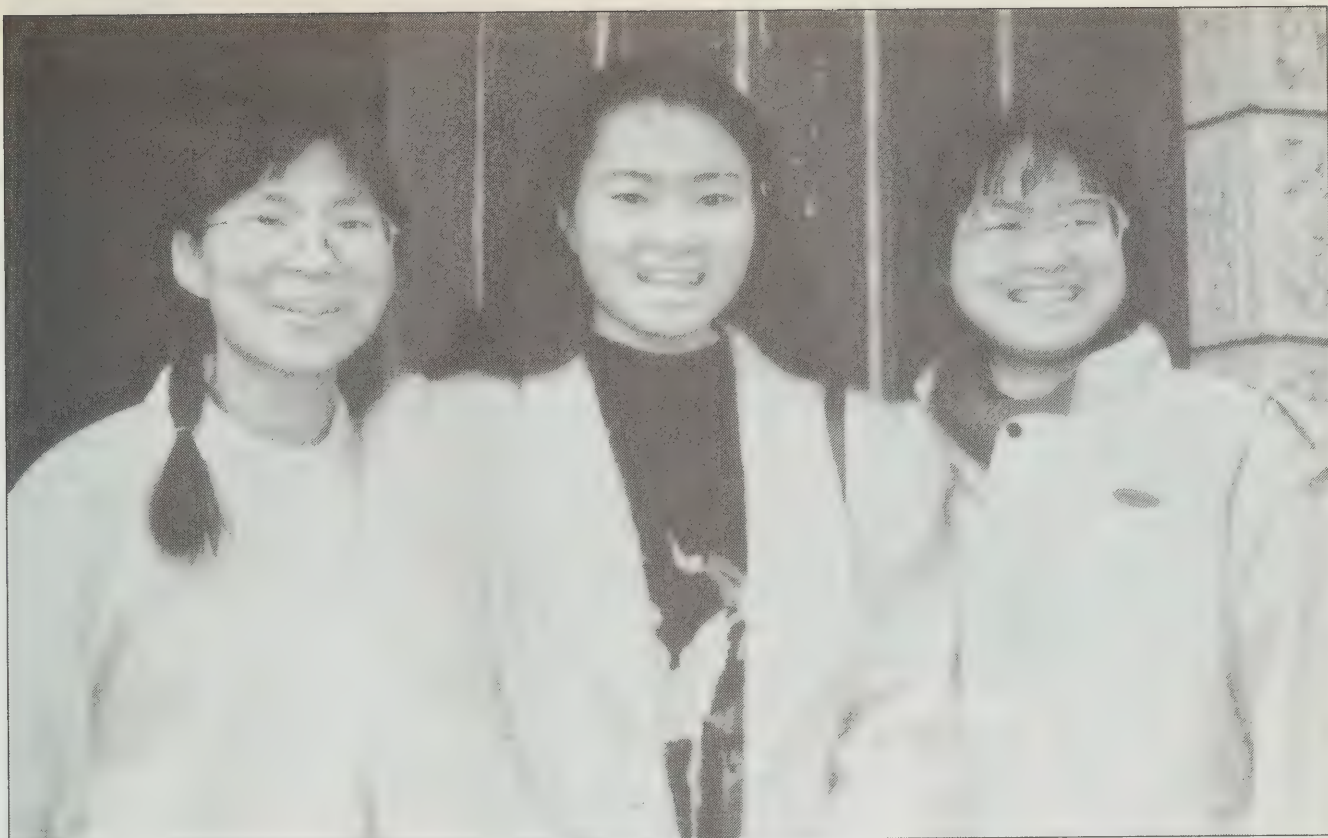
Despite these obstacles, the Christian Church in China continues to grow at a phenomenal rate. One priest we met attributed this to the work of the Holy Spirit and the personal witness of every Christian. I believe part of the success lies in the huge hunger for God and for faith caused by the years of persecution and deprivation. We could learn from the fervour and enthusiasm of these people.

Rapid growth in membership brings challenges, not the least of which is educating new leaders. Restrictions and persecution during the Cultural Revolution, when seminaries and churches were closed, resulted in a whole generation of leaders being lost to the Chinese Church. Former pastors and teachers who survived these dark years have grown old but must continue in positions of responsibility, often into their 80s. Young seminary graduates must assume leadership perhaps before they are ready for it. Sometimes, one ordained minister is responsible for a 1,000-member church plus 10 or more equally large "preaching points" (groups of Christians without ordained leadership).

Theological seminaries equip teachers as well as ordained clergy. Lay women and men are being prepared in Bible school programs of varying length to go back to their home areas and to preach and teach. Commitment is high and the programs seem to be working well.

*by Rosemary Doran*

# Solitude



Three theological students in Nanjing Seminary, China.

The “underground church” presents another challenge. We learned of it only by hearsay, never having an opportunity to meet representatives of the underground organization. Roman Catholics use the term to refer to those who do not recognize as valid the form of catholicism which emerged in China after the Cultural Revolution and, so, retain their own independent links with Rome. For Protestants, the term refers to more conservative Christians who hold that “mainline” churches have betrayed Christian principles by co-operating with the government. Some regard these

groups as heretics who encourage illegal and unnecessary Bible smuggling.

With government permission, Bibles may be freely printed. Amity Press printed 3.5 million Bibles in 1996 to help meet the enormous demand. We sensed irritation and embarrassment among both Roman Catholics and Protestants who feared the actions of the underground movement might lead to the loss of hard-won privileges and upset the delicate balance between the solitudes.

I have put quotation marks round the word “mainline” because this term no longer applies in the Chinese context.

Denominations no longer exist in China. The “Protestant Church” considers itself post-denominational.

The Chinese government recognizes five religions — Taoism, Buddhism, Islam, Roman Catholicism and Protestantism. Although on friendly terms, Roman Catholics and Protestants engage in little dialogue or sharing in outreach projects. Our Chinese hosts seemed impressed that our group of Roman Catholics, Protestants and Anglicans could sit together and speak with one voice of Christian love and commitment. The Protestant Church in China has

# udes...





Gerald and Rosemary Doran on the Great Wall.

worked hard to put aside the differences inherited from the old, established denominations in order to develop a common doctrine and practice. This seems to have succeeded to a remarkable degree.

The work of the church-at-large is overseen by the China Christian Council and by the Three-Self Patriotic Committee which acts as a liaison between church and state. It reflects the Three-Self principle adopted in the 1950s — self-sustaining, self-propagating and self-governing.

Chinese Christians are also affected by the general policies of the state such as the policy that decrees Chinese couples may have only one child. To break this law can mean the loss of wages and/or jobs and being ostracized by the community. Only ethnic minorities are exempt from this law. Church leaders spoke of the burden that will certainly fall on the one child as he/she, in time, shoulders the burden of aging parents and grandparents without the help of siblings. For the church, it means the next generation, today's children, will be fewer in number and hold greater responsibility for sustaining the church, both in terms of financial and human resources. No one ventured to predict the outcome,

but it is clearly an important issue.

Our visit to the Chinese "two solitudes" proved interesting and challenging. Government control was seldom overt and, yet, we knew it was there. Church life appeared vibrant; yet, we sensed shadows. The trip impacted me most through the challenge Chinese Christianity presents to our western, "comfortable pew" approach to Christianity. I realized how little we suffer or are prepared to suffer for our faith. Our commitment seems pallid and lackadaisical compared with many Chinese. Not many of us would walk or bicycle for an hour and a half to get to church every Sunday. Nor sit in an unheated building for a long service once we got there.

People spoke with passion of their faith and their church, welcoming every opportunity to witness. They see their fragile existence in the Communist context as both challenge and gift — God's people doing God's work where God has placed them. **[E]**

Rosemary Doran is minister of Riverside Church, Windsor, Ont.

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# Hymn of the Month

by Judee A. Green

The psalms have always been a fundamental part of worship. The psalmist speaks to our hearts with the full range of human emotion: joy and sadness, praise and lament. Reformation churches laid special claim to the psalms and, for a considerable time, the only musical responses in worship were the settings of the psalms. Metrical psalms have the text of the psalm poetically set to a regular metre.

"Peoples, Clap Your Hands" presents a blend of old and new. The tune is an old Genevan psalm tune attributed to Louis Bourgeois of the 16th century, and the text is a new paraphrase of Psalm 47 by Joy Patterson of the 20th century. The tune name, *Genevan 47*, comes from the psalm to which it was set in the Genevan psalter of 1551. John Calvin was a minister in Geneva at that time.

Joy Patterson was born in the United States and became a Presbyterian at the age of 12. She was always interested in writing poetry and turned to writing hymns in her 20s. An elder in her church, she served on the Advisory Council on Discipleship and Worship of the Presbyterian Church (U.S.A.) for five

years. She was also a member of the Presbyterian Church (U.S.A.) Hymnal Committee which produced a revised hymn-book in 1990. She has written texts for some 30 hymns and has composed a number of hymn tunes.

It might seem odd to pair a new text with an old tune, but the moods of the two go well together. Indeed, a good way to learn the rhythm of the Genevan tune is to "clap" it. Take some time, either before the service or during a teaching time in the service, to learn this rhythm: long - long - short - short - short - long - short - short - short - long.

It takes some practice. The long beat in the middle catches you by surprise. Once you have learned this, you will notice this same rhythm is repeated in each of the six lines of the tune. Next, learn the melody, keeping in mind the dance-like rhythm you have already learned.

Have some fun with it as you clap your hands and shout to God with joy. "Now with psalms rejoice!"

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

## Peoples, Clap Your Hands

Tune: *Genevan 47*

Peoples, clap your hands! Shout to God with joy!  
King of all the earth is the Lord Most High;  
all humanity stands in awe of God.  
With a mighty hand God brings nations low,  
and beneath our feet casts down every foe;  
our inheritance comes from God the Lord.

God ascends the throne with a joyful cry,  
and with trumpet sound has gone up on high;  
sing your praise to God, sing with joyful voice!  
Rulers, peoples, now join to serve the Lord,  
for earth's mighty ones all belong to God,  
who exalted reigns; now with psalms rejoice!

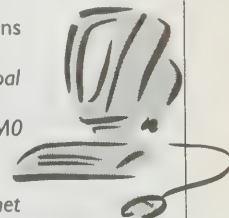
Words: Psalm 47, paraphrased by Joy F. Patterson (1931-); tune by Louis Bourgeois (c.1510-c.1561), arrangement by Claude Goudimel (c.1505-1572). Reprinted by permission.

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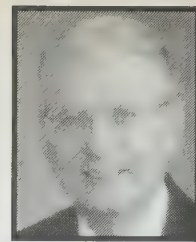
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# Birthrights

**There is an increase in the rate of abortions in Canada. What is the position of The Presbyterian Church in Canada on this? What about the rights of the unborn?**

Last year, a young woman took a gun and shot pellets into her own body to abort her about-to-be-born baby. She was charged with attempted murder. But the judge dismissed the charge. The judge reasoned the present law holds that a fetus is not a person.

Although I understand the judge's ruling, I find it bizarre that a baby, only days from being born, is not in any way protected by law. But this appears to be the end result of the present lack of any legal parameters surrounding abortion. A fetus is not held to be a person, no matter at what stage of development. Life only begins when the baby is out of the womb, taking his or her first breath. At least, that is what I believe the judge's ruling means.

My sympathies are with the mother who must have been in a truly desperate state of mind to have committed this assault on her own body and her baby. And it may well be that, in the end, the goals of justice and compassion were served when the Crown laid a lesser charge against her.

Nevertheless, this incident has raised again a number of important questions about the rights of women and the rights of the unborn.

I believe biblical faith urges us to be pro-life in the sense that we hold life as God's gift, as sacred and precious. "The mystery of human existence is that we belong to God and have been made in the divine image. In God we live and move and have our being" (*Living Faith*, 2.2.1).

The General Assembly of The Pres-

byterian Church in Canada addressed the abortion issue in 1972 when it stated that abortion should never be used as a means of birth control. Although the fetus is not at its initial stages a person, it is potentially so. It is a beginning life and any termination of it is fraught with "serious moral consequences" (Acts and Proceedings, 1972).

The last time the General Assembly addressed this matter in any significant way was in 1977 when it stated that "... priority be given to the principle that the unborn has the right to life and that only a danger to a mother's health, indicating the likelihood of permanent or prolonged mental or physical impairment, be regarded as grounds for abortion" (quoted in the *Social Action Handbook*). At that time, many people felt that if abortion were made legal, the application for an abortion would be vetted by special hospital committees to determine whether or not there was a danger to the mother's mental or physical health. Such committees were finally disbanded after legal challenges. Subsequent attempts by the Government of Canada to provide a legal framework on abortion have failed and it is now apparently held in law that "a

fetus is not a person" and, therefore, not protected by law.

As far as I know, The Presbyterian Church in Canada has not addressed this concern through any of its General Assemblies in recent times. I would think our denomination is probably as divided and polarized on abortion as is society in general.

But the basic premise remains as outlined above. It means, in effect, that our denomination's official stance is "pro-life." Yet, some would argue it is also "pro-choice" in that it agrees that an abortion may be permitted when there is a genuine danger to the mother's mental or physical health. I have often called our church's position "modified pro-choice." Some will think this to be an untenable position because, for them, the issues are drawn in black and white. Others believe that, in today's world, this is the best possible approach as individuals make conscientious choices in the light of the gospel on serious matters such as this. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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# Craving Epiphany: U2's New Album *Pop*

Ten years ago, U2 informed the world that, despite their POPular success, they "still haven't found what [they're] looking for." With their latest album, *POP*, U2 serves notice their spiritual quest continues.

To understand their quest, we need to get inside the mind of Paul Hewson (a.k.a. Bono), the lead singer and lyricist. Bono has agonized his life over two issues: the death of his mother and the absence of God's love in the churches of his homeland, Ireland.

Bono grew up feeling neither Protestant nor Catholic. His Catholic father dared to defy the church by marrying a Protestant woman in a Protestant church and raising his children as Protestants. The family became close to survive the severe repercussions of these choices.

At 14, Bono encountered the agony of God's tragic world. The day after his grandparents' joyous 50th anniversary, his grandfather died. At the funeral, Bono's mother collapsed from a brain haemorrhage and died. Bono never recovered.

Why would a loving God take his mother away? One of U2's earliest laments, "Tomorrow" from the album *October*, is Bono's portrait of his mother's funeral:

*There's a black car parked at the side of  
the road  
I'm going outside, Mother!  
Won't you be back tomorrow, so I can  
sleep tonight?  
I want you to be back tomorrow!  
Open up to the love of God  
He's coming back and I believe it!  
Jesus is coming! And I'm gonna be  
there, Mother!*

With the albums *Joshua Tree* and *Rattle and Hum*, the popular world made U2 the biggest band in the world. But despite their massive popularity, Bono still hadn't found the answer to the question,

"Why, God?" Since then, U2's albums have taken listeners on a narcissistic romp through the world of pop culture, throwing its emptiness in our faces.

With their latest album, U2 seems to have exhausted their popular quest. In the lead-off song, "Discothèque," they look for God's love in the popular world's sanctuary of the dance club:

*You hurt for love ... Let's  
go Discothèque  
looking for the One, but  
you know you're  
somewhere else instead.*

Maybe Christ can be found in the false paradise of hedonism? The song "Playboy Mansion" asks if Hugh Hefner holds the keys to the Kingdom of Heaven:

*If beauty is Truth and surgery the fountain  
of youth, then what am I to do?  
Through the gates of the Playboy Mansion  
then there will be no time of sorrow, no  
time of pain  
no time of sorrow, no time for shame  
though I can't say why, I know I've got  
to believe....*

Bono's quest for Christ has not been fulfilled by the church either. In "Staring at the Sun":

*Will we ever live in peace?  
Cause those who can't "do" often preach.  
In "The Last Night on Earth," Bono explores the atheist's world. If we still haven't found God, maybe there is no God. No, he concludes, there's something missing in the atheist's world, too.*

In the song "Mofo," Bono brings his two quests together:

*Lookin' for to save my soul  
lookin' to fill that God-shaped hole  
Mother, am I still your son?*

*You know I've waited for so long to hear  
you say so.*

So where is God in a world of sorrow? In one of the most singable songs

on the album, "If God Will Send His Angels," Bono takes his quest home:

*Jesus never let me down, Jesus used to  
show me the score  
then they put Jesus in show business,  
now it's hard to get in the door.  
Hey, if God will send his angels, and if*

*God will send a sign  
would everything be all  
right?*

*POP* marks U2's return to song-writing rather than to fancy production. "If God Will Send His Angels" and the final song on the al-

bum, "Wake Up, Dead Man," signal a strong departure from the dance music trend U2 has been on since *Rattle and Hum*. They've exhausted everything the popular world has to offer and still haven't found what they're looking for: peace in Christ. In the final song, they don't pull any punches:

*Jesus, Jesus, help me, I'm alone in this  
— — world  
tell me the story about eternity, and the  
way it's all gonna be  
Jesus, I'm waiting here, boss!  
I know you're looking out for us, but  
maybe your hands aren't free  
Your Father made the world in seven,  
He's in charge of heaven  
Will you put in a good word for me?  
Is there order to all this disorder?  
Is it like a tape recorder? Can we rewind  
it just once more?  
Wake up, Dead Man!*

How can we believe in a God of love in a world of pain and sorrow? We've tried every substitute the popular world has to offer, but they don't fill the God-sized hole. We need God's love in Jesus Christ. Wake up, dead man! **R**

Guest columnist Ryk Brown is minister of Aldershot Church, Burlington, Ont.



# PCC News

## Assembly procedures undergo major revision

Commissioners attending the General Assembly this year will be met by some surprises. Those planning the Assembly believe these changes will be pleasant and helpful. Gone are the frequently criticized briefing sessions which have traditionally occupied the first two days. In their place will be the "open space" concept, a new approach to leadership.

This idea arose from a course on leadership attended by Tom Gemmell (principal clerk), Ian Morrison (general secretary of the Life and Mission Agency) and Don Taylor (chief financial officer). Under the leadership of Larry Peterson, a Disciples of Christ minister, they were introduced to a process which they are convinced can assist the church in meeting our present challenges.

Don Taylor, noting he usually is pessimistic about this kind of program, came away "amazed at how a diverse group of people [many from the business world] came together as a community and really dug in and helped each other to solve the problems."

The program is based on the premise that the people who attend bring the commitment, wisdom and energy needed to address conflicted and complex issues in a short period of time. After an introduction to the process, participants are invited to articulate a concern, then place it on the wall together with their name and a time and place to gather around this issue. When everyone who desires has been given this opportunity, participants sign up for the groups that most interest them. (When Tom Gemmell posted a concern about healing, all 17 members of the workshop signed up to participate in his group.)

On Monday morning at Assembly, conveners of committees will be given a few minutes to outline the main issues in their reports. In the afternoon, facilitator Larry Peterson will take over. Groups will continue to meet until Tuesday evening when a wrap-up session will be

held. Each group must make a report. These will appear in a book of reports which will be in the hands of the commissioners on Wednesday morning.

But how will all of this impact on the "real" business of the Assembly? Gemmell says it is possible that some of the issues discussed in the small groups will overlap and inform the debate of this Assembly. More likely, issues will be raised to become items at future Assemblies. Most of all, the organizers hope commissioners will learn things they can take back and apply in their own churches and presbyteries.

"This will be a different kind of Assembly," Gemmell points out. "Presbyteries and congregations should prepare to receive their commissioners back with a different kind of story." The theme for the open-space event will be "What are the challenges and opportunities for going forward into the future?"

"We hope to initiate thousands of pastoral conversations that will continue into the future," Ian Morrison explains. A symbolic/liturgical event will be planned to commission commissioners to take what they have learned back to their own communities.

In the new approach, how will commissioners be briefed on the reports coming before the Assembly? Letters will go to presbyteries asking them to take a larger role in this area. Staff at 50 Wynford will be available to assist presbyteries. But commissioners will bear a heavy responsibility to read and digest the reports before arriving at the Assembly.

"In two days," Tom Gemmell says, "I saw a diverse group of people transformed into a community." He hopes the same thing will happen at this year's Assembly, providing a way for the Presbyterian Church to move into the future.



## Farewell to Mauritius

Four Canadian Presbyterian overseas workers were recently honoured by the five Presbyterian congregations in Mauritius. Marie Rempel and Bill Elliott, and Liz and Brian Crosby have returned to Canada. Their work in Mauritius is now being undertaken by newly trained Mauritians. Pictured, Liseby Cangy (centre) presents a gift to Marie Rempel and Bill Elliott, while Liz and Brian Crosby, who flew back to Canada in February, pray that they won't have to shovel their driveway when they get home.

## Open pasture, open space, parking place: News from Assembly Council

The Assembly Council of The Presbyterian Church in Canada met at Crieff Hills Community, Puslinch, Ontario, March 13-15. Among the significant announcements to come from the meeting was the tendered resignation of the principal clerk of General Assembly, the introduction of a bold new concept at this year's General Assembly, and the relocation of Church Archives and Records Management to the national offices.

Rev. Tom Gemmell, principal clerk of General Assembly since 1992, submitted his resignation to take effect following the 1998 General Assembly. Gemmell had originally intended to resign after the 1996 General Assembly but Assembly Council did not accept his resignation and he was persuaded to stay. This time, Assembly Council accepted his resignation and will present it to General Assembly.

Assembly Council also called for a significant change to this year's General Assembly. Gone are briefing sessions. In their place is open space, a concept de-

signed to provide a forum for discussion on a broad general theme.

In a decision of a more concrete nature, Assembly Council approved the conversion of the lower level parking lot at the church offices into the new home of the Church Archives and Records Management office. Half of the \$300,000 needed for the renovations will come from bequests. Construction is to begin some time this spring.

In other business, Assembly Council has asked members of the national executive staff to voluntarily forgo the possibility of serving as commissioners to General Assembly. In the area of cyberspace, council determined that Michael Farris will continue as webmaster of the PCCWeb site for one more year, while Glenn Cooper will continue as webmaster of the PCA site. In April 1998, both sites will be put under Cooper's direction. Among matters taken under review was a proposal from the Pension Board for a revamping of the entire benefit package for church workers.

## John Congram elected Moderator-Designate

John Congram, who has served as editor of the *Presbyterian Record* since 1988, has been elected Moderator-Designate of the 123rd General Assembly which opens June 1 in Ottawa.

Prior to becoming editor, Congram spent over 25 years in parish ministry, serving congregations in Ontario and Saskatchewan. His experience and love of the church are reflected in his book *This Presbyterian Church of Ours*.

John and his wife, Liz, have four sons, a granddaughter, a grandson and a "wonder" dog named Tasha. (The staff of the *Record* are hoping he won't give up his day job.)

## Deficit virtually gone

A half-million-dollar deficit in the Presbyterians Sharing... budget is almost gone.

At the end of 1995, The Presbyterian Church in Canada had a debt of \$518,000. Don Taylor, chief financial officer, says that budget plans for Presbyterians Sharing... had included \$150,000 a year to pay off that debt until it was eliminated.

However, the generosity of Presbyterians across the country helped bring the debt down to about \$40,000 by the end of 1996. "Congregations came through

very well," says Taylor. "This is really phenomenal, to pay off this amount." Contributions to Presbyterians Sharing... in 1996 were higher than ever in the church's history. As well, income from church investments was about \$100,000 higher than anticipated. And stringent budgets for the national and international work of the church kept spending down.

Reduced budgets and the debt had been significant factors in staff reductions at the national offices made by the 1995 General Assembly. (Glenn Cooper)

# 75<sup>th</sup> Anniversary Celebration

St. Andrew's Presbyterian Church  
Etobicoke, Ontario

will celebrate its 75th Anniversary  
Friday, September 19  
through Sunday, September 21, 1997.

### Highlights of the program include:

Friday 7:30 p.m. - Family fun and fellowship

Saturday 6:00 p.m. - Banquet

7:30 p.m. - Worship with

Dr. John Visser

Sunday 10:30 a.m. - Worship with

Dr. Alex McCombie

7:00 p.m. - Ontario Presbyterian Chorus

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### Presbyterians well-represented at CGIT annual meeting

Nine Presbyterians were among the participants at the annual meeting of the National CGIT Association, held last October at the Aurora Conference Centre in Aurora, Ontario. Pictured, seated in the centre row, right, is Terrie-Lee Hamilton, national CGIT president, who is also senior administrator with the General Assembly office of The Presbyterian Church in Canada.

### Give us this day our parking spaces

The congregation of Knox Presbyterian Church, Stratford, Ontario, is fighting to save 52 public parking spaces in a downtown lot which is the planned site for a new residential and commercial complex. David Thompson, minister of Knox, says his church has engaged lawyers from The Presbyterian Church in Canada to explore the possibility of launching an appeal either through the courts or through the Ontario Municipal Board to protect public parking on the site.

"It's called self-preservation," Thompson says, noting that the loss of accessible parking would hurt not only the church but the entire downtown core of Stratford.

Thompson and several other concerned citizens have appeared before the city council to speak against the agreement between the developer and the city which reduces the number of public spaces on the lot to 30 from 52. "The church is concerned to keep the minimum public parking at 52 spaces, and we'll find a way to do it," says Thompson.

The church has also submitted a zone

change application to require the development to have 52 public spaces in the underground lot. City officials were to review the validity of the application. If valid, it would then go through a prescribed process of staff review and public consultation. (Source: *Stratford Beacon-Herald*)

### Presbyterian Youth Summit

The first-ever National Presbyterian Youth Summit will take place in Ottawa from May 29 to June 1. Youth representatives from every synod of the church will meet for three days prior to the 123rd General Assembly, which opens in Ottawa on June 1, to share their concerns, ideas and dreams for the church. In total, approximately 30 youth and interested adults will gather for the event.

The summit was initiated and planned by youth and it stems from a desire to create more effective channels of communication, not only between themselves and the church but among themselves as well. Organizers Matthew Brough, president of the Presbyterian Youth Council in Winnipeg, and Mary Ingram, communications director of the Presbyterian Young People's Society of the Synod of Toronto and Kingston, hope the summit will achieve the goals set out in the initial planning stages; namely, to create and strengthen a network of active Presbyterian youth, to create a national youth perspective, to help define where change is needed, to share ideas on a wide range of topics, to discuss the role of youth in the church, to discuss Canada 2000, and to evaluate the effectiveness of the summit and the possibility for future meetings.

### Next time, I'm only taking two weeks!



he also discovered from the sign that his congregation had temporarily joined the Baptist Church!

Dr. Clyde Ervine, minister of St. Giles Kingsway Church, Etobicoke, Ontario, returned from a 10-week sabbatical to find his name on the church sign replaced by that of Dr. John Gladstone, a Baptist minister who filled in for him for five weeks. If that wasn't enough,

# Other News

## New Evangelical Fellowship president chosen

**G**ary R. Walsh, bishop of the Free Methodist Church in Canada, has been named the new president of the Evangelical Fellowship of Canada (EFC). He replaces Brian Stiller, who served as president for 14 years before leaving to become president of Ontario Bible College and Ontario Theological Seminary.

Walsh, who most likely will move to the new position in June, says he is happy to assume leadership at what he sees as "some kind of a special moment" in the life of the Canadian evangelical movement.

"Evangelicals are growing increasingly interested in co-operating across lines that used to be rather intimidating. Many are feeling the call of God to stand firm for things which have eternal significance. I think we're gaining in faith that we could make an increasing difference in Canadian life."

The EFC encompasses 28 denominations and related congregations, approximately 150 mission and independent church-affiliated organizations, and more than 14,000 individual members. It is part of the World Evangelical Fellowship. (*Christian Week*)

## Why didn't we think of that?

**I**n a dramatic moment — a moment of personal privilege at the end of his report to the meeting of the General Assembly Council, February 8 in Louisville, Kentucky — Moderator John Buchanan made a motion to create a publication designed to go into every household of the Presbyterian Church (U.S.A.).

The proposal met with enthusiastic response and the gathering voted overwhelmingly to put such a publication on the presses, endorsing what has been a Buchanan priority from the moment he donned the Moderator's stole and cross at the denomination's 208th General Assembly last summer.

Although financing such a publication is a challenge, not one "show me the

money" call was uttered. The General Assembly Council seemed to have faith in the idea that the money could be found. Frank Diaz, interim executive director of the council, was instructed by the members to appoint a task group to get the ball rolling with an eye toward an initial issue shortly before the denomination's 209th General Assembly to be held this summer in Syracuse, New York.

Gary Luhr, director of the Office of Communication of the Presbyterian Church (U.S.A.), believes an every household publication could be "an extremely valuable tool" for getting information to people and hopes "it might have some unifying effect on the denomination." (*Presbyterian Outlook*)

## WCC presidents issue Pentecost message

**T**he seven presidents of the World Council of Churches (WCC) have issued a message to remind Christians that "the Pentecost story breaks into this world ... to announce the good news that we need not be held captive to the divisive spirit of the times."

"These are challenging times in which we experience in new ways the diversity of our world," the message says. "We hear cries of pain and suffering caused by political and economic divisions. We experience the anger of communities

marginalized by exploitation. We are moved by the stories of those who struggle in the face of hopelessness."

The message concludes: "Pentecost calls us all to renounce the spirit of fear and division by opening ourselves to Christ — our One Hope. Pentecost calls each of us, in the communities in which we live, to engage in dialogue with those we have rejected, to heal wounds created by intolerance and to find new ways to manifest the inclusive love of God to all humanity."

## Peace prize for Jerusalem's session clerk

**T**he session clerk of St. Andrew's Presbyterian Church, Jerusalem, Rizek Abusharr, is the first recipient of a \$20,000 US humanitarian prize. He has been awarded the Marthe Laub Prize for Tolerance and Democratic Values in recognition of his pioneering work with a YMCA centre in Jerusalem in which Jews, Muslims and Christians share in joint activities.

Following the 1995 assassination of Israeli Prime Minister Yitzhak Rabin, the prize was established by the Jerusalem Foundation to promote education in basic democratic rights and co-existence. Funding was provided by Marthe and Bram Laub, a Belgian couple who survived the Holocaust and who have since aided projects promoting the ideals of tolerance and democracy in Jerusalem.

Abusharr was born in Jerusalem to a family who had lived in the city for 300 years. A graduate of Chicago's George Williams College, he has served as associate director-general of the Jerusalem YMCA since 1982. It was his idea to employ a team at the YMCA that consists of equal numbers of Jews, Muslims and Christians. The association's 30-member governing board is similarly constituted.

By his choice, the YMCA youth leadership program will benefit from \$12,000 of the prize money. The program involves 24 young people, half Arabs and half Jews. (*Life & Work*)

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## NEWS

### Hungarian churches concerned over social decline

Moral renewal should be a broad ecumenical priority, according to leaders of Hungary's churches. After the New Year's statistics showed a continuing decline, the Reformed Church issued a statement.

"The statistics show our situation is worse now than at any time in the 20th century, which has itself been the worst period in our 1,000-year history," said Bishop Lorant Hegedus, presiding bishop of the Hungarian Reformed Church. Hegedus said the social decline had originated under the rule of Janos Kadar, a Communist leader from 1956 to 1988. However, the transition to a market economy, combined with the policies of the present socialist government, had made the situation worse.

According to the government reports, Hungary's population is declining. It is down four per cent from 1977. More children are born out of wedlock, 21 per cent compared to 10 per cent a decade ago, and abortions have surged to 75,000 a year, compared to 107,000 births in 1996. The value of pensions has dropped 23 per cent in five years, and 3.5 million Hungarians (of 10 million) live in poverty now, compared to one million in the 1980s.

"We had hoped for high moral standards from the West but, instead, got libertinism and nihilism, which produced a second form of atheism to add to the still-widespread influence of Marxism-Leninism," Hegedus commented. "Our most important hope now comes from a post-atheist Christianity...."

Last August, the Roman Catholic bishops in Hungary issued a 72-page letter on social decline, mismanagement and corruption.

About two-thirds of Hungarians identify themselves as Roman Catholics, while about 22 per cent belong to Reformed or other Protestant denominations. (REC-NE)

# News Scan

## The same in any language

Although the task may seem daunting, Bible Societies around the world, together with other Bible translating organizations, are committed to making the Bible available in all of the world's 6,000-plus languages. With 39 languages receiving some part of the Scriptures each year, it will take more than 100 years to accomplish the task. Currently, Scripture publications are available in 2,167 languages.

## Templeton Prize winner announced

The founder of an Indian self-knowledge movement, Pandurang Shastri Athavale, has been chosen as the winner of the 1997 Templeton Prize for Progress in Religion, the world's largest annual monetary award, worth more than \$1.2 million US. More than 40 years ago, Athavale, 76, initiated the practice of *swadhyaya*, a Sanskrit word meaning self-study, which has spread across India and is estimated to have affected the lives of 20 million people. Based on the *Bhagavad Gita*, the holiest Hindu text, Athavale's philosophy asks people to recognize the inner presence of God, which, he says, leads to a sense of self-esteem as well as an awareness of the divine presence within all people.

## Russian mood turning against ecumenism

A church leader in the Russian Orthodox Church has expressed concern for the future of his church's involvement with the ecumenical movement and Western churches. Metropolitan Vladimir (Kotlyarov) of St. Petersburg and Ladoga said there was much pressure within the Russian church to sever ties with ecumenical bodies such as the World Council of Churches (WCC). Numerically, the Russian Orthodox Church is the largest member of the WCC.

The metropolitan is asking Russian Christians to remember "the difficult

years when the atheists wanted to 're-educate' our people and convert them to 'non-belief.' ... We joined the World Council of Churches to have the support of Christians from all over the world. And there were cases when we were defended." (ENI)

## United Church hymnal critics outnumbered

The United Church of Canada's new hymn-book, *Voices United*, is drawing criticism from church members who feel the book isn't at all unifying.

Among the main areas of concern are the drastic reduction in terms referring to God as Father, Lord and Trinity, and the inclusion of hymns referring to Mother Goddess.

Graham Scott, chair of the denomination's Church Alive group, says *Voices United* is "such a smorgasbord of orthodox hymns and manifestly heretical material, the result is no longer a Christian hymn-book."

But it appears the vast majority of church members like the new book for its inclusive language, contemporary text and tunes. It has sold more than 130,000 copies and is in its third printing. (Christian Week)

## Thou shalt not forget

Most of Denmark's ministers cannot recite the Ten Commandments. The Danish newspaper *Ekstra Bladet* telephoned more than 100 ministers in the Lutheran State Church of Denmark asking them to recite the commandments, but 80 per cent either couldn't remember them or recited them in the wrong order. Three clergymen even broke one of the commandments by yelling to their wives to tell reporters they weren't home.

Religious education is required in Danish schools. About 87 per cent of Denmark's citizens are members of the national church, although few attend worship services. (The Banner)

## St. Andrew's Presbyterian Church Windham Centre, Ontario

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## PEOPLE & PLACES

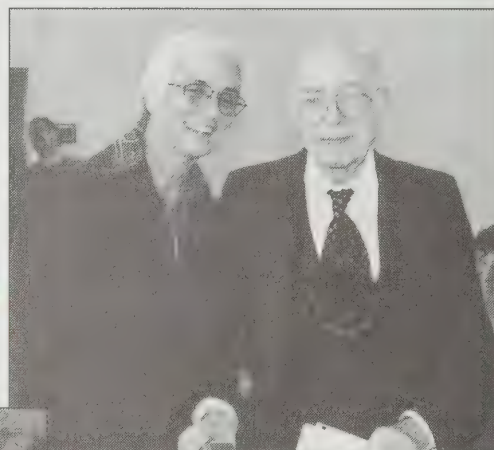
THE LADIES EVENING GUILD of First Church, Portage la Prairie, Man., participated in the Festival of Trees at the Seniors Douglas Campbell Lodge last December. The theme for their tree was the "Giving Tree," and it was decorated with hand-knit mitts, scarves, booties and socks which were later donated to the Salvation Army hamper program. Pictured (L to R) are: Donna Tomalin, secretary; Lauree Clifford, president; and Bernice Tashiro.



A PULPIT WAS dedicated at Knox Church, Boularderie, N.S., recently. Pictured (L to R) are: elder George Fraser; Everett Crowdis, a member of the congregation who made the pulpit; Mary Crowdis; Rev. Ritchie Robinson; and Rev. Iona MacLean, guest preacher.



AT ITS ANNIVERSARY SERVICE last year, the congregation of Glebe Church, Toronto, honoured Rev. Wilfred Butcher on his retirement as an active elder after many years of service to the church. Pictured with him is clerk of session Jocelyn Ayers.



SEVERAL YOUNG PEOPLE from St. Andrew's Church, Lethbridge, Alta., formed the Chapel Bell Choir under the direction of Mary Lee Voort. The choir performed some Christmas songs at the Picture Butte Hospital and joined the patients in singing.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

THE CONGREGATION OF Point Alexander Church, Point Alexander, Ont., dedicated new siding at its Thanksgiving service last year. The siding was made possible by a gift of \$5,000 from the local Masons, members of the Atomic Lodge, Deep River, Ont. Pictured in the front are Mason Gordon Schultz (left) and Bill Stewart, convener of the board of managers. In the back are Rev. Rod Lamb, elder Joan Voakes and clerk of session Mona Kirkwood.



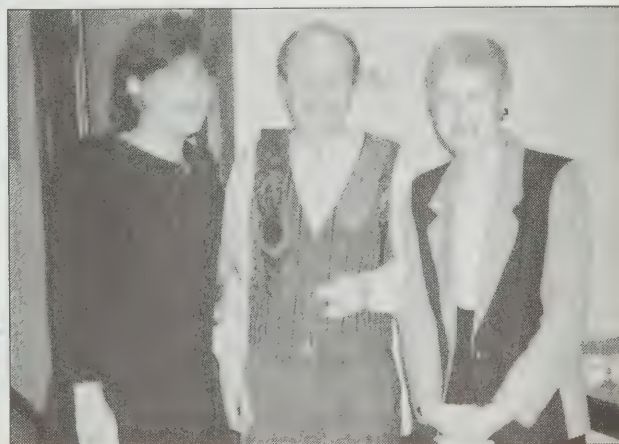
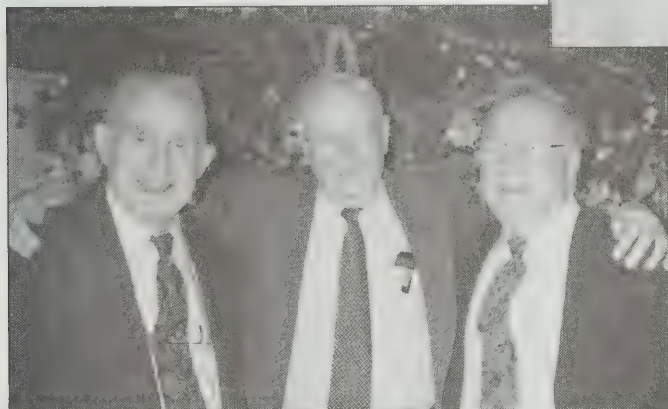
THE CEREMONIAL TROWEL used in the laying of the cornerstone for the current building of Knox Church, Woodstock, Ont., in 1896 was presented to the congregation during its 162nd anniversary service. The trowel was donated by Charles McMullen of Kingston, Ont., whose grandfather, Rev. William T. McMullen, was minister of Knox from 1860 to 1907, and whose grandmother laid the cornerstone. Pictured are: Rev. Angus Sutherland, anniversary speaker; Rev. Jan McIntyre, minister of Knox; and clerk of session Bob Douglas who presented the trowel on behalf of the McMullen family.



THE TITLE OF elder emeritus was conferred upon Stan and Elsie Maddock by the congregation of St. Andrew's Church, New Liskeard, Ont. Pictured, Rev. Ivan Dambrowitz presents a commemorative certificate to Elsie, an elder for 16 years, and Stan, an elder for 44 years.



OVER 100 YEARS of combined service were recognized at the retirement of Gordon Barrette (pictured, left), Bert Martin (centre) and Bill Wood as elders of St. Andrew's Church, Scarborough, Ont.



THE SENIOR CHOIR of Guildwood Community Church, Scarborough, Ont., sponsored a workshop on the new *Book of Psalms* conducted by musician Andrew Donaldson, a member of the Psalter task force and co-editor of the revised *Book of Praise*. He is pictured with his wife, Wendy (left), and Grace Wuthrich, senior choir president.



## PEOPLE & PLACES

FORTY SHOE BOXES filled with gifts and candy from the congregation and church school of St. Andrew's Church, Trenton, Ont., were sent to the Samaritan's Purse Operation Christmas Child. The packages were among 800,000 shoe boxes distributed to needy children around the world. Pictured, clerk of session Ray Scott and project co-ordinator Alice Clements watch Nathanael (left) and Kevin Baxter inspect one of the boxes.



NATIVITY FIGURES given in memory of James Watret by his family and friends were dedicated at Riverside Church, Windsor, Ont. Pictured (L to R) are: Robert Watret (son), Rev. Rosemary Doran, Evelyn Jones (daughter) and Nancy Plantus (niece).

THE CONGREGATIONS OF Rexdale and Pine Ridge churches, Ont., held a retirement luncheon for their minister of 15 years, Rev. Andrew Duncan. He is pictured receiving an engraved gold watch from Andrew Park on behalf of the congregation.



PICTURED AFTER THE dedication service for the renovated facilities of Knox Church, Guelph, Ont., are (L to R): Rev. James Peter Jones, guest speaker and a former minister of Knox; building committee members Stewart Lane, Don Perry, Bonna Simpson and Dianne Mallette; and architect and project co-ordinator Sam Devlin. The renovations included an elevator, new classrooms, new kitchen, new offices and a refurbished sanctuary.



A NEW CHURCH SIGN was dedicated at Knox Church, Bluevale, Ont., last fall. Pictured are Rev. Alan Barr, Shirley Snell and Jack Shaw of the board of managers.





## PEOPLE & PLACES

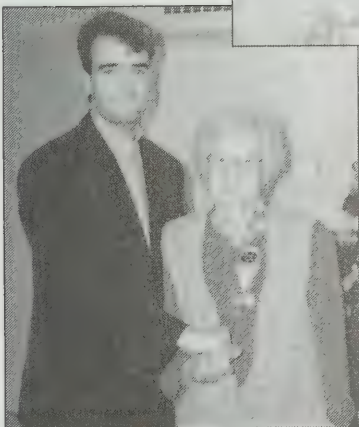
A BLAST-OFF NIGHT was held for the new Logos program, "Brrreakin' Out," at Westwood Church, Winnipeg. The program is for students in grades six to eight and includes music, drama, puppetry, Bible study, family time, dinner hour and games. Pictured (L to R) are: (back row) Kristi Bernard, Steven De Ruiter, Andrew De Ruiter; (middle row) Brenna Irwin, Scott Coleman, Brett Montsion; (front row) Kendra Shaw, Kristin Shaw, Michael Shaw and Stephanie Dueck.



"OUR HOPE IN GOD" was the theme for an afternoon gathering of older youth in the Presbytery of Ottawa. Pictured are a few of the participants enjoying a lighter moment.



THE CONGREGATION OF Melrose Park Church, Toronto, held a "Rejoice in Christmas" concert, inviting people in the neighbourhood to attend. All money raised was donated to the homeless. Pictured (L to R) are: Richard Valdez, Ricardo Valdez, Linda Marcinkus, Rev. Dwight Nelson and Alex Ciobanu.



THE CONGREGATION OF Sedgwick Memorial Church, Tatamagouche, N.S., paid tribute to its oldest member, Viola Sutherland, on the occasion of her 100th birthday. She is pictured with Rev. David A. Stewart, who presented a card signed by the congregation and friends. She also received a certificate from Sedgwick Memorial AMS (of which she is vice-president) recognizing 75 years of service.



THE SENIOR CHOIR of St. Andrew's Church, Gananoque, Ont., is pictured in new gowns dedicated by the minister, Rev. Douglas Kendall, who, incidentally, is younger than the 41-year-old gowns they replaced.



**Downtown Church: The Heart of the City** by Howard Edington  
(Abingdon, 1996, \$21.75). Reviewed by Sheldon MacKenzie.

In 1910, there was an international conference in Philadelphia on the problems facing the church in the inner city. The agenda for that conference, sponsored by but not limited to the Presbyterian churches in the United States, was a forecast of all that has happened to the church in the inner city ever since. The problems with which church leaders dealt at that time have been familiar ones to every inner-city minister of every denomination for almost 100 years.

The three most frequent problems of

an inner-city congregation are an aging and declining membership made up mainly of loyalists (more to the church building than to the mission of the church) and a decreasing financial base, increasing parking problems and skyrocketing overhead costs.

The common responses to these problems have been: (1) sell the church buildings and join with another congregation while allowing the members to go where they will, (2) sell the church buildings and officially disband the congregation or (3) move to an area not over-churched and where land sufficient to future needs is available. Within the past quarter century, a number of congregations in our denomination have been represented in

one or other of all three options. Doubtless, there were times and situations in which these seemed the only logical decisions to make.

Now, more than ever, a matter as basic as adequate parking, for example, is able to determine the future life or death of a congregation. And the same is true of easy and secure accessibility and visibility. Is it morally justifiable to encourage continuing financial and human support from members and adherents alike in a situation where these problems exist?

The author of this book on the inner-city church is the senior minister of The First Presbyterian Church of Orlando, Florida. When he became the minister of the congregation in 1982, the church was

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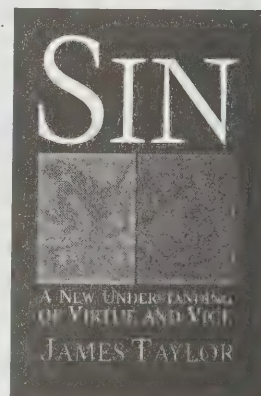
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confronted with all of the typical inner-city challenges. Neighbouring congregations of other denominations, facing the same problems, had solved them by choosing one or other of the options named above.

The story of First Church, Orlando, is that of a congregation in a superb location with excellent visibility facing the problems of an aging membership and with few reasons for new people either to join it or even to attend. That situation has been turned around under the leadership of a minister and staff with outstanding gifts of dedication, imagination and faith in God. These people have been unusually fortunate to have had the generous and farsighted support of a dedicated session and board of management. The membership of the congregation has grown to 5,000, with 150 different groups or activities meeting in the church facilities at any one time.

On the material side, the turn-around, according to the author, involved a financial investment of about \$40 million, the donation of highly skilled professional help from architects, real estate brokers, media experts and much more. On the spiritual side, there has been an emphasis on imaginative biblical preaching, an agreement that nothing but the best will ever be offered as worship, the development of an exceptional Christian education program for every age, special worship opportunities, a social program sensitive to the needs of the people in the community, and a consistent focus by all members of staff, whether professional or volunteer, on the principles and guidelines underlying the mission statement of the congregation.

Ministers and members of inner-city or downtown churches should read this book. It is well-written and exciting. Many of the problems facing downtown churches are the same world-wide. The differences are mainly those of the financial situation and the membership base from which to begin to tackle the problems.

Sheldon MacKenzie is a retired minister of The Presbyterian Church in Canada who lives in New Glasgow, N.S.

**Turning the Tide: Confronting the Money Traders** by John Dillon  
(*Ecumenical Coalition for Economic Justice and the Canadian Centre for Policy Alternatives, 1996, \$15*).  
Reviewed by Geoffrey Johnston.

This is a bad news, good news book. The bad news is we have moved into a new phase of capitalism in which speculation has replaced serious investment. Money is used to make money rather than to make something useful. The result is a relatively small investor class which does very well and an increasingly large under class which is not doing well at all.

Dillon first takes us on a tour of the circus called financial markets, describing the various games people play. He then discusses the impact of those games on the lives of ordinary folk who happen to live as the junior partners of NAFTA: Canada and Mexico.

In the Canadian case, we made the fatal mistake of financing repeated deficits by borrowing abroad. Throughout the '80s, real interest rates were very high and the public debt grew by leaps and bounds, driven, Dillon argues, not by extravagant public spending but by bad tax policy and the cost of servicing the public debt at usurious interest rates. Interest rates have fallen in recent months, but the price has been the decimation of social services.

The Mexican situation is even worse. In the early '70s when real interest rates were very low, the Mexicans found it easier to borrow than to reform the tax system. Mexico has oil, and it fetched good money in those days. It all made sense until oil prices fell and the Americans forced interest rates above 20 per cent. In 1982, Mexico could not pay. The debt crisis was upon us. A series of crisis management exercises followed, but a crucial turning point was NAFTA. Under NAFTA, Mexico relinquished control over foreign investment. Footloose money poured into the country, and poured out again when the storm clouds appeared at the end of 1994. In 1976, Mexico's external debt was \$26 billion US; 20 years later, the debt was \$173 billion US.

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Dillon ends with a dozen sensible suggestions for making things better. None of them are easy, many requiring international co-operation, but they indicate we do not have to give up our lives to the men in red suspenders.

The Ecumenical Coalition is a Christian consortium, and readers of its publications are entitled to more than an economic argument. Dillon does his best to remember both secular and ecclesiastical readers. It is not an easy task. For Christians, the result is somewhat unsatisfactory. He does talk about values, about an economy that exists for a moral purpose. It is a start, but only a start.

Nevertheless, the book is worth reading. Dillon has made an arcane subject available to the rest of us. This is the ordinary person's guide to the business news.

Geoffrey Johnston is director of ministry at The Presbyterian College, Montreal.

## Four Books for Children

### The Adventures of Fergie the Frog

by Nancy Cocks, illustrations by Michael Leveille (Novalis, 1996, \$4.95 each). Reviewed by Shirley Carter.

It's time to put on your favourite bug hat and hike to the marsh to meet Fergie the frog, his family and all his friends. Fergie is a lively seven-year-old who loves to eat "gnatburgers" and "French flies" and who can get "hopping mad."

In *Fergie Hogs the Lily Pad*, Fergie acts like most five- to seven-year-olds, the age group this series of picture storybooks targets. He pursues all his activities thinking only about what he wants. When Fergie fails to consider others, his parents decide to teach him a lesson about sharing. Why should they share if Fergie doesn't? Faced with the loss of his dinner and bed, fundamental signs of his parents' love, Fergie makes a bar-

gain. He hopes they will take care of him because they still love him and because tomorrow he will share. They all sit down to share dinner.

I wonder if Fergie will remember to share "tomorrow"? I wonder how safe Fergie felt when his parents threatened to withhold his dinner and bed? I wonder if Fergie's parents were being good stewards of the power God entrusted to them in the parent-child relationship? I wonder what impression of God is forming in Fergie's heart and mind? I wonder if there are other ways to teach Fergie to consider others?

I feel uncomfortable with the way Fergie's parents choose to teach him to consider others. It's true that children this age think of sharing in terms of "You scratch my back and I'll scratch yours." But are there better ways of teaching sharing that show more respect for the child?



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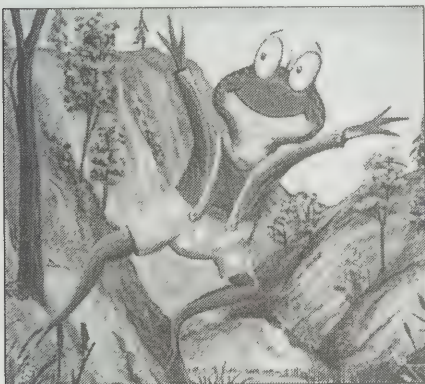
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*Fergie Goes Moose Hunting* is a parable that attempts to explain how "we can believe in something we haven't seen for ourselves." Just as Fergie and Freddie see signs of a moose but don't see the moose for themselves, so, too, we can see signs that point to God in our daily lives. Primary children can understand simple analogies if these are concrete and connected to their life experience. The story builds suspense but the resolution leaves one feeling dissatisfied. The author's voice rings rather loudly in Fergie's words. Only when you read the commentary at the end of the story does the story make sense.



*Fearless Fergie* utilizes children's fear of the dark and the unknown to teach that "... when we remember that God is always closer to us than the breath inside us, the dark is never quite as scary." Fergie and Freddie set out at night to explore a hollow, haunted log. This is an example of a safe-scare story. A child can explore a frightening situation from the safety of an armchair. The illustrations will lead to some intriguing speculation on just what is inside that log! Again, the commentary is necessary to make the link between the story and its meaning.

*Fergie Feels Left Out* explores anger and forgiveness. Fergie discovers that "You can hop a lot faster if you aren't carrying a grudge." Young children may need to have the grudge imagery explained to them. This story can stand on

its own and needs little in the way of interpretation.

This series is a resource for ministers, teachers and parents. An interpretation and prayer follow each story. A good story should be able to stand on its own without further explanation from the author. This is one of the hallmarks of contemporary children's literature. But these books are didactic. They teach something about God or our life together. Many people will dismiss them because of their didactic nature. Someone has said, though, that the words on the page are only half the story. The other half is what readers bring to it from their life experience. Rather than reading the application, why not ask some open-ended questions to discover what the children have heard and are thinking?

I prefer stories that are a work of art in and of themselves, that deal with great themes, that hold the interest of child and adult. I like stories whose words feel and sound good as I say them. I like stories with beautiful artwork. The adventures of Fergie deal with great themes, hold the interest of the reader and contain colourful illustrations. However, the language is awkward at times and the humour geared more to adults than to children. Whether or not they are appropriate for the children's story time in a worship service will depend upon your own philosophy of what that moment should be.

The apparent simplicity of most children's story-books belies their complexity. Ultimately, the children will make the final decision as to whether these books will earn a high "read to destruction" ratio.

Author Nancy Cocks is assistant professor of pastoral theology at Vancouver School of Theology and a minister in The Presbyterian Church in Canada.

Shirley Carter is director of Christian education at Knox Church in Waterloo, Ont., and an occasional teacher with the Waterloo County Board of Education.

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## REVIEWS

**The Kids Cottage Book** by Jane Drake and Ann Love, illustrated by Heather Collins (*Kids Can*, 1993, \$16.95). Reviewed by Dorothy Henderson.

Summer can be long for children. *The Kids Cottage Book* is crammed with creative and interesting things to do on a beach, on rainy days, in a cottage, on a campsite or at home.

There are suggestions for wacky campfire songs, for making sand candles and sand goop. Children can learn animal calls, how to identify summer stars or make a sundial. They can take a night prow, knot bracelets or whittle a whistle.

The book contains ideas for cottage crafts, water and land activities, things to do while hiking and camping, and activities for after dark.

This is a helpful resource for families, camp counsellors and church libraries.

Dorothy Henderson has responsibility for Christian Education and Ministry with Children and Youth at national church offices.

## New Resource

**45 Ways to Involve Children in Worship: Ideas for Worship Planners, Worship Leaders and Parents** by Dorothy Henderson (*The Presbyterian Church in Canada*, 1996, \$7).

If you have small numbers of children in your congregation, there are at least two viable options: provide your church school with a one-room school curriculum and/or fully incorporate the children into the worshipping life of the community. Even if you have lots of children in your church, worship is the single unifying aspect of the Christian community and children belong there.

Author Dorothy Henderson, who has responsibility for Christian education and ministry with children and youth at national church offices, suggests ways for adults to incorporate children fully in worship. Suggestions are made for involving children in the sacraments and in designing worship so that it includes people of all ages and abilities. The book

contains practical suggestions about the scheduling of worship, choosing age-inclusive music, and understanding the characteristics of children at various stages. There are helps for worship leaders who have a children's time in worship. There is a list of 200 biblical names for God. An appendix lists children's literature that can be used as sermon illustrations. There are suggestions for worship worksheets, worship bags, worship footstools, and ways to use children's art in the sanctuary.

## Video

**How Do You Spell God?** (HBO Studio Productions, 1997, \$12.95 US). Reviewed by Dorothy Henderson

What happens when you combine a group of thoughtful children asking profound questions and a team of creative adults? You get a powerful video — *How Do You Spell God?*

The video features children of all faiths asking: Who is God? What is prayer? What are miracles? The children speak from their homes, a cancer hospital, their schools. They ask: Why do bad things happen to good people? What is your soul? What is the meaning of life? These are heavy questions, but the children come at them with a refreshing faith that would inspire the most jaded of adults.

Interspersed with the children's conversations are fables and cartoons told from a multifaith, multicultural perspective. The video also features poetry from A. A. Milne and Maya Angelou.

This wonderful video (27 minutes long) is well worth \$12.95 (US). Order from HBO Studio Productions, 120A East 23 St., New York, N.Y. 10010. Tel. (212) 512-7800.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

## DEATHS

**ARCHIBALD, REV. DONALD GERRARD**, 79, died February 17, 1997, in London, Ontario.

Donald Archibald was born in Alma, Pictou County, N.S. He was a descendant of Dr. James Drummond MacGregor, the pioneer missionary to Nova Scotia and Prince Edward Island. After graduating from Acadia University, Wolfville, N.S., and Knox College, Toronto, he ministered in East River St. Mary's, Glenelg, Upper Caledonia and Lower Caledonia in Pictou County, and Paisley and Salem, Milverton and North Mornington, and Tara and Allenford charges in Ontario.

Archibald wrote study material for Presbyterian church school curriculum during the '50s and '60s. He was active in PYPS programs and in presbytery and synod as well as enjoying many activities in the community. He was a compassionate pastor to old and young and was loved and respected for his devotion to Jesus Christ and the church. He will be remembered for his wisdom and wit.

Donald Archibald is survived by wife Jean (Shaw); son John; daughters Marybel and Catherine; five grandchildren and two great-grandchildren; one brother, Gordon (Owen Sound, Ont.), and sisters Margaret (Pictou) and Rev. Priscilla Anderson (Queen Street East Church, Toronto) and husband Rev. Robert Anderson.

**JOSSINET, REV. ARMAND FERDINAND LOUIS**, 90, died December 14, 1996, in Ottawa.

Armand Jossinet, wife Marguerite and their seven children came to Canada from France in November 1952. After two years at St. Luc, Montreal, he ministered at St. Marc's, Quebec City. In 1961, he began teaching at the Institute de Technologie in Quebec City. After retiring in 1981, he remained in Quebec until July 1994 when he moved to Ottawa.

Armand Jossinet is survived by his seven children, 11 grandchildren and four great-grandchildren.

**MURRAY, REV. J. WALLACE**, died on December 13, 1996, in London, Ontario.

Wallace Murray as born in London, Ont., where the family was active in Knollwood Park Church. His love of music and his desire to know the Scriptures better led him to Moody Bible Institute, Chicago. Following graduation and further studies at Western University, London, Ont., Wallace served mission charges in Saskatchewan and Prince Edward Island. Upon the death of his father, he took over the family home construction business for several years and then became a building inspector for Canada Mortgage and Housing. During this time, he ministered in many churches in the London area.

In 1962, Wallace entered The Presbyterian College, Montreal, and studied theology while serving as student minister at St. Matthew's, Ingleside, Ont. In 1965, he was ordained and appointed to Knox Church, Westport, Ont., where he ministered for almost four years. He served his last full-time pastorate in Mitchell, Ont., for 11 years, retiring to London in 1980. Since then, he has preached in many churches of the Presbytery of London.

Wallace Murray is survived by wife Eva, daughter Marilyn and husband Don, and three grandchildren.

**QUINN, REV. CHARLES WESLEY**, 80, died in Winnipeg on November 17, 1996.

Wes Quinn was born in Pictou County, N.S. He graduated from Acadia University, Wolfville, N.S., and The Presbyterian College, Montreal (1946). He served congregations in Musquodoboit Harbour and Barney's River, N.S., before moving to Ontario where he had charges in Sault Ste. Marie, Wallacetown and Forest. He was called to North Battleford, Sask., and later to Manitoba where he served at Neepawa, Norwood, in Winnipeg and the Killarney charge. He retired to Winnipeg in 1986.

Quinn had a kindly and friendly nature. He was a good pastor, excellent hospital visitor and was dedicated to the work of the ministry.

Wes Quinn is survived by wife Rita; children Gordon, Treana, Glynis and Angela; one sister, grandchildren, nieces and nephews.

**ANDREWS, PHOEBE MARY**, 86, elder, active women's groups member, First Church, Portage la Prairie, Man., March 8; daughter of the late Rev. Harry and Clara Crump whom she assisted with church work at Rolling River, Waywayceecappo and Dakota Tipi reserves, Man.

**BLACKBURN, MARY CAMPBELL**, 97, former custodian, Penmarvian Church, Paris, Ont.; active worker in women's groups, church school; former member Alexandra Church, Brantford, Ont., Wychwood and St. John's, Toronto, Feb. 28; sister of Rev. Peter Gordon MacInnes, Markham, Ont.

**BOWMAN, RAY**, 58, former member, St. John's, Cornwall, Ont., Jan. 25 in Mississauga, Ont.

**FISHER, EMMA**, 95, longtime faithful member, St. John's, Port Perry, Ont., Feb. 14.

**GARWARD, JANET McCARTNEY**, active member, St. Andrew's, Penticton, B.C., Feb. 28.

**GLEN, WINIFRED A. (MacDOUGALL)**, Feb. 15 in Seaforth, Ont.; widow of Dr. J. Stanley Glen, principal emeritus, Knox College, Toronto.

**HARRIS, EUNICE**, 82, member, prayer group leader, Ladies Auxiliary member, Bethel, Riverview, N.B., Jan. 12.

**HOLLAND, AUDREY**, longtime faithful member, St. John's, Port Perry, Ont., Feb. 15.

**KERRY, EDNA**, 91, longtime faithful member, active in Presbyterian Women, St. John's, Port Perry, Ont.

**LIBBEY, MAJ. A MOULTON**, 95, formerly of Fredericton; faithful member, St. John's, Cornwall, Ont., Jan. 23.

**LOCKINGTON, ELVA**, 64, board of managers chair, choir member, cheerful, tireless worker, St. Giles, Peterborough, Ont., Feb. 4.

**MacGREGOR, LLOYD**, 90, faithful member, dedicated elder, St. Andrew's, Martintown, Ont., Feb. 22.

**MANSON, JOHN ALEXANDER "JACK,"** 75, active elder, St. Andrew's, Lindsay, Ont., March 3.

**McGOWAN, GEORGE**, 87, faithful member 72 years, past board member, retired elder ordained April 1956, Alexandra, Brantford, Ont., March 13.

**McMILLAN, RICHARD**, 89, longtime faithful member, elder, Knox, Crieff, Ont., March 2.

**MILLER, ALMA (MAWHINNEY)**, former member, Wychwood, Toronto; quilting club, WMS member, church school teacher, longtime member, New St. James, London, Ont., Jan. 24; widow of Rev. Andrew Neil Miller.

**MOSER, GEORGINA**, 93, charter member, Guild and WMS member, St. Andrew's, Dartmouth, N.S., Oct. 17.

**OWEN, ROBERT SAMUEL "BOB,"** 77, former member, St. Andrew's Scots Kirk, Jamaica; faithful choir member, ruling elder 14 years, Willowdale Church, North York, Ont., Feb. 18.

**PALMETER, JUDGE IAN**, 67, longtime member, elder, Saint David, Halifax, March 14.

**ROSS, BESSIE**, 96, witty, longtime member, Duff's, Puslinch, Ont.; member, former organist, faithful WMS member, Knox, Crieff, Ont., Jan. 13.

**SAWLE, IRIS MAPLE**, 85, faithful member 55 years, past-president Knox Presbyterian Women, convener of the C Circle, Knox, St. Catharines, Ont., March 13.

**SNIDER, ALICE**, 99, longtime member, Knox Preston, Cambridge, Ont., Feb. 24.

**STEWART, VERNON**, longtime member, elder, St. Andrew's, Penticton, B.C., Jan. '97.

**TRIPP, FRANK**, 88, longtime member, elder, Knox Preston, Cambridge, Ont., Feb. 26.

**VOGT, DR. BENJAMIN**, elder, active member, St. Andrew's, Penticton, B.C., Feb. 26.

**WATT, FRANK**, dedicated member, board of managers, elder, St. Andrew's, Brandon, Man., Jan. 18.

## ORDINATIONS

### INDUCTIONS AND RECOGNITIONS

Auret, Rev. Adrian, Knox, Campbellton; St. John's, Dalhousie, N.B., Oct. 3.

Bannerman, Rev. John, Chalmers, London, Ont., Jan. 12.



Crowdis, Rev. John, associate minister, St. John's, Cornwall, Ont., March 23.  
 Hibbs, Rev. John J., interim minister, Knox's Galt, Cambridge, Ont., March 2.

**MINISTRY OPPORTUNITIES and  
 INTERIM MODERATORS**

**Synod of the Atlantic Provinces**

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.  
 Central Parish pastoral charge, P.E.I. (Burnside, Clyde River; Canoe Cove; Churchill; Nine Mile Creek). Rev. Mark Buell, Hunter River, P.E.I. C0A 1N0.  
 Hopewell, First; Gairloch, St. Andrew's; Middle River. Dr. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0 or Rev. Glenn S. MacDonald, PO Box 101, Thorburn, N.S. B0K 1W0.  
 Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.  
 Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.  
 Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

**Synod of Quebec and Eastern Ontario**

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.  
 Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.  
 Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.  
 Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.  
 Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.  
 Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.  
 Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.  
 Pincourt, Que., Ile Perrot. Rev. B. Grace, 72 rue St Georges, Beauharnois, Que. J6N 1Y9.  
 Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.  
 Verdun, Que., First. Rev. David Smith, 96 Hamilton Ave., Chateaugay, Que. J6J 1J4.

**Synod of Toronto and Kingston**

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church. Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.  
 Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont. K0K 1S0.  
 Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.  
 Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.  
 North York (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.  
 North York, Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.  
 Ospringe, Knox; Erin, Burns. Rev. Glen Soderholm, Box 235, Campbellville, Ont. L0P 1B0.  
 Port Carling, Knox; Torrance, Zion. Rev. James A. Thomson, 47 Wilshier Blvd., Bracebridge, Ont. P1L 1L2.  
 Sault Ste. Marie, Westminster (effective Oct. 1/97). Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.  
 Scarborough, Malvern. Rev. G. Hastings, 36 Silversted Dr., Scarborough, Ont. M1S 3G5.  
 Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.  
 Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.  
 Scarborough (West Hill), Grace. Rev. James Czeglédi, 209 Cochrane St., Whitby, Ont. L1N 5H9.  
 Scarborough (West Hill), Melville (effective Nov. 1/97). Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.  
 Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.  
 Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.  
 Stirling, St. Andrew's; West Huntingdon, St. Andrew's. Rev. Stanley Self, 47 Barbara St., Trenton, Ont. K8V 1Z6.  
 Toronto, Chinese. Rev. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.  
 Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.  
 Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.  
 Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

**Synod of Southwestern Ontario**

Appin, Appin Church; Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.  
 Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.  
 Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.  
 Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

Dresden, St. Andrew's; Rutherford (effective July 1/97). Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.  
 Hamilton, MacNab Street. Rev. Robert Geddes, 120 Clarendon Ave., Hamilton, Ont. L9A 3A5.  
 Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.  
 Niagara Falls, Chippawa. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.  
 Niagara Falls, Korean. Rev. Bill Vanderstett, 3121 St. Paul Ave., Niagara Falls, Ont. L2J 2L8.  
 Paisley, Westminster; Gammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.  
 Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.  
 St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Catharines, St. Andrew's (Merrittton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.  
 Stoney Creek, Cheyne. Rev. Willem Joubert, 7 King St. W, Stoney Creek, Ont. L8G 1G7.  
 Strathroy, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.  
 Welland, Knox. Rev. Lorna J. Thompson, RR 3, Fenwick, Ont. L0S 1C0.  
 Welland, St. Andrew's. Rev. T. Theijsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.  
 Warton, St. Paul's (full-time ordained minister); Sauble Beach, Huron Feathers (spouse for six months, half-time summer ministry). Rev. Kathie Matic, Box 248, Markdale, Ont. N0C 1H0.  
 Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

**Synod of Manitoba and  
 Northwestern Ontario**

Flin Flon, Man., St. Andrew's. Rev. David Wilson, Box 445, Neepawa, Man. R0J 1H0.  
 Virden, Man., St. Andrew's; Lenore. Rev. Dale Woods, 339 12th St., Brandon, Man. R7A 4M3.  
 Winnipeg, First. Chair of Search Committee, First Presbyterian Church, 61 Picardy Place, Winnipeg, Man. R3G 0X6.

**Synod of Saskatchewan**

Indian Head, St. Andrew's; Qu'Appelle, St. Andrew's; Grenfell, Trinity. Rev. Catherine Dorcas, Box 665, Whitewood, Sask. S0G 5C0.  
 Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.  
 Prince Albert, St. Paul's. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

## TRANSITIONS

### Synod of Alberta and The Northwest

Bassano, Knox; Gem. (Rev. Donald Hill, Int. Mod.) Mr. John Cormack, PO Box 477, Duchess, Alta. T0J 0Z0.  
 Calgary, Chalmers. Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, Alta. T3E 3C3.  
 Eckville, St. Paul's. Rev. R.D. Tiessen, Box 1027, Rocky Mountain House, Alta. T0M 1T0.  
 Edmonton, Millwoods. Rev. Robert McNeill, 5215-109 St., Edmonton, Alta. T6H 3A3.  
 Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4.  
 Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

### Synod of British Columbia

Chilliwack, Cooke's. Rev. J.H. (Hans) Kouwenberg, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.  
 Kelowna, St. David's (co-minister). Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.  
 Kitimat, Kitimat Church (Canada Ministries appointment). Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.  
 Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.  
 Summerland, Lakeside (half-time). Rev. Bill Perry, 387 Martin St., Penticton, B.C. V2A 5K6.  
 Surrey, St. Andrew's-Newton (half-time second staffperson). Ms. Helen Pigott, 11502 Commonwealth Cres., Delta, B.C. V4E 2N1.  
 Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.  
 Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.  
 Victoria, Trinity. Rev. John Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

### LIFE AND MISSION AGENCY

#### International Ministries

**English as a Second Language Teacher, China**, (volunteer position) Amity Teachers Program (2 years).  
 Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

#### Canada Ministries

**New Church Development, Abbotsford, B.C.** — Second staffperson, Calvin Church. Reaching out in a relocation and building program with an emphasis on outreach and discipleship ministries. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7 or Rev. Hans Kouwenberg, Calvin Church, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.

### YOUTH IN MISSION

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 For information, contact: Colleen Smith, 320 Croydon Ave. #612, Ottawa, Ont. K2B 5P3.

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## CLASSIFIEDS

**40TH ANNIVERSARY, Hopedale Presbyterian Church, Oakville, Ont.** Join us for celebration events including: Saturday, May 24, concert with Marg Funston and friends; June 15, Anniversary Service, chicken barbecue and games day, Guest - Rev. Tom McKinley; October 25 & 26, Homecoming weekend and harvest dinner, Guest - Rev. Dr. Alan McPherson. Please contact the church for details: 156 Third Line, L6L 3Z8. (905) 827-3851.

**BIBLE STUDY HOLY LAND TOUR** — Choose a biblical feast YOU would like to enjoy — Israel, Egypt & Athens, with Presbyterian evangelist Dr. Larry Brice and Egyptian associate director Rev. Samir Aboukeer. November 1997 or March break 1998, 11 days. First-class hotels, half board, \$2,600 all inclusive. Please contact: Reachout Ministries R.R. #3, Port Rowan, ON N0E 1M0, (519) 586-7571.

**BURNS PRESBYTERIAN CHURCH, Milverton, Ont.**, invites former members, their families and friends to attend one of our Special Services remembering 140 years of Presbyterianism in the community, Sunday, May 11, 1997, at 11 a.m. Rev. Dr. Linda Bell, past Moderator of The Presbyterian Church in Canada, will be taking part in this service of worship. Special music and a great time of fellowship to follow.

**CHURCH ORGAN FOR SALE:** Allen, digital, two-manual, full-pedal. Excellent condition. Innerkip Presbyterian Church (519) 469-3904.

**FURNISHED 2-BEDROOM CABIN FOR RENT:** Vankoughnet, Muskoka, Ontario. June to Thanksgiving. Quiet setting near Black River. Tel: (705) 645-5534.

**INTERIM MINISTER** being sought for Laurel Lea - St. Matthew's Presbyterian Church, Sarnia, Ontario. Enquiries to: Rev. Terry Samuel, 770 Lakeshore Rd., Sarnia, ON. N7V 2T5. (519) 542-2253.

**INTERIM MINISTER:** St. Andrew's Presbyterian Church, St. John's, NF. Our minister

is retiring after 25 years at this central city church, so we are looking for an experienced minister to work with and among us for up to one year, full-time or part-time, as we prepare to seek and call a new pastor. We would like our interim minister to join us between August and November 1997, as may be mutually agreed. Address enquiries, suggestions, nominations, to: Mr. Bruce Templeton, P.O. Box 6206, St. John's, NF, A1C 6J9, or Tel: (709) 753-0695.

**MINISTER WANTED:** St. Mark's (Don Mills), a church community of 240 families in Metropolitan Toronto, is seeking a creative, compassionate, progressive and experienced minister to challenge us to be Christ Alive in our community. Please send your profile to: Rev. Thomas Kay, Interim Moderator, 2737 Bayview Avenue, North York, Ontario M2L 1C5.

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# CHILD'S

# PLAY

Written and illustrated by  
Kathy Cawsey,  
Marty Bregman,  
Dorothy Henderson,  
Waterloo, Ontario.

## Secret Codes

We've all had fun with codes and secret messages. Early Christians used codes so their enemies wouldn't be able to read their letters. Some people think the book of Revelation in the Bible was written in codes, but we have lost the decoder. That's why Revelation doesn't sound like some of the other books in the Bible. It's a different kind of writing.

Here's a verse from Revelation written in code (but not the kind of code the early Christians used). Can you decode it?

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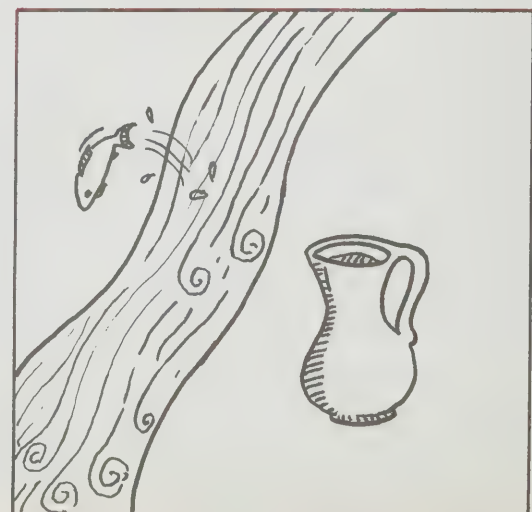
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D △	M ⊙	V ~
E ⊔	N ⊙	W ⊗
F ⊔	O ⊕	X ///
G ⊙	P ▽	Y
H ⊙	Q ⊔	Z ⊙
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(Revelation 22:17b)



# Christian Parenting

Peggy Kipfer

Read: Proverbs 22:6; Matthew 19:13-15

Being a mom and training a child is the most challenging task I have faced. It is also the task for which I was least prepared. I didn't take MOMS 101, after which, upon successfully answering a few skill-testing questions, someone handed me a baby. No. Rather, it all happened in an instant. Fourteen years ago, a nurse told me "it" was a "boy." "T" was a "mom." God had entrusted me to guide and take care of this precious new gift.

Often, I have been far from the mom God would want me to be. God is loving, kind, forgiving, patient, slow to anger, abounding in love. There are, have been and will be times when I am far from attaining these traits! Such as the time I was looking at wallpaper samples in a shop. I noticed my children had disappeared. I found them standing under a gumball machine, twirling the crank non-stop. Bubblegums were dropping in a steady stream. What the kids couldn't shove into their pockets and mouths, they had smothered in their tiny hands.

With a child firmly attached to each of my arms, I apologized and left the shop, embarrassed that my "perfect" children would do such a thing. When we got to our vehicle, I broke into my famous "Didn't you know any better?" speech. As I drove, I yelled.

Disappointed in my kids, and even angrier at myself for losing my cool, I parked in an empty parking lot. I told my kids I needed time to think. I walked over to a group of trees. I knew what I had to do. I prayed. Feeling more forgiving, I walked back to the vehicle. I told the kids about the prayer and tried to mend our friendship. However, when I

got to the part where I emphasized never behaving like that again, I started to raise my voice and could feel the anger returning. My daughter sensed she and her brother were in for a repeat lecture. Wanting to be spared, she looked at me and said, "Mommy, I think you better go for another walk!"

*God is slow to anger, quick to forgive.*

The wisdom of my children has taught me how to be a better parent on other occasions. One evening, as I entered my daughter's room to hug her goodnight, I com-

plained about a few clothes and books strewn on the floor. She looked at me in disgust from her burrow between the covers and exclaimed: "You don't come to tuck me in, you just come to inspect my room!" As I looked at her little face, I realized there was truth in her words.

*God loves unconditionally.*

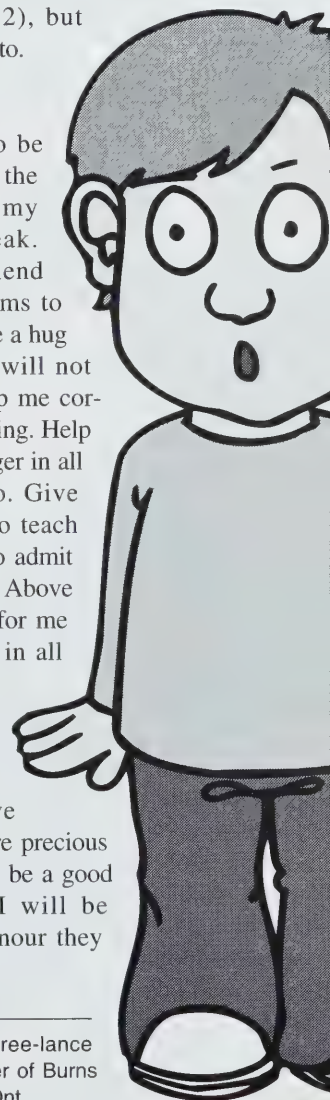
God has called us to "Train children in the right way, and when old, they will not stray" (Proverbs 22:6). To train a child is difficult. I found it easier to make the cookies myself rather than clean up egg yolks after inexperienced fingers had crushed the shell. To be a successful parent, we must be willing to teach and encourage our children so they will be equipped with life skills and able to use good judgment in moral issues.

We have the responsibility of bringing our children to Jesus. In Paul's second letter to Timothy (II Timothy 3:15), we learn that Timothy knew the Scriptures from infancy. Paul does not mention biblical scholars training Timothy. Rather, it was the sincere faith in Jesus of his mother, Eunice, and grandmother, Lois (II Timothy 1:5), which led Timothy to the knowledge of salvation.

Jesus said: "Let the little children come to me, and do not stop them, for it is to such as these that the kingdom of heaven belongs" (Matthew 19:14). I must make sure I am not rebuked for keeping my children from Jesus. I can bring them to know Jesus by letting my own love for God shine in all I do and say. I must strive to live a holy and godly life so that my children will honour me — not because God commands them to (Exodus 20:12), but because they want to.

## Prayer:

Lord, help me to be supportive when the world around my child looks bleak. Help me be a friend when no one seems to care. Help me give a hug so that the pain will not seem as bad. Help me correct without rebuking. Help me be an encourager in all the good they do. Give me the wisdom to teach and the courage to admit when I am wrong. Above all, let your love for me flow through me in all I do, so that my children may see you in my words and actions. The children you have entrusted to me are precious gifts. Guide me to be a good parent so that I will be worthy of the honour they give me. Amen. **R**



Peggy Kipfer is a free-lance writer and a member of Burns Church, Milverton, Ont.



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stuffy thing  
about this magazine  
is its name!

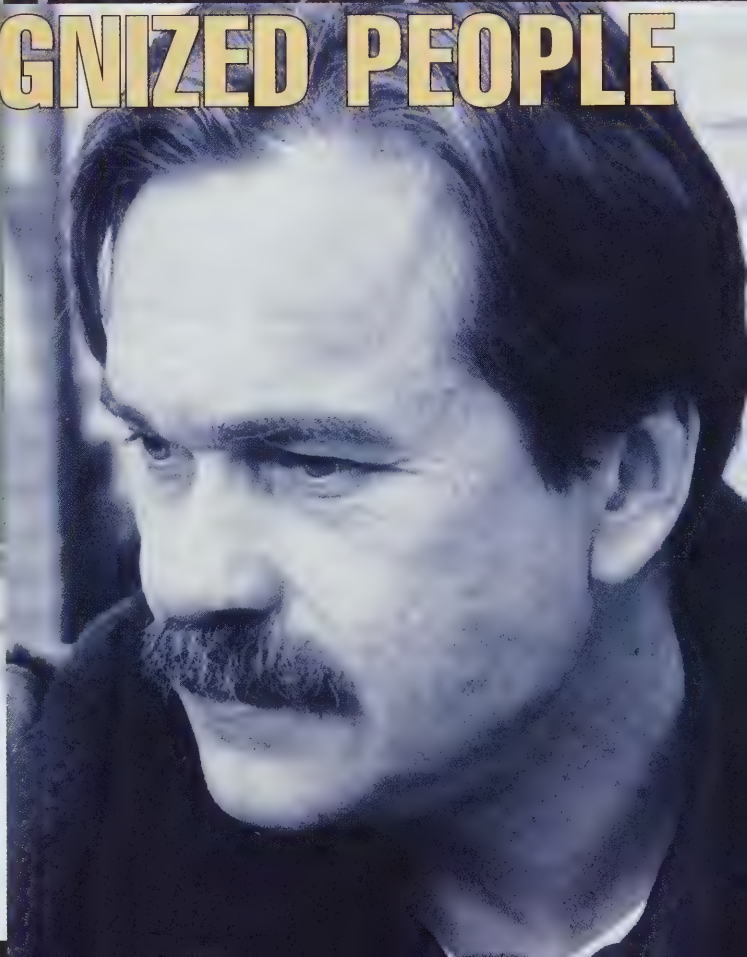
**The Presbyterian Record**

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# PRESBYTERIAN Record

June 1997

**BOARDING HOUSE MINISTRY:  
GOD'S UNRECOGNIZED PEOPLE**





## The Father of Church Government

**Melville, Andrew (1542-1622)**, Scottish Presbyterian reformer and theologian, studied at St. Andrews University, in France, and in Geneva where he became professor of humanities. In 1574, he returned to Scotland as principal of Glasgow University and played a central role in educational and church reform. John Knox gave the Scottish church its theology, and Andrew Melville gave it its Presbyterian polity. His opposition to royal policy on religion brought charges of treason against him, and he died in exile teaching at the University of Sedan, France.

— **from *A Handbook for Canadian Presbyterians***  
by John Moir

## Fatherhood Is ...

- pretending that the present you love most is soap-on-a-rope
- knowing that you're in trouble when the child says, "No problem"
- thinking that the height of fashion is matching socks
- helping your children learn English as a foreign language
- not being the boss of the house because you've seen the boss's job and you don't want it.

— **Bill Cosby**

## Christian Rocker

[Being labelled a Christian rocker] is such a box and it's something that I'd immediately attempt to smash. I'd hang out with more Christians if they weren't so weird. Yet, I am a believer.

I'm stuck with that and I'm trying to figure it out.

— **Bono, lead singer of the rock group U2**

## General Assembly — 100 Years Ago: A Familiar Ring

On June 10th, 1897, General Assembly met at St. Andrew's, Winnipeg. The past Moderator, Professor Daniel Gordon from The Presbyterian College in Halifax, preached the sermon on John 12:21: "We would see Jesus." For the first time, the roll call was omitted, commissioners being required to report their attendance to the clerk instead. Six colleges reported. Some advance copies of the new *Presbyterian Book of Praise* were presented to the Assembly. While attendance at church was reported as "hopeful and heartening," the same could not be said for the mid-week prayer meeting. Miramichi presbytery reported that church life tested by that measure is "well nigh zero, and men are conspicuous by their absence." Hamilton presbytery suggested that "social engagements are largely responsible for the failure." All congregations were "enjoined to contribute to the schemes of the church" and to send their contributions as soon as possible in order to "save the necessity of borrowing and paying interest to carry on the mission work of the church."

## Woman Accosted While Reading Record

A soft answer turned away wrath (or, at least, potential wrath) when a member of the national church staff found herself being questioned about an article in the *Presbyterian Record*. The staff member, obviously looking for intellectual stimulation, was reading the April *Record* on the bus after work. She was enjoying the feature article on George Leslie Mackay when an Oriental woman leaned over and demanded to know what was meant by "black-bearded barbarian of Taiwan." The staff member, always a diplomat, calmly explained it was a Taiwanese nickname for Mackay. The matter ended there, which was fortunate for the other passenger. It is a well-

know fact that the *Presbyterian Record* packs a wallop. (As for the unidentified staff member, she's an aikido specialist!)

## Who Is Lying Where?

As I approached the fairway, I was thinking that, if I hit a good three-wood shot, I could still reach the green in five, shoot a seven, and count six. Just then, Walter Donovan caught up to me and said, "Hi, how many are you lying?"

— **submitted by Stewart Folster**

## Myths and Facts

**Myth:** Most refugee claims are bogus.

**Fact:** Most refugee claims are genuine. Between 1989 and 1993, the federal government created a screening process to "weed out" refugee claims that were doubtful. During this period, 95 per cent of all refugee claims were found to have a credible basis and were allowed to proceed to a full hearing. Almost all refugee claimants come from countries with unacceptable human rights records. Such nations include the former Yugoslavia, Afghanistan, Iran, Somalia, Ethiopia, Zaire, Sri Lanka, Haiti, El Salvador, Peru and Guatemala.

— **from the Head Tax Tool Kit**



# Is There Life on Mars?

**“Who can tell what uses those  
marvellous globes may be designed for!  
Of these unknown worlds, I know this much,  
'tis our Great God that has made them all.”**

— Cotton Mather (1663-1728)

**R**ecent news about the cloning of Dolly has overshadowed new discoveries about the planet Mars. These have once again raised the question of whether life exists somewhere in the universe besides Earth.

The possibility seems to energize most scientists. Unfortunately, the same cannot be said for most Christians. That life may exist on some other planet besides Earth elicits a variety of responses from church leaders.

Some assume a defensive stance, insisting that intelligent life will never be found other than on Earth. Somehow, to these folks, the discovery of life elsewhere would negate the basics of what they believe about the Christian faith, especially the idea of God's special care for humans.

Christians have not always believed this. For example, the grandson of New England revivalist Jonathan Edwards, after he became president of Yale in 1795, preached a four-year series of sermons in which he often referred to rational beings inhabiting the farthest parts of the universe. In 1835, after a report of lunar life, audiences in the United States considered taking up collections to purchase Bibles for those on other planets.

More recently, others, including Billy Graham, say they believe evidence of extraterrestrial life simply provides one more reason to praise an awesome God. “I can’t imagine,” Graham is quoted as saying, “that we’re the only one [planet] that has life. That would be a terrible egotistical thing for us to say as a planet.... I believe God is the God over all of it. That is why he is so awesome and so tremendous.”

Good for Billy, an excellent beginning for a Christian response. But does he go far enough?

Theoretically, Reformed/Presbyterian theology should offer support and freedom to engage in serious discussion over these issues. It emphasizes God's sovereignty. God created everything through the Word. God, we claim, is the source of all

truth. Therefore, any truth, scientific or religious, has its source in God. Such a theology should allow us to face, with courage and openness, whatever truth may be uncovered: whether it be the implications of cloning or the discovery of life on another planet.

But theology and practice do not always mesh. Too many of us, Presbyterians included, view religion and science as separate and, sometimes, competing spheres of activity. Even when we greet new scientific discoveries with joy, we seldom reflect upon their theological significance.

In the end, the story of science and religion must be one story. God is not a religious specialist uninterested in politics and science.

The Christian Reformed Church exhibits a passion to build its own Christian schools in an attempt to bring all disciplines under God's sovereignty in a way the present public school system seldom affords. We cannot fail to affirm and admire this philosophy, even when we cannot always support the practical steps to implement it.

We can expect many more Dolly and life-on-Mars stories in the future. We do not honour God by becoming defensive or withdrawing into the clichés of the past. Rather, these events become the means by which God calls Christians to study and explore how faith and science interact, and to witness to the one story and to the one God behind all things.

*John Congram*



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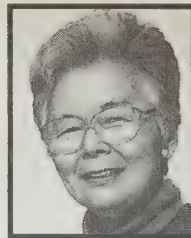
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FROM THE MODERATOR

Tamiko  
Corbett



## A Learning Experience

This is the last opportunity for me to greet you from this page. I am grateful for the privilege I have had to relate to readers from coast to coast and to have your interest and prayerful support. I want to express my appreciation to the congregations, presbyteries and groups which invited me to visit and, particularly, to people who welcomed me into their homes.

My travelling since June 1996 has made me appreciate the incidental training I

received in the years of dislocation and moving during the Second World War as well as my itinerant Christian education work in British Columbia and Japan.

The exposure to partner churches overseas has also strengthened my conviction that God is seeking to create a new Church in the midst of our trials and joys. Financial restraints in our own country have prodded many congregations to rediscover what our African partners have long believed and practised: the affirmation that the Holy Spirit is not the monopoly of the "professional" ministers and missionaries. The courageous witness of the Presbyterian Church in Guatemala in facing intimidation and oppression has reminded Canadians that evangelism and social action for justice cannot be separated. Many in our comfortable pews are awakening to the truth that the Church of Jesus Christ exists for those who aren't on their present membership lists, particularly the poor and those marginalized because they are "different."

I am encouraged by the many congregations experimenting with new models of worship and witness. I also sympathized with the few who are concerned about the loss of what they consider distinctively Presbyterian.

But what does it mean to be "Presbyterian"? In these past months across Canada, I experienced worship in a variety of languages and with a range of liturgies, music, preaching styles and theological emphases. I found that the fruit of the Spirit — love, joy, generosity — was most abundant where openness and acceptance of diversity marked the worship and life of a congregation.

I heard Howard Rice, author of *Reformed Spirituality*, say that some churches are like bird cages: keeping a few safe and many out. Others are like bird baths: open, welcoming birds of all sizes, shapes and colours. Jesus said: "... anyone who comes to me, I will never drive away" (John 6:37b).

My observations persuade me to conclude that a congregation of The Presbyterian Church in Canada should have three distinctives: the open Bible, the open Table of our Lord, and church government by equal numbers of ruling and teaching elders linked to the wider church through an active pastoral presbytery.

How do you see the Holy Spirit shaping us for ministry and mission in 1997 and beyond?

*Tam Corbett*

Presbyterian Record

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Faces from the boarding house communities.  
Photo: Rodger Hunter.

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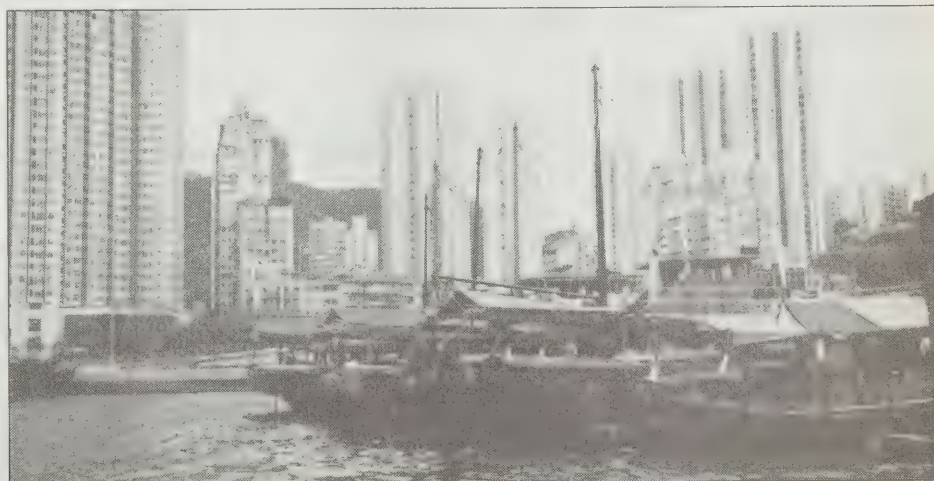
Forty-seven graduates from our three  
theological centres



14



18



26



### Too Modern

Say what you like, it doesn't matter. I've already made up my mind. I don't like the new *Book of Praise*! Too many changes, too new and too modern.

The next thing you know, someone will want to remove the hitching posts outside the church.

Gary Naylor,  
St. Eleanors, P.E.I.

### An Outrageous Proposal

Recently, I visited some churches in mainland China. The devotion of the Chinese Christians is inspiring. The church there is growing rapidly. This puts a great strain on them. They are short of trained leaders and decent buildings.

Suddenly, I thought of our many underused churches in Canada. I wondered if we could send the proceeds from buildings we close to some place that is crying out for resources. It might encourage a congregation that has to die to know a church will be resurrected in Suzhou, Shanghai or elsewhere in the world. Could we make it a rule that a percentage of the proceeds of sold churches goes to strengthen the rapidly growing churches overseas?

Gerald Doran,  
Windsor, Ont.

### Surprise!

A few days ago, my English teacher, Brian Johnston, showed me the April *Record* with my picture on page 20. You can't imagine how surprised I was. I am the student on the left side of the picture, showing all his 32 teeth. I'm in the first year of my theological studies here in Kolozsvár.

Thanks for the nice surprise.

Istvan Incze,  
Kolozsvár, Romania

### Cuban Connection

I respond to John Congram's "Our Cuban Connection" (April *Record*). I don't believe the Presbyterian Church or any other Canadian churches should be cozying up to a dictator, and Fidel Castro is just that.

Eileen McIntyre,  
Brandon, Man.

### Shame

It was with interest and a feeling of great shame that I read the "Index on Aboriginal Issues" in the Recordings column of the April *Record*. Would it be possible

to have a comprehensive article on what our church-at-large does for our aboriginal citizens?

Ian MacEachern,  
Willowdale, Ont.

### Too Peaceful?

I fully back Gordon Hodgson (April *Record*) when he advocates shutting down the Canadian military. However, I do not agree with holding a "humongous garage sale." Our guns, mines and warplanes might be used by others to slaughter human beings — God's greatest creation.

John Lowndes,  
Queensville, Ont.

### Justice and the Book of Forms

Stephen Hayes (March *Record*) suggests the Presbyterian form of (justice) government is less just than our civil court system. But the law of the land isn't exactly the shining example of procedural fairness this article suggests. In fact, some argue that money and smart lawyers work in favour of the criminal,

## WATSON'S WORLD

Noel Watson



whereas poverty and prejudice often unfairly victimize innocent people.

The Presbyterian Book of Forms (BOF) lays the ground for the definition of offences and the procedure to follow when an offence is alleged to have occurred. For example, it stipulates not only that frivolous accusations will not be entertained but that the perpetrator of such slander will be censured in proportion to the degree of malignity. In fact, the court is required to assess the reputation of all who accuse and to refuse any submissions by persons of questionable reputation or motive. Evidence can only be given by individuals who believe in God and who understand the obligations of an oath. Subsequent sentencing is restricted to Admonition, Rebuke, Suspension, Deposition or Excommunication.

The Book of Forms recognizes the unique relationship between ministers and their congregations. Throughout the BOF, courts are enjoined to treat the accused with affection. Any charge must be in writing and must specify details of evidence and the names of witnesses. The accused is to be advised properly, given access to an adviser and every opportunity to refute or deny the accusation. A minister or church office-bearer may only be fired (deposition) for conviction on a very serious offence, such as heresy or gross immorality.

The BOF, I think wisely, forbids law agents or professional counsel at any court of the Presbyterian Church, but it does allow eventual recourse to the civil courts after all other means of resolution have been exhausted. To make our Presbyterian form of government more just by throwing away our subordination to the Scriptures is contrary, I contend, to the very substance of our faith. So if, in that sense, Stephen Hayes is correct when he says the Presbyterian form of government is illegal and unfair, then I say, "Thank God."

*Jim Happer,  
Abbotsford, B.C.*

### Taxing the Dead

I was disappointed to read in the April issue that the *Record* intends to charge

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"Is not this the fast that I choose:  
to loose the bonds of injustice, to undo the thongs of the yoke,  
to let the oppressed go free, and to break every yoke?"**

*Isaiah 58:6 (NRSV)*



One hundred per cent of the labour in the Dominican Republic's sugar plantations is Haitian. They work long hours, cutting and processing the sugar cane under difficult conditions for very little money. The government considers them illegal, and they have often been denied access to schools, health care and housing. However, by working together, the labourers are changing things. Many Haitians have joined PWS&D's partner Equal Wings. With Equal Wings, Haitians are acquiring the proper documents for living in the Dominican Republic. They are advocating the government to provide schools for their children. They have begun raising small livestock such as pigs and chickens, and starting small businesses. Through workshops, they are learning preventative health care.

*PWS&D, the development and relief agency of The Presbyterian Church in Canada, depends on the donations of churches and individuals as it receives no money from the general funds of the national church. Please donate through your local congregation or by using the tear-off form below.*

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# Alex Wilson

was a pioneer in the development of inner-city community gardens. Alex knew the power of gardens and green space in the city. An Alex Wilson garden miracle has now happened at Evangel Hall. One of our neighbours has donated a large, valuable plot of land behind the hall to the city for a permanent community garden. Our clients and the tenants of Evangel Hall Non-Profit Housing are going to be able to use it. Some of the produce may even find its way into a community supper or two at the hall. We thank our neighbour and the City of Toronto for their generosity. And we honour Alex's memory.

If you would like to hear more about our people and programs, please complete the form below and mail to:

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## LETTERS

for obituaries. I would prefer paying a few extra dollars for my annual subscription. As we are part of a Presbyterian family from coast to coast, it is appropriate for our denominational magazine to provide this service without charge.

*Wayne J. Baswick,  
Bramalea, Ont.*

Oh my! I have to pay for a burial plot in the cemetery. I have to save enough for a funeral (which is costly). And, now, I have to save to let my friends throughout the church know when I pass away. Dying keeps getting more expensive, doesn't it?

Generally speaking, our clergy give faithful service to Christ and to our denomination, going beyond what could be called "duty." Laypeople give hundreds of hours of free time serving in the church as volunteers, often sacrificially and at cost to themselves. Now, when they pass away, they will either simply fade out of existence or there will be a charge (at a classified advertising rate) to let their friends and acquaintances in the church know they have completed their service and have left this earthly life.

So what if other church magazines make a charge! Do we have to follow them, or can we be different? If we appreciate the service of our clergy and laypeople, we should honour them with a little recognition without charge at the end of their time. Surely, there are other methods of drawing in funds without gathering a classified advertising fee from the deathbeds of the faithful. How about sharing through Presbyterians Sharing....

*George Johnston,  
Beaumont, Alta.*

During the long and distinguished history of the *Presbyterian Record*, subscribers have considered obituaries newsworthy. They have attracted a readership as wide as many other pages of our official magazine.

The desire to augment financial returns is laudable; but, please, not to the detriment of our church's ability to acknowledge the contributions of its

servants and to rejoice in its history. If it were not for the Transitions column, the church's ability to record its history would be hampered. Although some obituaries appear in the official Acts and Proceedings, they rarely tell the whole story and are of minuscule access or inspiration to Presbyterians in the pew.

For many, the cost will prove prohibitive. It is not uncommon for a saint to die, leaving a spouse in strained circumstances. Such amounts may be beyond the purse of even some church courts. Let the *Record* make economies, but not at the expense of our heritage or the nurturing responsibility entrusted by the church to this magazine.

*John Alexander Johnston,  
Hamilton, Ont.*

I was shocked to read in the April *Record* that there is to be a charge for recording obituaries beginning next September. There must be other items that can be dropped which aren't as meaningful if it is necessary to cut costs. Having worked for the Presbyterian Church for over 25 years, I appreciate the Transitions page. I hope this decision will be withdrawn. The obituaries cover clergy and laity who have been the backbone of The Presbyterian Church in Canada. Let's remember them one last time in print.

*Agnes Clark,  
Cornwall, Ont.*

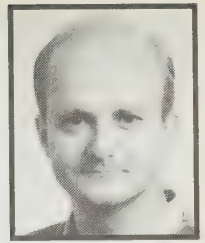
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from PCCWeb.



# The Insanity of Jesus

**Third Sunday After Pentecost – June 8**

*1 Samuel 8:4-11; Psalm 138;*

*II Corinthians 4:5-12; Mark 3:20-35*

**W**ell, what about it? Three chapters into Mark, Jesus has already named a few demons, annoyed his church leadership and stirred up a crowd so much they couldn't eat. "When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind'" (Mark 3:21).

Of course, it could be worse. The experts brought in from the big city added gravely: "It's demonic. He's made a deal with the devil. It all certainly makes sense to us" (verse 22). Can you blame the family for wanting Jesus to stay home until things settled down a little? It was only reasonable.

Funny how two great institutions, church and family, handle Jesus. One says he's evil and the other thinks he's nuts. Warning enough that the gospel has more to it than maintaining family values or building up our church. Evidence enough that even great institutions like church and family cheerfully work against Christ and commit sins that will never be forgiven (verse 29).

It didn't take much to dispose of one charge — that Jesus was doing the work of the devil. Clearly, evil was being driven back; great good was being done by Jesus. How could evil powers be working for their own destruction? Case closed.

But the other charge — that Jesus was unbalanced — is more serious because it came from the people who knew Jesus best — his brothers, sisters and mother. An answer to that charge is more difficult in every way. "And looking around at those who sat around him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother

and sister and mother'" (verse 35).

The family values of the kingdom of God are quite different, are they not? The will of God, not bloodlines, tells the real story. When the people of Israel asked Samuel for a king, it was because they noticed that family tradition had come up short (I Samuel 8:5).

Even the prophet's own children did not follow God's ways. Still, today, the gospel is not drawn from the gene pool in the same way as blue eyes and a tendency to drool. It's more mysterious than that, and more important. "An act of will," says Jesus, "more than an accident of birth, is what matters. It's not those who share my lineage; it's those who share my mission," he says. "They are my true family." It is the same for us. Whenever we speak of "Christian family," we have to say: "*Water* is thicker than blood." We're baptized into God's family, not born into it.

Now you can understand Paul's insistence, "For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves ..." (II Corinthians 4:5). Paul's preaching is not built on a pedigree. Nor is the appeal to good breeding. "We're slaves," he says. All of us are people of uncertain lineage known simply for our capacity to serve. Or, in other words, "Here is my family ..." says Jesus. "Whoever does the will of God is my family ..."

It is not that Paul is down on the family; he simply wants us to catch what the Christian life is about. "But we have this treasure in clay jars, so that it may be

made clear that this extraordinary power belongs to God and does not come from us" (verse 7). Can we see that controversy with Jesus played out again and again? Where does the extraordinary power of the faithful life come from? Not from evil, not from insanity, not even

from family. It comes from God. That's why people who trust God can be so resilient. "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but never have to stand it alone; we may be knocked down, but we are never knocked out" (verse 8-9, *Phillips*).

There's the same hope for us all. Whether we can trace our lineage back to the royalty of the "old country" or back to some unrecorded derelict — it doesn't matter. The power

belongs to God, as does our life in Christ. It's what makes Christians hard to figure out, harder still to stamp out.

This Christianity has an edge, and it comes straight from its saviour. Jesus isn't reasonable. He's not entirely stable and won't stay home to make us happy. Read today's gospel. One of the abiding sins of the church has been to make Jesus about as radical as a Rotary luncheon. The Jesus we just met won't be tamed, not even by church and not by family. This saviour is looking for transformation of our institutions, not their endorsement. **R**

**The gospel is not drawn from the gene pool in the same way as blue eyes and a tendency to drool; it is more mysterious and more important**

Michael Farris is webmaster of PCCWeb [www.presbycan.ca](http://www.presbycan.ca). E-mail: [mhfarris@presbycan.ca](mailto:mhfarris@presbycan.ca).





# Gone Fishin'

Alan Reynolds loves fishing. "I can't wait to get out here on the lake," he bubbled, clutching three fly rods and several pounds of tackle. "It's so peaceful ..."

But on this particular day, fishing had not made Alan peaceful. He and my father had come up to the lake from Vancouver; I had driven over from Kelowna. The resort operators happily reported several big catches the week before. We three, however, had been utterly skunked that morning.

I had expected that. I am not an avid fisherman because I find it humiliating to pit my wits against a creature that has a

fish, I see no reason why trout shouldn't use scent, too, to home in on tiny shrimp or insect larvae.

But we humans are primarily visual. Laboriously, with tweezers and thread, with bits of feather and fur and plastic, we tie flies that look like the real thing. Some flies are quite beautiful. But I've never seen anyone smell a fly. I've never

You can't bring in rock music, or dance, or drama ...

In worship, those who value the archaic language of the Anglican prayer book, the academic excellence and intellectual content of Presbyterian sermons, the evangelical fervour of Wesleyan hymns expect newcomers and novices to be equally enthusiastic about them.

Nationally, we expect immigrants from Africa to be enthusiastic about ice hockey; from Haiti, about inclusive language; from Bangladesh, about Group of Seven paintings. Because those are our rules for the game of being Canadian.

When Alan Reynolds finally caught a fish, he found its stomach filled with tiny freshwater shrimp. "Why don't you just put one of those shrimp on your hook?" I asked him naively.

"That wouldn't be fair," replied Alan. With a forefinger, he stirred a batch of flies, heedless of their lethally sharp hooks, rooting for a fly that might look like a shrimp to a fish browsing near the bottom.

"They were kind of olive-brownish," I said.

"Yes," said Alan, picking out something with green and silver laced through it. "But how do we know what it looks like underwater? You have to remember, we're playing this game in their environment ..."

Precisely, I thought, driving home. We're playing the game in their environment. Whether we're fishing for trout or for new members. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

brain about the size of my little fingernail. And to lose. Consistently.

But both Dad and Alan expected to outwit the fish. So when we pulled ashore for lunch, Alan asked the resort owners what kind of fly the successful anglers had used. He was appalled to learn they hadn't used a fly at all. They had used some kind of plastic goo that emits a scent rainbow trout find irresistible.

"Scented bubblegum!" Alan snorted. Clearly, he thought they were cheating.

To me, scented bait makes perfect sense. With eyes around the sides of their heads, fish are not equipped to focus on fine visual details. In murky water, they can't see much anyway. So they must use some other means of locating and selecting their prey. Scientists suspect migrating salmon trace their way back to their home stream by scent; somehow, in the flood of water emerging from a large river, they can detect the unique aroma of water from the tributary in which they hatched. If that's true for one kind of

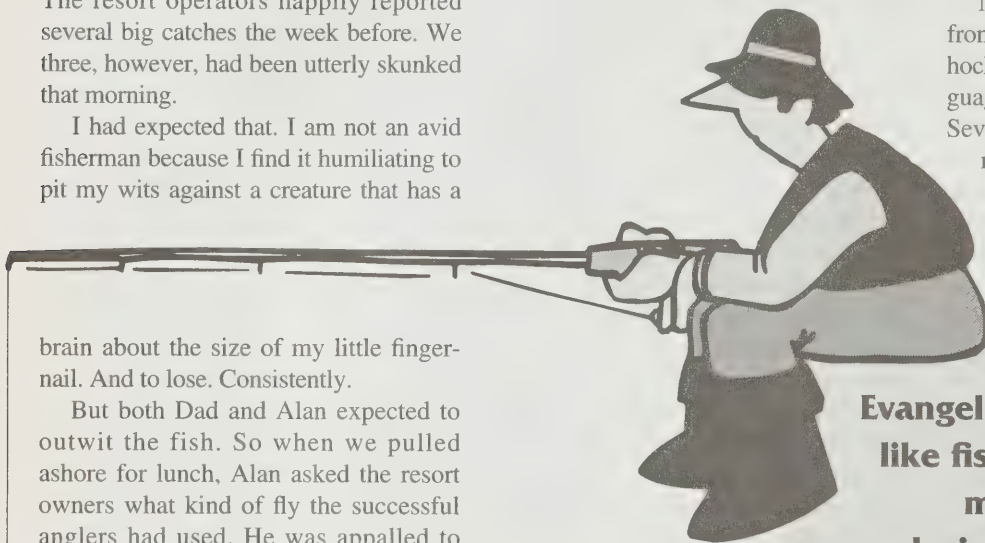
seen even the most dedicated fisherman put a fly in his mouth to see if it tastes and feels like the real thing.

In short, we humans devise the rules for the game. And we assume the fish will play by them.

I suspect we do much the same with evangelism. "Follow me," Jesus told his disciples, "and I will make you fishers of men" (Matthew 4:19, in the historic *King James Version* wording).

But every time a congregation starts trying to attract new members by "giving them what they want," a group always rises in protest. You can't play fast and loose with traditional liturgies, they cry.

**Evangelizing,  
like fishing,  
means  
playing the  
game in  
another's  
environment**



# Undoing Babel

Peter Denton

In the book of Genesis, the story of the Tower of Babel describes the Great Dispersion of God's people to the ends of the earth. Displeased by the pride people demonstrated in building a tower to reach heaven, God scattered them and confused their speech.

At the end of Matthew's gospel, Jesus tells the disciples to go and make disciples of all the nations, baptizing them and training them to live by his teachings. Today, a technology makes it possible to overcome the barriers of Babel and to fulfil Jesus' Great Commission to his followers.

This technology has helped to standardize languages, to increase the opportunities for learning how to read and to improve spelling. It is making the Bible accessible to millions of people in their own language, transcending the barriers of distance and culture.

This technology promotes an exchange of ideas among people who would not otherwise know what each other thought on an enormous range of topics. It promotes theological discussion, Christian education and an awareness of the issues involved in relating Christian faith to every facet of life in society. It has forced the church to come to terms with new ideas and to confront the fact that changes can take place as quickly in the church as they do in society.

This technology has forced the church to realize it is not enough merely to assert the authority associated with tradition; it is necessary to reformulate the Christian faith in a way that upholds its integrity but adapts its message to a changing culture. It takes the understanding of Christianity out of the hands of only the professionals and places matters of doctrine and education into the hands of laypeople.

When there is at least one in every home around the world, this technology will have a huge revolutionary potential to overturn attitudes and social structures, to overcome the divisions of race and culture and politics, and to unite people everywhere in a common understanding and a common faith.

By now, at least some of you will be thinking I am talking about the computer. Actually, I'm talking about the printed book. The undoing of Babel in our time is the result of 550 years of printing. Bibles exist in every country and in virtually every language and dialect around the world, overcoming the barriers to hearing the gospel of Jesus Christ thrown up by race, language and culture.

The Reformation was successful because of the rapid dissemination through print of the ideas of Martin Luther and other early Reformers. Some say printing made the Reformation possible in the first place.

In the beginning, however, the church failed to understand the significance of a popular movement in the faith, promoted and encouraged by printing, and to realize the revolutionary effect of the ability to read and understand the Scriptures in the language of the people. The initial inflexibility and unwillingness to change, the emphasis not on the essentials of the Christian faith but on the historic structures that had been built upon tradition and authority, led to the Reformation and a second dispersal of the people of God, this time in theology and practice. The resistance of the institutions of the church to reform in the 16th century did

not thwart the religious feeling of the people, but took it into paths where the church could not follow.

For 450 years, we have been trying to recapture that earlier unity. Today, we are on the brink of a similar reformation in religious belief. Now, I *am* talking

about the implications of the computer and the development of a global network of home computers linked through the Internet.

We have all talked to people who say they are religious but have no use for the institution of the church. It is now possible to have access to theological ideas, religious

propositions, sermons and interpretations of Scripture from around the world without ever stepping inside a church. Where television has allowed people to be spectators of religion, the computer and the Internet will allow them to be participants without ever leaving their homes.

The institutional church has yet to realize the impact this will have on world-wide Christianity. Our involvement in this new technology and our willingness to reformulate the Christian faith in ways that maintain its integrity yet adapt it to the needs of a changing world will determine whether we are able to move even closer to accomplishing the Great Commission or whether the message of the gospel will be obscured, once again, in a babel of confused and conflicting voices. ■

## Today's technology can lead to a clearer understanding of the Christian faith

Peter Denton is a contributing editor of the *Presbyterian Record*. This article first appeared in the Turning Point column of the *Lethbridge Herald*.



# A Moving Profession: The Story of a Religious Animator

Linda Grace

**H**is name was Jamie. It was a name I had heard many times. He was a “trouble-maker,” a “class disturber,” a boy out to get the world before it got him. He was hurtful, profane, physically aggressive and defiant of authority. He was 12 years old.

Jamie is like many kids in our schools — kids who don’t know what a family is; kids who, denials to the contrary, crave love and attention. Jamie hadn’t seen his father for “a very long time.” He said he didn’t care. He saw his mother on weekends. Weekdays, he lived in a foster home.

Teachers and social workers had tried hard to reach Jamie, but his “bad attitude” blocked the way. It was his defence mechanism. It clicked in automatically. In need of a road out, he had, instead, closed all avenues open to him. The school was questioning if he should be placed elsewhere. That’s when I decided to love Jamie.

As a religious animator (Protestant school chaplain) in Quebec, I have often found myself taking on many roles —

pastor, spiritual adviser, guidance counsellor, social worker, resource person. My job is all of these, and more. As one child described it: “You’re here to be a friend to kids who don’t have friends.” I would be Jamie’s friend.

Jamie was given one last try. A dedicated teacher’s aid was assigned to him, and I knew he could make progress if he gave her a chance. But with Jamie, all “ifs” were big. I watched him push her to the limit with his cruelty and mistrust.

One day, in a desperate attempt to salvage their relationship, I said a prayer, then jumped in with both feet. “You know,” I remarked to the teacher’s aid, “sometimes, when I run out of wisdom and I don’t have a sure answer, I give Jamie a hug. And it works!”

She stared at me. Jamie stared at me. Time seemed to stand still. Then, she got up, walked over to Jamie and looked him in the eyes. “I could do that,” she said. She put her arms around him and began to cry.

Jamie cried, too. That moment was a turning point in Jamie’s life. It was a moment shaped not by program or defined coping skills but by human concern.

Religious animators exist to provide human concern. They are there when all else fails — a gentle reminder of God’s love. Elementary school chaplaincy is government-sponsored in the Province of Quebec. In the Chateauguay Valley area where I work, local churches are strongly involved with religious animation. There are four elementary school chaplains to serve the eight elementary schools in the district and a chaplain assigned to the two regional high schools.

Unfortunately, all that could soon change. The Quebec government’s support for elementary school chaplaincy was initiated as a temporary pilot project and funding will end soon. Furthermore, the limited resources provided by the government were already stretched to the limit. The churches, far from despairing, want to provide more working hours for religious animators. Hopefully, they are looking elsewhere for financial aid.

No one involved in the program knows how long school chaplaincy will be able to continue. What they do know is there will always be kids like Jamie. **B**

Linda Grace is a Presbyterian who serves as a religious animator to elementary schools in Hemmingford and Franklin, Quebec.

For information, contact: The Chateauguay Valley Foundation for Religious Animation, c/o William MacMillan, 2307 Tullochgorum Rd., Howick, Quebec J0S 1G0.



## My dear Moderator/Editor:

My congratulations, Sir. 'Tis a pity you couldn't assume the duties of a Deputy Clerk of Assembly for a year and go for the Grand Slam!

I was especially thrilled to learn you spent the afternoon of the ballot-counting at SkyDome for the Toronto Blue Jays season launch. They lost, but you won. You were unavailable to the bearers of good tidings of (for you, I am sure) mixed joy, though I am sure many a nominee has lingered rather closer to a telephone on the Day of Decision. It is surprising they didn't let you know on the Jum-botron — the giant screen for replays, greetings and the occasional proposal of marriage. Think of the publicity we might have garnered, coast to coast!

But the question is whether or not we *want* publicity, and all the indicators are negative. Why else are so many of our

churches tucked away on secluded streets known only to God and those with a sense of adventure? Why, if they advertise at all, do so many of our congregations represent themselves by ads of the size and attractiveness of those wee postage stamp affairs promising a cure for unwanted facial hair?

As for the election of the Moderator of General Assembly by a national vote, we laboured for a time to keep all nominees known by name only, except to God, their immediate families and the ministers and representative elders who received the truncated biographies with their ballots. It was as if a beauty contest were held and all the contestants paraded past with blankets over their heads.

You, dear Editor, opened the magazine to allow we ordinary folk to gaze upon the whole field and to learn a little anyway. Good on you for it!

But the publicity problems extend beyond the nomination process. We, that is our session, wondered (some time ago, but we've continued to wonder a lot

since) why it was that we saw little or nothing about the Moderator-Designate in the media. Now we are not naïve. We realize that "Presbyterians Nominate New Moderator" is about as snappy a title as "European Common Market Reaches Agreement on Sausages." But there are *some* dailies that retain an interest in "religion" (usually somewhere in the Lifestyles section), *some* TV stations that need a trailer other than a report of another moldy bagel bearing the image of the Virgin

Mary, and *some* radio stations that need at least a little filler between "Hits of the '70s Beginning with B" and the promos for "Disco Night at the Squat and Gobble Fine Eats and Dance Emporium." And we *are* the fourth or fifth largest of the old/mainline denominations with a

once noble history.

To alleviate our bewilderment, one of us (guess who?) was delegated to make enquiries. A telephone call or three and I discovered that, since the Moderator-Designate is not the *official* choice until confirmed by vote at Assembly (though nobody to date has been quixotic enough to throw his or her tiny, lemming-like hat into the ring at that stage), it would be presumptuous to speak out or to be interviewed until Assembly confirmed the results of the national ballot. When, in June, that happens and the media are notified, you can imagine the feverish interest:

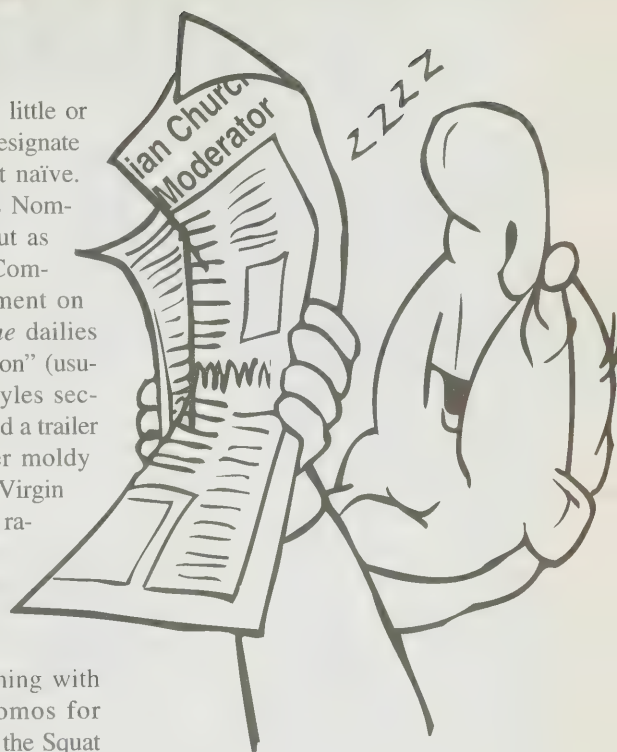
US: "Do you remember that person we nominated back in April?"

MEDIA: Remind us."

US: "Well, he [or she] is officially Moderator and can talk now."

MEDIA: "We've withstood the suspense thus far ..."

Even after the Moderator has presided over Assembly, opening prayer to benediction, and is turned loose on the world,



there are, as is evident from your Letters to the editor, those who believe that nothing of the man or woman's *own* opinions should be heard, seen, smelled or otherwise sensed if they differ in any way from that of the church or the past Assembly.

"Pshaw and for shame!" say I.

Why use the Moderator as a public relations figure if all we want is a Chatty Cathy doll? Simply pull the string for the same cheerful and "correct" response. Or issue a CD-ROM of the Assembly with visuals, thereby providing a timeless record and a souvenir mini-Frisbee.

In any case, dear Editor/Moderator, I assume you will continue to write editorials. Why not a picture of you smiling paternally over the From the Moderator column and another in which you glower prophetically over the For the Record editorial?

Yours for (occasionally, at least) stomping through the tulips,

*Peter Plymley II*



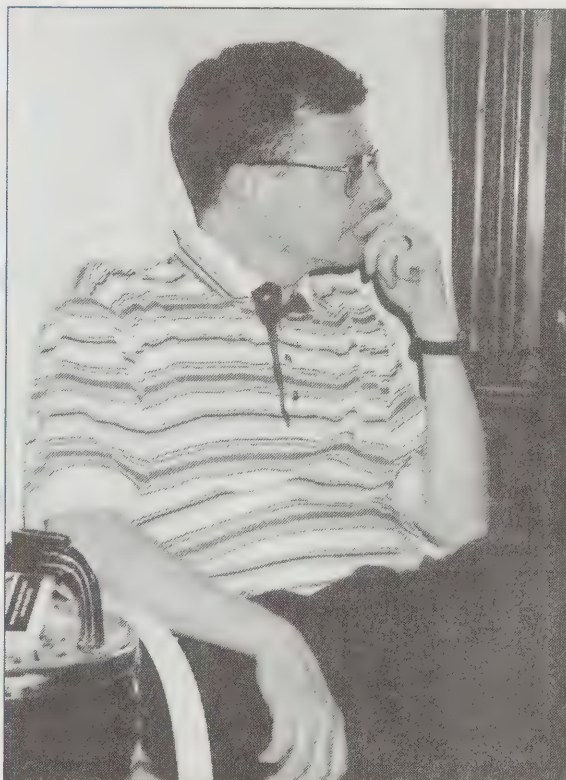
# Boarding House Ministry



**W**orship ended in one of the four Toronto boarding homes in which Rodger Hunter serves as chaplain. Nothing out of the ordinary occurred. Rodger had arrived at his regular time. For the first hour, he socialized with the staff and residents. As people relaxed, he led them in a low-key manner into an informal time of worship.

Residents talked about the spiritual issues in their lives. Someone posed the question, "What should I do when someone verbally abuses me?" They also prayed for one of the residents who was in hospital recovering from a suicide attempt.

**A caring  
community  
among Toronto  
boarding  
houses**



Rodger Hunter

Then, they moved on. Some worked on crafts. Others engaged in conversation. Suddenly, one of the residents broke into the activity: "We must stop what we are doing," he said, "and spend more time in prayer for our brother."

Rodger breathed a silent sigh of thanksgiving. The idea of what it means to be a caring community was catching on.

In the fall of 1996, Rodger Hunter began a ministry among thousands in Toronto who make their homes in boarding houses. After drifting away from the church when he was 16, Rodger had found his way back in his late 20s and began to volunteer in several inner-city missions, including Evangel Hall. "When I came back to the church," Rodger says, "God spoke to me about compassion for those whom society pronounces as unacceptable." When he graduated from Knox College in 1989, he went to work with the Scott Mission.

Near the end of his time there, he began thinking of a different kind of mission — to people usually untouched by the established churches or even by the inner-city missions.



# Outreach: in the Inner Rooms

*by John Congram*

At places such as the Scott Mission or Evangel Hall, "humanity flowed in." But what about all those who live in isolation in boarding houses? Many of these people fear the streets. Some seldom leave their rooms. Perhaps, something could be done to break through what Rodger describes as "the chronic, debilitating boredom" he often encountered in these homes.

Who are the people who inhabit boarding homes in most communities across Canada? A few are young, but most are in their 50s, 60s or older. The majority have some form of mental health problem. Most receive government aid. Many are fragile, both emotionally and physically. Rejection or some form of separation often plays a major role in their lives. Few of us, Rodger points out, have ever experienced rejection on such a consistent basis as have most of these people. "Many have been told to their faces to go away." One resident, who writes what he wants to say on his foam cup, summed up the feelings of many: "God have mercy on you — you'll need it." People here find it difficult to claim love at any level, even that God would accept them as they are.

But, on another level, they are like us. They experience joys, problems and regrets. They need healing and hope. They want to be seen as more than their income. And, beyond all this, Rodger envisages that they could become a source of beauty, creativity and blessing.

With the co-operation of the home

owners, Rodger began to move into boarding houses with a ministry based on "joy, tolerance, kindness and peace-making." He has developed a weekly worship service in each of the homes and has begun to help the residents develop their gifts. He hopes this will enable them to begin to minister to each other and, eventually, to reach out into their own communities. Rodger is gradually seeing these goals realized.

After worship, Rodger often visits those who are unable to attend or do not wish to come. On one occasion, he visited a room that housed three men — two, too ill to attend worship, and, the other, blind. Soon, he was joined by another resident who said he had come to play a few tunes on his mouth-organ for these men who could not get out to worship — a small but significant sign of emerging community.



Anne Marie and Kenny (wearing the vest he embroidered), boarding house residents.

Photos: Rodger Hunter





*Top:* Volunteer Jennifer Crigger plays the guitar in a worship service, with boarding house resident Mabel Stuckless.

*Right:* Volunteers assist residents in cookie baking.

*Bottom:* Residents prepare for Communion.



worship, people come and go, interruptions abound. Rodger uses biblical stories or artwork to allow people to talk about their own spiritual struggles. During Lent, they used a book of artwork entitled *On a Friday Noon*. One piece shows only a crown and one nail. Jesus' suffering reflected in the painting led to a discussion of the suffering the residents were experiencing.

On the day I visited one of the homes, Rodger used an overhead projector to show two paintings to the 10 men gathered. The first, a black and white painting, showed a family blankly staring into nowhere. "Have you ever been in a black

The worship you might encounter in a boarding house differs markedly from worship in a traditional service on Sunday morning. Rodger believes all of us could learn from these people who, through worship, struggle with their emotional and mental problems. In a traditional service, he points out, there is usually no opportunity for the honest facing of our brokenness. Most of us worship a god of order and see disorder as ungodly. But in the boarding house, disorder abounds. During

hole like this?" he asked the group. Later, he showed them a picture of Christ with hands uplifted in prayer, a sign of hope.

During prayer, one person prayed for the new member of the community who had been referred to the boarding house from a shelter. He thanked God for bringing this man to the house. The new person broke down and wept. "No one," he said, "has ever thanked God for me in this way."

In small ways, these boarding house communities have begun to reach out to others in their communities. Last Christmas, two of the homes made Christmas decorations to take to a neighbouring nursing home.

Rodger says a new ministry like this needs the creative input and gifts of the



whole church. So he welcomes volunteers, but only if they are prepared to receive as well as to give. Some bring their gifts of music. Others come to cook food or prepare a snack with the residents. A lot of healing can take place as people eat together. Rodger hopes this will be a model of ministry through which the Holy Spirit will move with creativity.

He also sees this ministry being duplicated in many communities across Canada. Almost every congregation will have a boarding house within its bounds. "Such houses provide an opportunity," Rodger points out, "not only to extend ministry but to receive blessing." These residents, he says, constantly call him back to a simple life of prayer — from the older, fragile women who, after greeting him, always ask, "Will you pray?" to the resident who, when things get tough, writes a prayer in his notebook. "Always," Rodger emphasized again, "they call me back to my own bankruptcy and to Jesus. Even when I drag myself into a home, I always leave feeling blessed."

Rodger knows this is not the solution to all the ills of those who must make their home in a boarding house. In places like Toronto, both society and government must grapple with the housing crisis and provision of quality care. Nor does he see himself as simply a pawn in the hands of those who make money from running boarding houses because residents become easier to get along with. "I have seen the home owners do too many good things," he points out. "I've seen them take in the homeless and charge no rent for weeks. When you are trying to allow the church to exist in difficult situations, there will always be compromises."

Meanwhile, Rodger Hunter continues to minister to those in whom, he says, "the kingdom of God wells up." Like the one who paces back and forth, then, suddenly blurts out, "Maybe life is about celebrating God and people, but nobody knows it." **R**

If you would like to know more about this ministry, please contact: Community Chaplaincy, St. Andrew's Presbyterian Church, 75 Simcoe Street, Toronto, Ont. M5J 1W9. Telephone: 416-593-5600.

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*“Marriage will pay  
great dividends, Steve,  
if you pay interest”*

# THE NEARLYWED GAME

*by Phil Callaway*

From time to time, readers write to seek counsel and offer me their astute observations. For instance, here's a letter from Steve DeMar of Sioux City, Iowa. He writes: "Dear Mr. Callaway, Who cuts your hair? Woodpeckers?" Thankfully, Mr. DeMar wastes little time in moving on to his second paragraph: "I'm getting married this summer and I could use a little advice. Would you please write something about weddings."

I kind of like Steve. For one thing, he clearly knows where to go for advice. He realizes that anyone who has kept his wife for 14 years despite a bad haircut must have started his marriage right. Boy, is he in for a surprise. But before we get to the surprise, let's take a close look at some Common Nearlywed Questions as outlined in the body of Steve's letter.





**Q: How much money will I need?**

A: Did you ever wonder why parents cry at weddings, Steve? According to the latest statistics, the average wedding costs a lot more than you will ever have. And that's just the wedding. Marriage and children will follow.

**Q: Who should we invite to the wedding?**

A: Your closest relatives: your mother, your father, some brothers and sisters, a rich uncle, a rich aunt.

**Q: What about my potential mother-in-law?**

A: You should invite her, too.

**Q: No, no. What if she wants to invite more people?**

A: This is very important, Steve. From the start, she must respect your ability to take charge. Yes, for too long, we guys have sat in the back pew, unwilling to take the upper hand in such matters. For too long, we have neglected to make tough decisions. Steve, whatever you do, LISTEN TO HER.

**Q: What other advice do you have?**

A: Realize that your wife will irritate you.

**Q: Pardon me?**

A: When we were dating, one of the things I admired most about Ramona was how slowly she moved. I was always in a hurry. She wasn't. I ran through flower beds. She stopped to smell the petunias. I viewed this as a great virtue when I walked her to school in the morning and we didn't arrive until class was dismissed but, now, on Sunday mornings, while I'm waiting in the car and resisting the

urge to honk, it can DRIVE ME NUTS!

**Q: You know, Phil, I came to you for advice. It sounds as if you're the one who could use some counsel.**

A: We all could, Steve. We all could.

**Q: What are the characteristics of a great marriage?**

A: A deaf husband and a blind wife.

**Q: No, seriously, what can I do to make my marriage last?**

A: Leave no alternatives.

**Q: What do you mean?**

A: If you're getting married with anything less than staying married in mind, it's the wrong step. Marriage is a lifelong commitment. No matter what comes your way, you will stay faithful to your promise. After only 14 years of marriage, I can say that few things equal the joy of sitting across the table from your wife and saying, "Honey, I can't stand this tomato soup, but I love you more every day."

**Q: Anything else?**

A: Yes. Learn to communicate.

**Q: Huh?**

A: Keep the communication lines open at all costs. It's the key to a great marriage.

**Q: Sorry, could you repeat that? I was thinking of something else.**

A: That's another thing you'll have to work on, Steve. Marriage will pay great dividends — if you pay interest.

**Q: Anything else?**

A: Try harder to keep your wife than you did to get her. Love her. Respect her. Romance her. Be forgiving. Be gentle. Pray together. Read God's word together. And use the laundry basket.

**Q: Could you elaborate?**

A: Sorry, Steve. We're running out of space here. Plus, let's be honest, this only cost you a stamp.

**Q: At the beginning, you mentioned a surprise. What is it?**

A: Simply this: I married the wrong woman. At least, that's what an older man told me a week before Ramona and I walked the aisle. Maybe he was right. She could have done a lot better. But while our incompatibilities made for some tough times, God brought us through them. Imperfect people won't have perfect marriages. But those who walk with God learn to walk together.

**Q: One more thing. We'd like to invite you to our wedding. It's on August 30th.**

A: I'd love to come, Steve, but I can't. That's woodpecker season here, you know. And I'm scheduled for a haircut. **R**

Phil Callaway is editor of *Servant* magazine and author of *Honey I Dunked the Kids*, *Daddy I Blew Up the Shed* and *The Total Christian Guy*. Reprinted with permission from *Servant* magazine.

### About Susan

What did you see, Magnificent Surveyor,  
That brought your stern hand down to draw this line,  
And line on line a filigree as fine  
As spiderweb, and strong as Samson's hair?

Why this cage, Beneficent Purveyor  
Of all that's fair and good? What strange design  
That isolates her world and lessens mine,  
And hasn't budged an inch for all my prayer?

Oh, but could we have just one more hour —  
Taste the sun's white wine a few more days —  
A year or so — time to harvest flowers  
And what we can of friendship's props and stays —  
Share our lists of lines we've heard from men —  
Have sandwiches at Wimberley again.

— Laurel D. Stedman



# The 1,400th Anniversary of the Death of St. Columba

by Donald Wilkinson

This is the holy presbyter, Columba, the Arch-priest (uasalsagart) of the island of the Gael, Colum Cille, son of Fedlimid, son of Fergus Ceunfada, son of Conall Gulban, son of Niall of the Nine hostages. . . . Noble then was his kindred as regards the world. By right he was fit to be chosen for the Kingship of Ireland, and it would have been offered to him had he not put it from himself for the sake of God.

—from the *Irish Life* manuscript in the National Library of Scotland, Edinburgh

Strange-sounding names from a distant past. From a time almost mystical in its antiquity, a time when Columba was leading people to Christianity.

June 9, 1997, marks the 1,400th anniversary of the death of St. Columba, sometimes described as the Paul of Scotland. In AD 563, Columba and his 12 disciples arrived on the Isle of Iona where they erected a church and monastery that would become known as the mother church of Scotland.

Columba was born in Gartan, County Donegal, Ireland, in December 521, into a family of royal kinship. After studying under Finnian of Morville and Finnian of Clonard, he was ordained to the priesthood about 551. Before moving to Scotland, he witnessed the creation of numerous churches, including two famous monasteries in Derry and Durrrow in what is now part of Northern Ireland.

Columba left Ireland (some authorities say he was exiled) for Iona in 563. He soon set up a Christian centre among the people of Dalriada (Argyll), some of whom were undoubtedly compatriots in the faith. Although historical facts for this period are sketchy and open to scholarly opinion, it appears Columba worked for a number of years among the

Inside Iona Abbey.



Photo: Katherine Allen

ary



# COLUMCILLE

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Photo: Katherine Allen

The ruined remains of the nunnery at Iona, Scotland.

Picts and then the Scots as evangelist, statesman and, ultimately, king-maker. His breakthrough as a spiritual leader occurred with his selection and consecration of Aidan as the Scots king of Dalriada, one of four kingdoms that approximated what we know as Scotland.

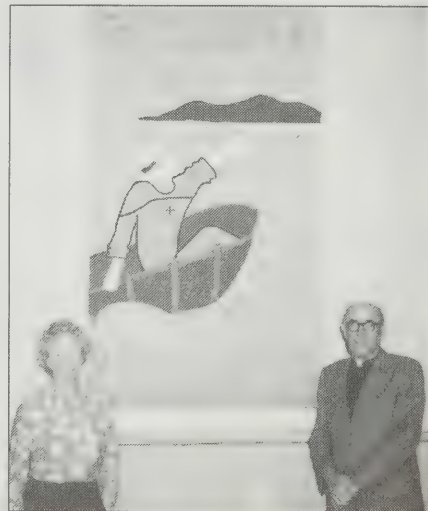
To suggest that Columba was responsible for bringing the Christian faith to the whole of Scotland is to give him undue credit. Some areas, such as Galloway and Strathclyde, received the Christian faith through the missionary efforts of Ninian and Kentigern. But credit must be given to Columba for uniting Christian leaders and, so, helping to establish Christianity more strongly in Northern Britain. Under his influence, Aidan, king of Dalriada, Rydderch, king of Strathclyde, and Maelgwyn of North Wales formed an alliance which, in 573, defeated a pagan force at Ardderyd (Arthuret, a few miles north of Carlisle). Rydderch later encouraged his former bishop, Kentigern (or Mungo), to come to Scotland to establish further Christian work in his kingdom at Hoddam and, eventually, at Glesghu, the future city of Glasgow. Sadly, and surprisingly, Columba and Kentigern appear to have met only once, in their old age, shortly before Columba's death. (Kentigern died in 603.)

Fourteen hundred years after his death, Columba's drawing power remains strong. Iona is a busy place for tourists and a source of pilgrimage for Christians the world over. In 1938, behind the driving force of Rev. George

MacLeod (Lord MacLeod of Funiary), the Iona Community was formed. Under his leadership, the community rebuilt the Abbey Church of St. Mary to its former glory. The church now serves as the focal point for the community in its ongoing work of spiritual worship and outreach.

St. Columba's influence can also be felt in The Presbyterian Church in Canada. There are nine congregations, from Prince Edward Island to Vancouver Island, bearing his name. It is a decent tribute, Presbyterian in its modesty but, nevertheless, a tribute beyond Columba's wildest dreams almost a millennium and a half ago. ☐

Donald Wilkinson is the minister of St. Mark's, Sherwood, and St. Columba's, Marshfield, P.E.I.

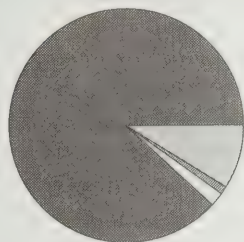


The late Rev. John Forbes and his wife, Rena, with banner from St. Columba, Kirk Hill, Ont.

# FINANCIAL REPORT — 1996

The audited financial statements for The Presbyterian Church in Canada for the year ended December 31, 1996, were approved by the Executive of the Assembly Council in April and will be presented to the General Assembly.

## 1996 RECEIPTS



■ Presbyterianism Sharing...  
 ■ WMS (WD)  
 ■ AMS  
 ■ Other receipts

## RESULTS FOR 1996

It was a good year financially with revenue totalling \$9,580,000. Congregational contributions to Presbyterianism Sharing... were \$8,434,500, and other revenues totalled \$1,145,000 (bequests, return on investments, WMS (WD) and Atlantic Missionary Society).

Presbyterianism Sharing... was \$129,000 over the previous year and reached a new high. Other income was \$45,000 higher than anticipated.

### 1996 Expenses:

Life & Mission Agency	\$4,876,400
Support Services	1,168,300
Colleges	850,000
General Assembly & Assembly Council	736,300
Pensions	1,357,100
Other	114,100
	<hr/>
	\$9,102,200

Expenditures were generally within budget with the Life & Mission Agency underspending by \$305,600.

As a result, we reduced the accumulated deficit to \$40,600 from \$518,300.

This is good news.

## LOOKING TO THE FUTURE — 1997

The 1997 budget is designed to produce a surplus of \$49,500 by the year end. Our goal for the next two years is to create a surplus of up to \$200,000 for unforeseen emergencies.

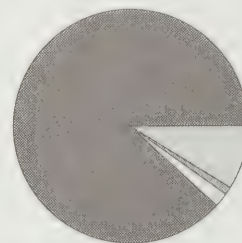
Cash flow is tight, as it is for many congregations.

For your support of Presbyterianism Sharing... **THANK YOU!**  
 Your contribution supports missionaries in other countries as well as people in mission work in Canada.

Russell E. McKay  
 Treasurer

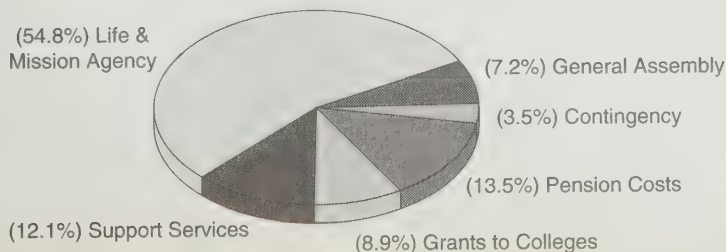
Donald A. Taylor  
 Chief Financial Officer

## 1997 RECEIPTS



■ Presbyterianism Sharing...  
 ■ WMS (WD)  
 ■ AMS  
 ■ Other receipts

## 1997 EXPENSES





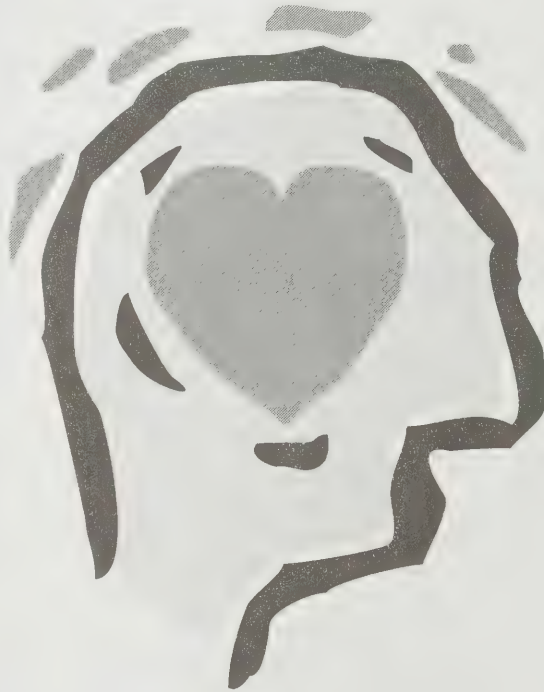
# Habits of the Heart, Choices of the Will

by Joseph C. McLelland

**W**hich comes first, reason or will? Do you choose something because your mind thinks it's good for you or because the will charges ahead and your mind follows with "reasons" why you did it? It's a perennial debate of western thought. Even for God: is something good because God's Mind recognizes it as such or because God wills it to be such? But what's left out is a third term, the emotions or affections. They were considered a lower order — women can't help theirs, men should rise above them, while God has none at all. If the head is the seat of reason, and the heart the seat of willing, then emotions come from the intestines ("bowels of mercies"! in Colossians 3:12). To have a "gut feeling" is to settle for less than truth.

That view of human and divine nature dies hard — we still have trouble integrating our emotional life with the reason/will duo. But what if, as Pascal said, "The heart has its reasons that reason knows not of"? Then our affections will act *along with* reason to guide the will. Or, maybe, we shouldn't even try to split "nature" like this? What if the dynamics of human being are governed largely by "habits of the heart" learned along life's way, deep within us in the form of good or bad attitudes, virtues or vices? John Calvin thought so, calling them "habits of the soul" (*habitus animi*). A famous book by

**We must temper our  
reason with affection  
in union with all  
humanity**



sociologist Robert Bellah and others made the point in 1985, recently reprinted as *Habits of the Heart: Individualism and Commitment in American Life*. An example for Americans is Lincoln's opposition to slavery based on "biblical and republican principles." This stance contradicted the utilitarianism of Stephen Douglas — if they want slavery, let them have it.

Other observers agree. William Bennett's best-seller *The Book of Virtues* promotes the common good, a community responsible for one another, testing individual desires by others' needs. The movie *The People vs. Larry Flynt* and its fall-out of criticism and debate show the dilemma forced on us by raising individual rights to the absolute. Is the film an endorsement of First Amendment rights or a slander on the good society the majority desires? How can we defend freedom of expression even for *Hustler* while also acknowledging a social conscience that sees *Hustler's* hedonistic philosophy as threatening those virtues that make human beings truly human?

Religious answers are no longer so authoritative, even for a social conscience seeking virtues. Yet, there seems to be a mounting call for a return to models of the good society that informed both biblical and democratic societies. Our modern age is so fragmented and permissive that moral discourse sounds idealistic, if not romantic. But the committed minority always stands against the popular mass, always swims against the stream. It was so for the prophets and apostles, for saints and martyrs. If we borrow and continue their language of a shared goodness and the presence of the Holy Spirit, why should we expect something different?

Habits of the heart are the deep well-springs of grace; their desires are trust-

worthy even in times when the faithful seem few and weak. Not to despair: dark nights of the soul are the way Gethsemane and Calvary present themselves as the reality of faith in a world of doubt, love in a time of selfishness, hope in an age of futility. Can a follower of the Crucified expect to flourish and succeed in the world's eyes? We may be "an Easter people," but the world is not there yet. Dorothy L. Sayers once remarked that God never seemed so dead as on the day before Easter.

If human nature includes reason, will and affections, then the church must promote their virtues: faith, hope, love. We must enter more deliberately into the arena of public affairs, of community morality. We need to go public, to encourage "civil religion" — teach it in our schools, honour it in our business and politics. The discourse of moral virtue needs to be raised again as the authentic, normal human story God intended. The Good News tells of a covenant-marriage of Christ with his people, but also of a "general" union with all humanity — a universal dimension which the Reformers saw as the basis for ethical living.

The heart's habits shape the desires that mind identifies and will chooses. This is the dynamic trinity that gets lost in New Age talk of owning one's body, expressing one's self, seeking one's inner being — all in absolute terms as if each of us is a monad or atom, disconnected from others (the "socius"). This leads to *anomie*, alienation, with self-destructive forms; notably, violence, substance abuse and suicide. Against this philosophy, the gospel of Christ's union with humanity, even with "the least" of sisters and brothers, stands like a rock of truth and solidarity, a challenge and a threat. To accept this incarnation narrative is to choose a way of being human that brings theology (i.e., faith) to bear on psychology's *psyche* and sociology's *socius*. It lets God be God, and ourselves his beloved partners in community. **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

# Faces of Faith



**Allan Stewart** was born in Stirling, Scotland, and emigrated to Canada in 1968. Since 1989, he has been executive director of Canada's Sports Hall of Fame in Toronto. He is an elder and the treasurer of St. David's Presbyterian Church in Campbellville, Ontario. He is also on the board of managers and serves as treasurer of the church cemetery. Allan and his wife, Susanne, live in Milton, Ontario, with their sons, John and Jamie.

## What is your earliest memory of church life?

Attending Sunday school at St. James Parish Church in the shadow of the towering Cunard liners being built at John Brown's Shipyard, Clydebank, Scotland.

## What is your favourite hymn?

"Love Divine, All Loves Excelling"

## What musical piece has most inspired you?

"O Canada"

## What book (outside of the Bible) has most influenced you?

*Hunting Would Be Fair If the Rabbit Had a Gun*

## Where do you find inspiration to sustain your faith?

A combination of the Presbyterian ministers I have come to know and meeting Christians in unexpected places.

## Who has played a major role in your faith journey?

Dead heat! My mother, 83, a lifelong member of the Church of Scotland, and my wife, Susanne, who has as strong a faith as anyone I know.

## If you could invite anyone (past or present) to a dinner party, who would you invite?

Lionel Conacher, Canada's athlete of the first half of this century, winner of the Stanley Cup and the Grey Cup, and opponent of Jack Dempsey

## What is your biggest regret?

Not applying myself to an opportunity for a professional soccer career.

## What one change in the church would make it substantially better?

Not very spiritual, but I believe strongly that churches within a small radius should have merged many, many years ago.

## Write your own epitaph.

"Everyone was entitled to my opinion"

1944 - 2100



# Committed to Hong

## The Main Points of the Sino-British Joint Declaration on the Question of Hong Kong, signed by Britain and China 1984

The United Kingdom declares it will restore Hong Kong to China on July 1, 1997. China declares the following 12 points:

1. Hong Kong will be governed as a Special Administrative Region (HKSAR);
2. The HKSAR will be directly under the Central Chinese Government and, except in matters of foreign affairs and defence, will have a high degree of autonomy;
3. The HKSAR will have its own executive and legislative structures and an independent judiciary;
4. The HKSAR is to be run by local Hong Kong Chinese. The chief executive, on the basis of elections or consultations held in Hong Kong, will be appointed by Beijing;
5. Hong Kong's socio-economic system with rights of ownership such as private property, enterprise, and inheritance will remain the same;
6. Hong Kong will remain a free port with a separate customs service;
7. Hong Kong will retain its status as an international financial centre with free flow of capital;
8. Hong Kong's tax structure will remain independent with no taxes levied from Beijing;
9. Hong Kong will continue to carry on and develop further economic ties with Britain and other countries;
10. As Hong Kong, China, the SAR may develop economic and cultural ties with other regions;
11. Public order will be the responsibility of the SAR government;
12. Policies stipulated in the Joint Declaration will be in force for 50 years until 2047.

by Tso Man-king

As July 1, 1997, approaches, the people of Hong Kong are faced daily with critical issues from many sides. On the one hand, matters related to the change of sovereignty seem to dominate the headlines — future right of abode, the next chief executive of the Special Administrative Region, the presence of mainland cadets in Hong Kong, etc. On the other hand, Hong Kong citizens are equally concerned about pressing domestic issues, especially in the midst of the current economic recession. Recent surveys have shown that local residents are most worried about issues such as affordable housing, rising unemployment and increasing corruption in the government, police and construction industry. All these issues are, undoubtedly, interrelated. In the midst of this intense, dynamic situation, what is the Hong Kong Christian Council doing?

The Hong Kong Christian Council (HKCC) has been addressing the issue of 1997 for over 10 years. The council was the first Christian body to re-establish links with the church in China after 1979. The HKCC also sponsored the first joint document related to religious liberty issued by Christians in Hong Kong — “A Manifesto of the Protestant Church in Hong Kong on Religious Freedom” (1984). With a strong commitment to the people and the church in Hong Kong, the council is actively working in several areas.

### Church Unity

The council's mission has always been to promote unity among Christians. This has become even more urgent as forces from both inside and outside seek to divide the church. Our differences are not as important as what unites us, and what unites us is our bond in the love of Jesus Christ. To this end, the council sees itself as neither walking ahead of the church nor walking behind but, rather, walking side-by-side as full partners in the gospel. As a visible sign of our unity in Christ, a joint thanksgiving and prayer gathering is being planned for 1997 so that Christians of all backgrounds can worship and witness together during this historic beginning.

### Relationship With the Church in China

Since the re-establishing of relations with the church in China in the early 1980s, the council has become more involved in exchanges and projects in

**China and Hong Kong can learn from each other — abiding by the principles of mutual respect, non-interference and non-subordination**

## Hong Kong Facts

**Area:** 410 square miles, 8 per cent arable

**Population:** six million (1993)

**Ethnic Composition:** 98 per cent Chinese

**Official Languages:** Cantonese and English

**Religions:** Taoism, Buddhism, Islam, Hinduism and Christianity (about 10 per cent are Christian, 381,200 Protestant and 258,000 Roman Catholic)

# Kong

China. In 1995, the China-Hong Kong Christian Liaison Committee was established to consolidate and strengthen these programs. Among our most successful joint efforts with Christians in China have been the Bei Wan Kei Oi Primary School project for underprivileged children and Project Nehemiah which helps rebuild old churches in rural areas. The HKCC is already in the process of developing mutual exchange programs, including theological training and rural development as well as resource sharing. We have also begun expanding our efforts beyond the coastal regions into the inland regions (the Yellow Plateau) which are among the poorest. We hope to do more exchange programs and, perhaps, even joint ventures with China after 1997.

## Community Service

The church in Hong Kong is currently involved in providing service to the community, especially in running schools, social services and hospitals. The council can be a voice for Hong Kong in the community, especially in areas where the church is directly involved, such as in matters affecting religious freedom, education and social work.

## Civic Responsibility

Besides continuing to support vital community services, the council sees the importance of fostering a stronger community spirit and sense of national identity and pride in Hong Kong. One legacy of our colonial history is the lack of a sense of belonging — to either Britain or

## Basic Law of the Hong Kong Special Administrative Region Regarding Religion

**Article 140.** The Government of the HKSAR shall not restrict the freedom of religious belief, interfere in the internal affairs of religious organizations, or restrict religious activities which do not contravene the laws of the Region.

Religious organizations shall, in accordance with law, enjoy the rights to acquire, use, dispose of, and inherit property and the right to receive financial assistance. Their previous property rights and interests shall be maintained and protected.

Religious organizations may, according to their previous practice, continue to run seminaries and other schools, hospitals, and welfare institutions and to provide other social services.

Religious organizations and believers in the HKSAR may maintain and develop their relations with religious organizations and believers elsewhere.

China. Hong Kong needs to develop a more positive attitude toward the people of mainland China. There should be equal emphasis on both parts of the “one country, two systems” concept. As with church unity, we need to appreciate what we have in common with China as well as what makes us different. The council is striving to help Hong Kong people not only to accept the reality of 1997 but,





even more, to see 1997 as an opportunity to move forward together.

## Interpretation to the Wider Community

The council is in a prime position to interpret the situation in Hong Kong and China to the wider community. As the Christian council for the mainline Protestant churches, the HKCC has positive relationships and contacts all over the world in the ecumenical community. Also, with its close proximity to China, the council can give accurate, up-to-date information on events regarding 1997. China is changing as fast if not faster than Hong Kong, both politically and economically; therefore, we must take care to try to understand issues from the perspective and context of China itself.

For example, many western sources are often concerned about the issue of human rights in China. Yet, they express their opinions about the situation without having read China's position in basic documents such as the "White Paper on Human Rights." Even international stan-

dards for human rights, such as those of the United Nations, were formulated half a century ago and adopted without the signature of China. We hope future efforts to discuss human rights will find ways to involve China as an equal partner. This is a more constructive and, ultimately, successful way of guaranteeing human rights for everyone.

The Hong Kong Christian Council believes all people, whatever their background or viewpoint, would like to maintain the stability and prosperity of Hong Kong. We, too, share that hope and are committed to Hong Kong through 1997 and beyond. We sincerely believe China and Hong Kong can learn from each other, abiding by the three principles of mutual respect, non-interference and non-subordination. The HKCC, therefore, will walk hand-in-hand with the churches and people of Hong Kong into 1997 with full trust in the sovereignty and grace of God. **R**

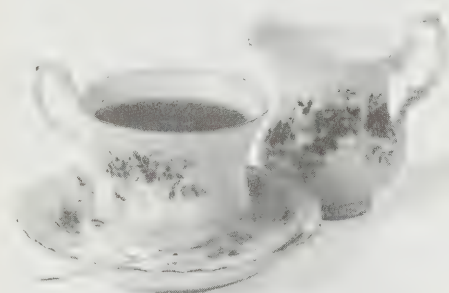
Tso Man-king is general secretary of the Hong Kong Christian Council.

## '97 Hong Kong Church Global Prayer Chain

The Hong Kong Christian Council is sponsoring an international prayer chain to circle the globe in 1997. Christians around the world are invited to participate by remembering Hong Kong specifically in the period from June 15, 1997, to July 15, 1997, in the following ways:

1. Pray for Hong Kong in your worship services and devotional times. Publicize the situation of Hong Kong in newsletters, bulletins and publications.
2. Send one original prayer, poem, song, drawing, banner (or whatever you would like!) to the Hong Kong Christian Council to share with the local churches in Hong Kong. These offerings will encourage the people of Hong Kong and be a visible sign of our unity and partnership in Jesus Christ.

For more information, contact:  
Hong Kong Christian Council,  
Attn: Ms. Judy Chan, 33 Granville Road,  
9/F, Kowloon, Hong Kong;  
Tel. 852-2368-7123; Fax: 852-2724-2131;  
E-mail: hkcc@hk.super.net.



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# Hymn of the Month

by Judee A. Green

**H**ow can young children begin to enjoy hymn-singing even before they are good readers? Choose something easy, with words that can be learned quickly and with a catchy tune. "Lead Me, Jesus" fits this description.

This song was written by Ted Creen, a Canadian Presbyterian minister. Originally, it was part of a children's musical drama, *Solid Rock*, about the disciple Simon Peter. "Lead Me, Jesus" is Peter's song, sung in response to Jesus calling him to be a disciple.

Creen has written four dramas; *Solid Rock* was the second. They were first performed by the children of St. James Presbyterian Church, Stouffville, Ontario. While originally part of a larger entity, "Lead Me, Jesus" has taken on a life of its own. It has been published in *Celebrate*, a song-book of The Presbyterian Church in Canada, 1983, and in

*Come, Join the Circle*, part of a camping curriculum. Thus, this song has been sung all over North America.

What is the appeal of this song? The words, only four lines, are accessible even to non-readers. The melody is simple and singable, and the second part, sometimes called a descant, adds interest. A descant is an independent melodic line usually sung by sopranos. In this case, the second part is not too high; so it may be sung by a small group or by dividing the whole group, half singing the melody and the other half singing the second part.

"Lead Me, Jesus" is an ideal way for Peter's words to become our own words in response to Jesus' call to be a disciple: "Your disciple I will be." **B**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

## Lead me, Jesus; I will follow

LEAD ME, JESUS Irregular

Descant (2nd time)

O - pen my eyes that I may see;  
D pen G D G 6 D A A

Lead me, Je-sus; I will fol-low, down the dust-y path-ways, all a-long the sea.

I will serve you: your dis - ci - ple I will be.  
D will serve G D Em7 A7 D

Teach me, Je - sus, to be lov-ing: your dis - ci - ple I will be.

Words and Music: © 1982 Ted Creen. Used by permission.



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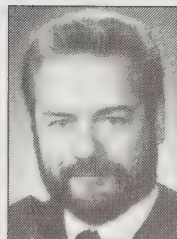
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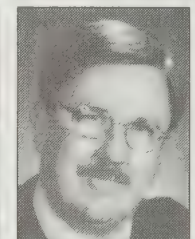
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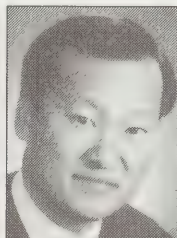
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**John Christopher Jorna**  
B.Sc.  
*Home congregation:*  
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**Sung-Hee Kim**  
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**Sung-Chan Frank Lim**  
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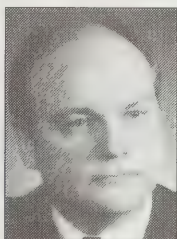
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**Douglas Scott**  
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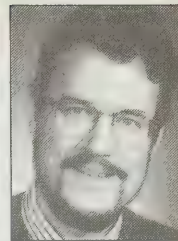
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**Arlene Leona  
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**Guy Kenneth  
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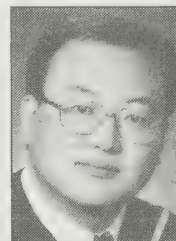
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*Home congregation:*  
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Toronto

## Doctor of Ministry



**Peeter Vanker**  
B.Sc., MA, M.Div., M.Th.  
*Home congregation:*  
Bethesda Lutheran,  
Unionville, Ont.

## Master of Theology



**In-Ho Choi**  
BA, M.Div.  
*Home congregation:*  
Nak-Won,  
Seoul, South Korea



**Gyeong-Jin Kim**  
B.ASc., M.Div.

# Vancouver School of Theology

*Graduating with an M.Div. from VST:* Chang Se Charles Ahn, BA, MA. *Home congregation:* Vancouver Korean, Vancouver.

*Completing special programs of study at VST:* Colin James Cross, B.Ed., M.Div. *Home congregation:* Central, Vancouver • Brenda Jean Fraser, B.H.Ec. Brenda did the final year of her M.Div. from the University of Winnipeg at VST. *Home congregation:* First, Winnipeg • Ina Evelyn Golaiy, BA. Ina completed her M.Div. from St. Andrew's College, Saskatoon, at VST this year. *Home congregation:* Whitewood Church, Whitewood, Sask. •

Rev. Karen Gail MacRae, B.Ph.Ed., B.C.Sc., MRE, M.Div. Karen completed a year of study to be received as a Minister of Word and Sacraments in The Presbyterian Church in Canada from the Baptist Church. *Home congregation:* Glasgow Road, P.E.I. • Anja Ria Oostenbrink, BA. Anja added a year of study to develop further her knowledge and skills following completion of a special program last year to move from diaconal ministry to the Ministry of Word and Sacraments. *Home congregation:* Knox, Red Deer, Alta.

# The Presbyterian College



**Chen-Chen  
Abbott, B.Sc.,  
B.Th., D.Phil., M.Div.**  
*Home congregation:*  
Church of  
St. Andrew and  
St. Paul, Montreal



**Heather Lynne  
Balsdon**  
*Home congregation:*  
St. Andrew's,  
Quebec City



**James Ferguson  
Douglas**  
BA, B.Th., M.Div.  
*Home congregation:*  
Knox,  
Dawn, Ont.



**Chung Lok Jonah  
Ho**  
B.Th., MA, M.Div.  
*Home congregation:*  
Montreal Chinese  
Pentecostal



**Mark T.  
Hoogsteen**  
BA, B.Th., M.Div.  
*Home congregation:*  
St. Andrew's  
Hespeler,  
Cambridge, Ont.



**Kevin Stewart  
Liscombe**  
BRE  
*Home congregation:*  
Knox,  
Bobcaygeon, Ont.



**Bonita E. Mason**  
BA  
*Home congregation:*  
Barney's River-  
Marshy Hope,  
N.S.



# PCC News

## Montreal presbytery searches for response to Assembly

At the 1996 General Assembly, a recommendation was adopted which overturned a Presbytery of Montreal decision to sustain the call from St. Andrew's Church, Lachine, to Darryl Macdonald. At the heart of the controversy was the fact that Macdonald is a practising homosexual, living in a committed relationship. Since the General Assembly ruling, a committee chaired by Rev. Kate Jordan has been hard at work considering "concrete ways for the presbytery to respond."

It was at the invitation of this committee that members of the presbytery were encouraged to attend two special sessions held January 28 and March 4 at Knox, Crescent, Kensington and First Church, Montreal. The purpose of the meetings, according to Rev. J. S. S. Armour, minister of the Church of St. Andrew and St. Paul who moderated the first session, was to ensure "a solid and broad foundation to our thinking."

Speakers approached the issue from a wide range of perspectives — theological, moral, scientific, pastoral, cultural and personal. The questions and comments from the audience also underlined the complexity of the issue and the intensity of feeling surrounding it. Time and again, the debate came back to, in the words of Dr. Frederick Wisse, professor of New Testament studies at McGill Uni-

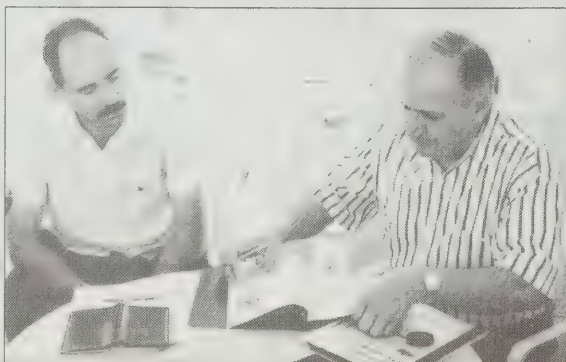
versity, "the conflicting attitudes to scriptural authority which make it difficult to resolve controversial issues." Questioners asked: "Where does interpretation begin and end?", "Can we dismiss a specific 'directive' in favour of a broader 'principle'?" and "If the Holy Spirit is thought to 'illuminate' our reading of Scripture, how do we decide *when* the Holy Spirit is speaking, and to *whom*?"

There were those such as Dr. William Klempa, principal of The Presbyterian College, who remained convinced "the Bible is consistent in its stand against homosexuality," and Dr. Daniel Shute, the college's librarian, who voiced concern that the church "should not succumb to the lure of social and cultural fashions."

Others agreed with Dr. Robert Cully, of McGill's faculty of religious studies, who maintained that "many things in the Bible appear to be addressed to a particular audience in a particular historical and social context." Therefore, "reading the Bible involves making choices, especially the choice of what to take literally and what not." Pursuing the same line of argument, Rev. Glynis Williams, currently co-ordinator of Refugee Action Montreal, suggested "our understanding of God is contextual" and "cultural context has necessarily affected how the Scriptures were written and how they are read." (Roger Williams)

## Helms and Burton were nowhere in sight

Rev. Carlos Emilio Ham (left), General Secretary of the Presbyterian Reformed Church in Cuba, and Rev. George Vais, representing The Presbyterian Church in Canada, are pictured signing a Covenant of Partnership between the two churches. The partnership includes the exchange of information, joint studies, and the sharing of resources and mission projects.



## PWS&D responds to flooding in Manitoba

In the wake of the worst flooding in Manitoba in this century, Presbyterian World Service and Development, in consultation with the Presbytery of Winnipeg, is accepting donations for flood relief work. All money will be forwarded to relevant implementing agencies. Donations can be made through your church offering, marked "PWS&D — Manitoba," or sent directly to: Manitoba Flood Relief, Presbyterian World Service and Development, 50 Wynford Drive, North York, Ontario M3C 1J7. Tax receipts will be issued.

## Remembering George Leslie Mackay

In celebration of the 125th anniversary of the arrival of Dr. George Leslie Mackay in Taiwan, a two-day symposium was held at Victoria University, the University of Toronto, April 4-6. Mackay, the first Canadian missionary to China, distinguished himself through fearless evangelistic preaching, comprehensive teaching and the practice of pulling teeth — more than 21,000 of them. [For more information on his work, see the April *Presbyterian Record*.]

The diversity of the people and organizations involved with the symposium reflected the widespread impact of George Leslie Mackay and his ongoing legacy. Events were sponsored by the University of Toronto/York University Joint Centre for Asia Pacific Studies (JCAPS), The Presbyterian Church in Canada (Church Archives, International Ministries and the Knox College Centre for Asian Canadian Theology and Ministry), the Taiwanese Christian Church Association in Toronto, The United Church of Canada, and representatives from Taiwanese-Canadian community groups.

At the symposium, 80 people — anthropologists, historians, politicians and church representatives from Canada, Taiwan and the United States — met to present and discuss papers on such topics as "Mackay and His Times," "Canadians in Taiwan," and "George Leslie Mackay

and His Legacy." Participants also had the opportunity of viewing rare artifacts, never before exhibited, which Mackay brought to Canada from Taiwan and which are currently stored at the Royal Ontario Museum.

The weekend culminated with a service of worship and celebration attended by approximately 450 people at Knox Church, Toronto, on April 6. Hymns were sung in Taiwanese — a moving and meaningful experience for anglophones — and special anthems were presented by the Taiwanese Christian Church Association in Toronto Choir. In his sermon, Rev. Dr. Ian Rennie spoke of the spiritual roots behind Mackay's successful mission in Taiwan and challenged today's church to greater vitality and confidence in Christian witness. Greetings were received from Rev. C. S. Yang, General Secretary of the Presbyterian Church in Taiwan, and the Honourable Lee Teng-hui, President of the Republic of China. The evening offering was designated for the Theological Studies Scholarship Fund for Second

Generation Taiwanese Youth. After the service, Taiwanese church groups provided Taiwanese tea and snacks.

It was appropriate the symposium and bilingual service were held a week after Easter. The presence of the living and risen Jesus Christ was revealed in the lives and celebration of Christians from both Canada and Taiwan. George Leslie

Mackay would have been pleased. (*Paul McLean*)

**Ed. Note:** Symposium papers can be ordered through JCAPS, 270 York Lanes, York University, North York, Ont. M3J 1P3. A display of photographs of Dr. Mackay and his work, as well as photographs of Canadian mission history in Taiwan and Taiwanese mission history in Canada, is now available to congregations. Contact Pat Martin, Resource Production and Communication, (416) 441-1111, ext. 330.

### Presbyterian wins bronze medal at Special Olympics

**D**oug Mason (pictured on left), a member of St. Andrew's Church, Orillia, Ontario, was also a member of Canada's bronze medal-winning floor hockey team at the Special Olympics for disabled athletes held in February. Celebrating with Doug are teammates Gary Leppard and Albert Druer, who is carrying Pablo Faibo Perez of Uruguay. Canada defeated Uruguay 4-2 for the medal. The congregation of St. Andrew's recognized Doug's achievement during the worship service on February 16. (Photo: *Orillia Packet & Times*)



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## Presbyterian brothers rally 'round the flag

iming to promote national unity by providing Canadians with a song to rally around, James and Ron Resmer, members of First Church, Pembroke, Ontario, have joined forces with lyricist Marjorie Ranger of Pembroke to record and produce "Our Great Canadian Flag" (Notre Beau Drapeau Canadien).



James and Ron Resmer sing "Our Great Canadian Flag" against an appropriate background.

Marjorie Ranger was inspired to write the words to the song after the federal government declared February 15 as National Flag Day. James and Ron, known professionally as The Resmer Bros., composed the music and recorded the song in their own studio.

"Our Great Canadian Flag" has been received enthusiastically in the Ottawa Valley region and throughout Ontario. The song and its creators have been featured on CJOH-TV's *Regional Contact* in Ottawa and on CBC-Radio's *Ontario Morning*.

"Our Great Canadian Flag" is dedicated to Canadians of all ages, but the dream of the composers is for children to sing it in every school across the country to encourage them to be proud and respectful of their flag. Order sheet music, cassettes and CDs from the *Eganville Leader* 1-888-846-NEWS. Profits are being donated to children's hospitals across the country.

## Father and son forming links for disabled people

On May 3, Mike and Ryan Leworthy, members of Knox Church, Milton, Ontario, set out from the Ontario Science Centre in Toronto on a four-month, cross-country tour. What sets their tour apart from other summer tours, however, is their mode of transportation: Ryan is riding a specially designed, hand-cranked cycle and his father, Mike, a 21-speed bicycle. Their goal is to raise \$1 million for disabled people across Canada.

The Leworthys are making their tour in conjunction with the LINK Foundation, a self-supporting, non-profit organization they founded five years ago to create an information and support network for promoting active living for all disabled people. Ryan Leworthy, who was born with spina bifida, is a former nationally ranked wheelchair athlete. By promoting the abilities of disabled people through their involvement in community sports, fitness and recreation, the LINK Foundation aims not only to aid them in their personal growth but to remove existing social and attitudinal barriers they so often face.

Accompanying the Leworthys on their tour is a three-member support team. Technical, financial and promotional support is coming from a variety of companies and organizations. It is anticipated that local churches, businesses and organizations will join in as the tour

progresses. Moral support will come from elite disabled athletes who will wheel with them as they travel through their communities. From Toronto, Ryan and Mike headed for Newfoundland. From there, they plan to fly to Vancouver and then cycle back to Ontario.

To assist communities across Canada in their efforts to integrate disabled and able-bodied individuals, the LINK Foundation will donate 50 per cent of all money raised to the organization generating the funds. The foundation will also return 50 per cent of any money raised by a charitable organization wanting to use the tour as an extension of its own mandate. The majority of money raised is expected to come from the sale of \$2 key-chain links — donated by sponsors — in retail establishments across the country.

Congregations are asked to lend their support to the tour through prayer, welcoming committees and participation in the sale of the key-chain links. As well, limited edition prints of a painting by Milton artist Michael McConnell, entitled *Veronica* (depicting Veronica's encounter with Christ on the road to Calvary), will be made available to congregations for fund-raising purposes. For every \$200 print sold, the LINK Foundation will return \$50 to the congregation for use by its own designated program or charity.



Mike and Ryan Leworthy.

## Other News

### Co-operative spirit marks Taiwanese General Assembly

The 44th General Assembly of the Presbyterian Church in Taiwan (PCT) convened in one of Taiwan's largest church buildings, the Presbyterian Church in the hot, dusty southern town of Kang-Shan, from April 8 to 10. Once again, the Assembly theme was "Light Up Taiwan, Renew Our Spirituality." More than 500 pastor and elder representatives from the 11 plains, nine aboriginal presbyteries and five aboriginal districts travelled by bus to and from the city of Kaohsiung, 30 kilometres to the south, where they were billeted in a five-star hotel.

The Assembly opened Tuesday afternoon with a solemn service of worship, followed by the introduction of foreign and local partner-church representatives. A new Chinese Bible which has accompanying phonetic symbols was presented by the secretary of the Bible Society. The congregation then remembered with thanksgiving the lives and contributions of 10 Taiwanese pastors and five foreign missionaries who died during the past year, including Canadian Presbyterians Clare McGill and Ted Ellis. A warm welcome was given to the one "new" mis-

sionary, Georgine Caldwell, who has returned to Taiwan for a "recycled" career.

Rev. Lee Pu-yi, pastor of the host church, was elected Moderator. Rev. Hsieh Kai-ming was elected Vice-Moderator and Rev. Hsu Tien-hsien was elected clerk. The new officer, vice-clerk Rev. Lee Fu-chan, is a member of the Tayal tribe. This means the moderatorship in 2000 will be held by an aboriginal, only the second aboriginal Moderator in PCT history. Another important event was the election of Associate General Secretary Rev. William Lo Jung-kuang to succeed Rev. C. S. Yang as General Secretary in 1998. Lo, who is from the Hakka minority, is an independence activist and is also active in the Presbyterian Year 2000 Evangelistic Movement.

The Assembly closed one day early as overtures and reports were completed on the second full day. The Assembly lecture, given by Professor Huang Po-ho of Tainan Seminary, on "The Meaning of China's Takeover of Hong Kong," explored this important event and its relation to the future of Taiwan. (*John Geddes*)

### Africa's "biggest" church draws a million worshippers for Easter

On Sunday, March 30, more than a million members of the church claiming to be the biggest on the African continent took part in the church's annual Easter gathering in a little-known village called Moria in the north of South Africa. Some estimates put the figure at three million.

The Zionist Christian Church (ZCC) is an independent church which estimates its total membership at 7.1 million, most of them poor black people. Those who made the annual trek to Moria had travelled from as far afield as Zimbabwe, Zambia, Malawi, Namibia, Botswana and Mozambique.

Traffic authorities reported that, before the service, vehicles were backed up for about seven kilometres near Moria. On Sunday night, 3,800 vehicles per hour were recorded on the national road outside Moria as ZCC members returned home.

The numerical strength and importance of the ZCC bear out the observation that most black Christians are joining the African Independent Churches (AIC), while the mainline churches that originated in Europe are facing a steady decline. The only mainline church in South Africa that has a growing number of black members is the Roman Catholic Church. (*ENI*)

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Dr. Michael Haykim, Professor of Church History at Heritage Theological Seminary.

To register or for more information, contact either: The Registrar, Crieff Hills Community, R.R. #2, Puslinch, ON N0B 2J0 Telephone: (519) 824-7898; Fax: (519) 824-7145, or the Executive Director, Renewal Fellowship Within The PCC, Telephone or Fax: (519) 651-2232; E-mail: cbrown@gophone.com

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to  
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## News Scan

### Lee McKenna-duCharme dismissed from Justice Ministries

The Life and Mission Agency has dismissed Lee McKenna-duCharme as associate secretary of Justice Ministries because of irreconcilable differences. McKenna-duCharme believes she was dismissed unfairly and says she is pursuing her options through the courts of both the church and the legal system. Ian Morrison, general secretary of the Life and Mission Agency, says it would be inappropriate to comment on the matter.

### Irish Moderator visits church offices

Rev. Dr. D. H. Allen, Moderator of the Presbyterian Church in Ireland, and his wife, Florence, visited the national church offices on April 25. The Allens were on a three-week tour of the United States and Canada. The Moderator spoke briefly on the mission and outreach of the Presbyterian Church in Ireland. Concerning the continuing sectarian violence in the country, he hopes that, eventually, the voice of the people will be stronger than the paramilitary factions. The Presbyterian Church in Ireland has 305,000 members in Northern Ireland and 8,000 in the Republic of Ireland. (Katherine Allen)

### Orthodox leader encourages Roman Catholic Church to join WCC

The spiritual leader of the world's Orthodox Christians, Ecumenical Patriarch Bartholomeos I of Constantinople, has called on the Roman Catholic Church to join the World Council of Churches (WCC) in time for the council's 50th anniversary in 1998. The WCC has 322 member churches, among them the world's main Protestant and Orthodox churches. However, the Roman Catholic Church, whose 850 to 900 million members make it the world's largest church, is not a WCC member, although there is co-operation between the WCC and the Vatican on a number of issues. (ENI)

### Princes among people

The Prince family of Bedias, Texas, is one of the world's smallest religious groups. The eight-member Kingdom of the Firstborn comprises seven family members and a longtime friend. An uncle who lives with them is not counted as a member because he is considered to be beyond them in his religious development, adds the *Houston Chronicle*. Their religion requires prayer seven times a day for the well-being of the United States. Strangers are not allowed to participate in the sessions. Praying is intense, with shouting and hitting pillows to release the pent-up anger and aggression of modern American society. Three of the children want to enter the military to further the Lord's work, but they lack birth certificates, Social Security cards and other records. (Globe and Mail)



# The Silent Persecution

*"Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.  
Blessed are you when people revile you and persecute you  
and utter all kinds of evil against you falsely on my account."*

(Matthew 5:10-11)

Everyone has played some version of copy-cat. You know, the game in which you imitate every movement the other person makes and parrot everything the person says, right down to "Stop copying me!" ("Stop copying me!") Most people have had copy-cat played on them at least once in their lives (especially if they have siblings) and know how irritating it can be. And, as everyone knows, there's only one solution to the game: ignore the copy-cat until he or she goes away.

Ignoring someone is a powerful weapon. It usually works because games such as copy-cat are fun for the copy-cat only as long as the other person is getting annoyed. When the other person stops reacting, the copy-cat stops having fun.

But ignoring works for another reason which extends beyond copy-cat games. It gives the ignorer power over the ignored. The ignorer is saying: "You don't matter. You're beneath my notice. Nothing you can do will affect me." It works like a reverse game of copy-cat — the harder the ignored person tries to be noticed, the more power the ignorer has over her or him. Being ignored can be incredibly demoralizing.

In the Beatitudes, Jesus said, "Blessed are the persecuted." Our church history is full of persecutions. It seems Christians had no sooner stopped being persecuted by others — the Romans, the Vikings, the Moors — than they started persecuting each other. Throughout the Reformation and the Counter-Reformation, horrible things were done to people who believed the "wrong" religion. People were tortured, burnt at the stake and imprisoned for their beliefs.

Persecution does have its positive

side, however strange that may seem. If people are burning you at the stake, you know they are, at least, taking you seriously.

One of the paradoxical aspects of human nature is that we push harder if someone pushes back. Religious movements which thrived under persecution often fade away when persecution is removed. In Japan today, for example, the Christian church is having trouble staying alive. Christianity used to be persecuted; now, however, it is recognized and tolerated as a legitimate religion. And, suddenly, the Christian church in Japan is struggling.

This argument is dangerous because it can be used as a justification for persecution. In no way do I intend to imply that "persecution is good for you because it will make you strong." Religious toleration is one of the great achievements of western democracies. However, the situation in Japan is an interesting parallel for our situation in Canada.


In Canada, today, we don't have any stake-burnings. Legally, we cannot discriminate against people on the basis of their religious faith. We persecute people for other things — sexual orientation, social status, etc. Even so, however, we rarely persecute them with physical torture.

But we do use another form of persecution, one that is more insidious and less overtly harmful than burning people at the stake. We persecute people by ignoring them — by trivializing their concerns, by deriding their organizations

as foolish, by making their beliefs (or the fact they have beliefs at all) slightly foolish.

How many times have you heard someone say, "Well, I kinda believe in God, but it's not like I'm religious or anything"? How many of you have been classed as a "goody-goody" because you go to church and don't swear every other word? How many times have you censored yourself by not admitting to your friends at school that you're a practising Christian or by writing "volunteer work" on your resumé rather than "taught church school"?

Christians aren't burnt at the stake any more. Maybe our society persecutes Christians (and other faith systems as well) by ignoring them. Perhaps, every time you walk down a hallway at school and feel "uncool" because you go to church every Sunday, you're being persecuted. Maybe, every time you're in a conversation and someone changes the topic as soon as faith is brought up, you're facing mild persecution. Obviously, this persecution is nowhere as horrible as the persecution practised by the Spanish Inquisition, nor are we likely to create many martyrs. But every time people ignore your beliefs, they're subtly persecuting you for them.

Blessed are you when you are ignored for my sake ... ? 

**We persecute  
people by  
ignoring them  
— by trivializing  
their concerns**

Kathy Cawsey graduates this month from Wilfrid Laurier University, Waterloo, Ont. She attends Knox Church in Waterloo. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: caws4840@mach1.wlu.ca.



## PEOPLE & PLACES

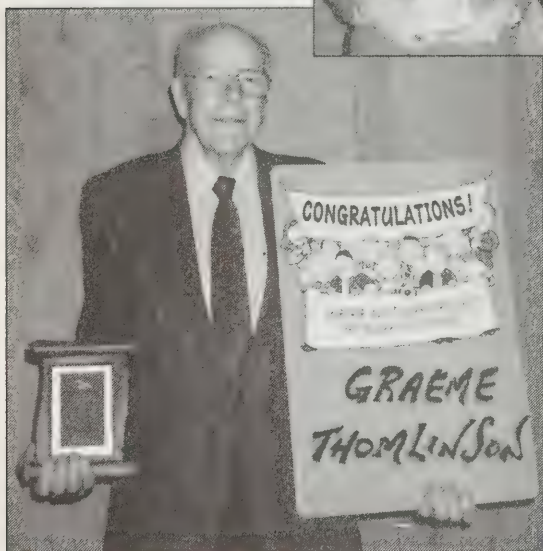
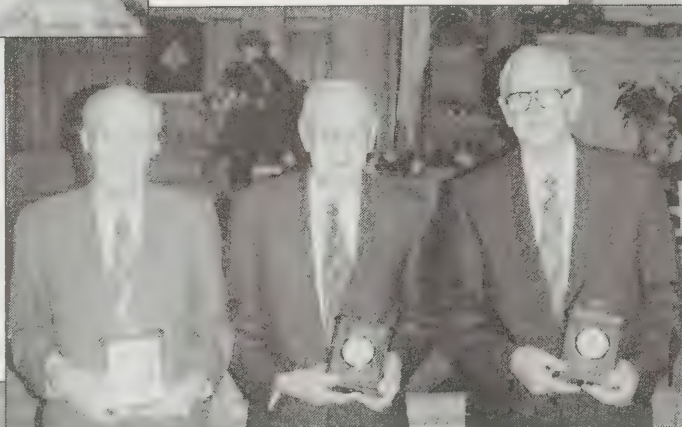


▶ **THE HAPPY NOTES**, a choir of about 32 members from St. John's Church, White Rock, B.C., celebrated its 15th anniversary last year. The choir began in 1981 as part of an outreach ministry to patients from the extended care facility of a local hospital. Originally, the patients were taken once a month by bus to the church, but, when the bus eventually broke down, the choir started going to the hospital. Today, the choir performs at various health care homes, for community organizations and on local cable TV. Pictured are founding members Molly Doka and Phyllis Barnson.



▶ **THE CARING COMMITTEE** of Knox Church, Oakville, Ont., celebrated the 90th birthdays of Sybil Morden (left) and Pearl Ormond last year with a birthday tea in the church parlour. Many friends gathered for the special occasion.

▶ **THREE ELDERS** of First Church, Chatham, Ont., were honoured on the 50th anniversary of their ordinations. Pictured (L to R) are: Jack Thompson, who served as clerk of session for 18 years; Gordon Sharpe, clerk for 22 years; and William Ross, current clerk.



▶ **THE CONGREGATION** of Munro Church, Blueberry Mountain, Alta., honoured Graeme Thomlinson on his 40th anniversary as an elder.



▶ **WHAT BEGAN** WITH one pew being stripped of its varnish, resulted in a refurbished sanctuary and remodelled washrooms for Dorchester Church, Dorchester, Ont. This Saturday morning work crew is typical of the many people who contributed to the work in a variety of ways. The pews, choir chairs, pulpit and railings have now been refinished; the floor has been repaired, painted and carpeted; three pulpit chairs have been upholstered; and new oak doors have replaced the old front and side doors.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

THE 75TH ANNIVERSARY of Westminster Church, East York, Ont., was celebrated by the congregation at a banquet Nov. 23 and an anniversary service Nov. 24. Pictured at the banquet are (L to R): Mayor Michael Prue of East York, Libby Wallace, Rev. Gerald

Wallace, keynote speaker Rev. Cameron Brett, Marg Brett and John Parker, MPP.



THE CONGREGATION OF First Church, Pembroke, Ont., recently dedicated a new elevator which provides access from a ground-level entrance to both the sanctuary and the basement hall. Pictured are members of the access committee: (front, L to R) Arlyss Young, Shelly Murdock, Marina Dennison, Judy Halliday and Ron Dennison; (rear, L to R) Ian Vincent, chairperson Norman McBride, Paul Frederick and Rev. William Van Gelder. Absent were Hendrik Verhoek and honorary member Shelly Gendron. (Photo: *Pembroke Observer*)



THE "JOHN CRANES" were the grand champions at the Family Feud Tournament and Costume Ball held at Westwood Church, Winnipeg. Eight teams competed for the grand prize of a \$40 gift certificate to Pizza Hut. All team members had to come in costume. Pictured (L to R) are: Jeff Dufault with Craig, Barb, Wayne and Jennifer Hayward.

FIFTY YEARS AS an elder and over 60 years as a choir member were recognized with the presentation of a certificate to Donald J. MacMaster of St. Columba Church, Kirk Hill, Ont. Pictured in the back row are: elders Carlyle MacMillan (left), Margaret Newton and John MacLeod. In the front row are elders Harold MacLeod, John MacLeod, Donald MacMaster, Alexander MacLeod; and Rev. Jim McVeigh.

ST. ANDREW'S CHURCH, St. Lambert, Que., celebrated its 72nd anniversary on Jan. 26. Pictured about to cut the anniversary cake are Robert Telfer and his wife, Ruth Pollock Telfer.

The Telfer and Pollock families have been associated with St. Andrew's since its founding.



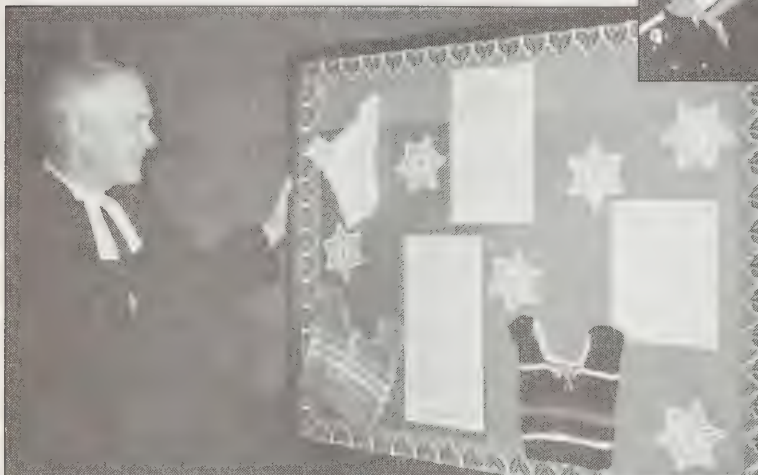


## PEOPLE & PLACES

THIRTEEN CHILDREN and four adults attended a Religion in Life course conducted by Rev. Morley Mitchell at Amberlea Church, Pickering, Ont., during the month of January. The group received Religion in Life badges at the annual Scout/Guide Week church service held Feb. 23.



HIGHLIGHTS OF MISSION ACTIVITIES at Central Church, Hamilton, Ont., were displayed during a recent mission project. Pictured, Rev. Alan McPherson examines a display board which includes some pneumonia vests knitted by the women of Central for babies and children overseas.



OVER 100 FORMER PYPS MEMBERS gathered for a reunion at Bethel Church, Sydney, N.S. The weekend's theme was "Who is Jesus? Do you really want to know?" Rev. Lloyd Murdock of Baddeck, N.S., was the guest speaker. Pictured during talent time are (L to R): Stan Morrison, Mary Penny, Wayne Penny, Dorothy MacDonald, Gwen Smith, Joan Vickers, Kathy Hardy and Jack MacDonald.



A PLAQUE WAS PRESENTED to Olive Craig in recognition of her many years of dedicated service as organist and choir director of Riverfield Church, Riverfield, Quebec. Olive, who recently retired due to poor eyesight, is pictured (centre) with clerk of session Donald McKell and choir member May Scoble.



THE GOODWILL GROUP of Knox Church, Lloydminster, Alta., celebrated its 50th anniversary last year. Pictured are some past and present members of the group.



## PEOPLE & PLACES

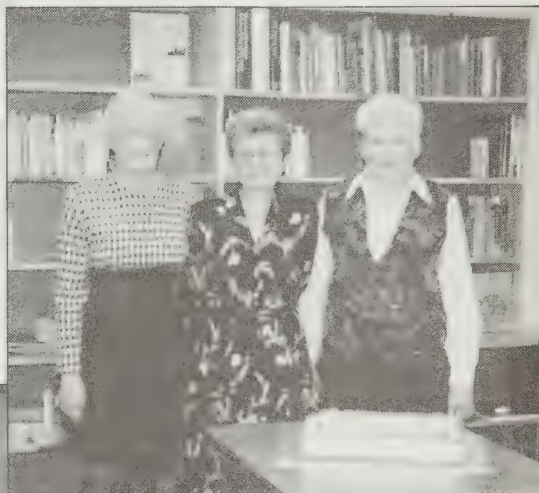
A WALL-HANGING called "The Symbols of the Apostles" was dedicated at St. Andrew's Church, Markham, Ont. Pictured are the quilt's designer, Nancy Scott, and Rev. Samuel Priestly Jr., whose series of children's sermons inspired the design. The hanging was made by the Iona Quilters of St. Andrew's.



THE CHURCH SCHOOL students of St. James Church, Thamesville, Ont., collected \$85 in pennies for Presbyterians Sharing....



A WMS LIFE MEMBERSHIP was presented to Jean Fair, president of the WMS of St. Andrew's Church, Arthur, Ont., by the minister, Rev. Helen Ruth Allum. Pictured standing beside Jean is Dorothy Harbottle, a longtime WMS member.

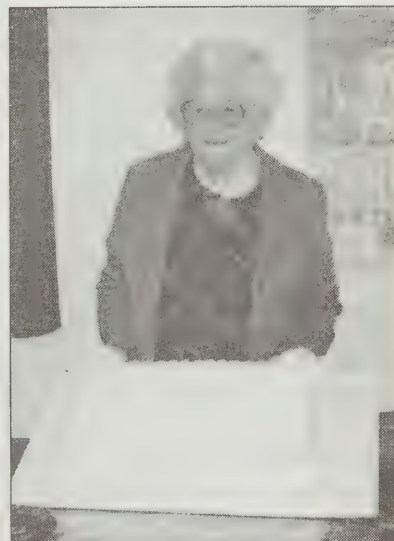


THE OPENING OF a new library was celebrated by the congregation of Knox Church, Kincardine, Ont. Pictured (L to R) are: Barbara Sorbie, Shirley McCall and Joan Laird.

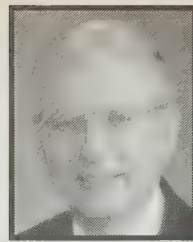
THE CONGREGATION OF Knox Church, Bracebridge, Ont., honoured Irene Thomson on her retirement after 45 years as church treasurer at a reception held after the worship service on Feb 2. Irene, pictured with Rev. Michael Barnes, received many tributes as well as flowers, a pen and several other gifts.



THE CONGREGATION OF Knox Church, Welland, Ont., joined its oldest charter member, Pearl O'Sullivan, in celebrating her 94th birthday last December.







# The Shadow of the Valley

## What is the position of The Presbyterian Church in Canada on euthanasia and doctor-assisted suicide?

As on the issue of abortion, so also on doctor-assisted suicide and euthanasia, there is no unanimity of opinion among Christians. I doubt if such unanimity exists even among Presbyterians.

I recall visiting the offices of one of the (formerly) more theologically conservative Dutch Reformed Churches in 1988 and discussing both abortion and euthanasia with an official from its social justice department. He indicated his denomination opposed indiscriminate abortion for many of the same reasons our denomination has. Yet, when it came to euthanasia, he felt that, what with the great advances in medical technologies which needlessly prolong human life often beyond the "reasonable," there should be some government sanctioned mechanism in place that would allow for the terminally ill to end their life at a time of their own choosing.

In 1994, the General Assembly stated: "For Christians, the issues of euthanasia and assisted suicide are faith issues, to be reflected on and responded to, both in the reverence for God and in the freedom of a child of God (Proverbs 9:10, Galatians 5:1). In such circumstances, different people will, in faith, arrive at different conclusions. While such differences are to be respected and mutual support given, as together we journey through 'the valley of the shadow,' the weight of Scripture endorses a standard of death with dignity" (General Assembly, Acts and Proceedings, 1994).

It also stated, however, that "while individual situations may be compelling and tragic, they cannot justify disregard

of basic values that are critical to the maintenance of a just and humane society. The Presbyterian Church in Canada holds that the value given human life by God and by human relationships precludes any support of assisted suicide. Euthanasia or assisted suicide are not private matters of individual morality. They have profound implications for society because the way we treat the dying affects the way we treat the living" (Acts and Proceedings, 1994).

The laws which society promulgates set a standard and reflect that society's ultimate values. I hold it is better to set the standard and, thus, proclaim the value and allow for the gracious and flexible application of that law than to change the law and send a message that ultimately will devalue human life at its most vulnerable.

I recall, with a chill, the remark made by a United States government official some years ago to the effect that: "It is time for the old to shuffle off and make room for the young..." He was, as I recall, in favour of doctor-assisted suicide. In recent years, I have noticed a more callous attitude among some hospital

workers toward the aged in their care. I cannot help but feel concern that, at a time of hospital budget cut-backs and an increasingly aging population, there seems to be a "please-get-it-over-with-and-die" attitude among some.

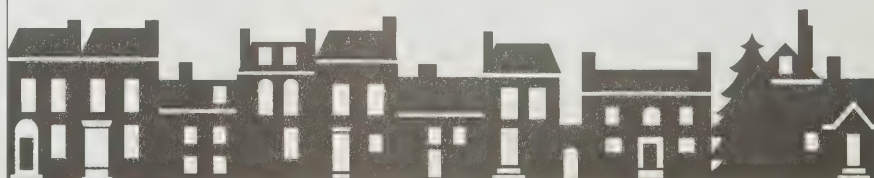
It is not surprising to me that people with serious disabilities are deeply concerned about these developments. This concern has been highlighted recently by the case of the father who killed his profoundly disabled child because he felt she should no longer suffer. He was found guilty of murder but, for a number of reasons, his case is being retried. Many disabled people see a not-guilty verdict as potentially launching an open season on them. Although I believe most of us have great sympathy for that particular father, we also share the concern of severely disabled people in a world where, I believe, human life has become increasingly devalued, often under the guise of doing good. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

### The Record's

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**The Re-enchantment of Everyday**

**Life** by Thomas Moore (Harper-Collins, 1996, \$35). Reviewed by Laura D. Alary.

Anyone who has lived by the ocean for a long time and, then, moved away probably knows not only the power of the sea to nourish and delight the soul but also the void its absence creates. Whether we are stirred by choppy grey seas or the wind passing over waving golden wheat fields, the power of a pipe organ or the soft arpeggios of a guitar, most of us recognize there are places, people and things in this world which feed our souls.

In fact, argues Thomas Moore, long-term separation from things that enchant us results in spiritual impoverishment. Sadly, Moore continues, we live in a largely disenchanted world — an impersonal, profit-driven place of concrete overpasses, skyscrapers, convenience foods and mass production. In language akin to the biblical Psalms, Moore uses images of dryness, thirst and desert to describe the widespread spiritual emptiness which he believes results from disenchantment. What, he demands, will rehydrate dried-out spirits and reinject “soul” into life in late 20th-century North America?

In 10 chapters, ranging in subject matter from music, art and architecture to child-rearing, travel, mythology, astrology, angels and demons, Moore offers his thoughts on how to go about “re-enchanting” everyday life. *The Re-enchantment of Everyday Life* is deeply spiritual and thought-provoking, but readers should be aware it is not a Christian book. For a more balanced view, I would recommend reading Moore’s book alongside something like Cornelius Plantinga’s *Not the Way It’s Supposed to Be*.

But some aspects of Moore’s book are truly delightful. Reading it is an exercise in rediscovering the delight and fascination of this world. While I found his excursions into psychotherapy, dream analysis, medieval music theory and the delights of paganism vague and some-

what inaccessible, and regretted that so many of his “enchancing” suggestions (such as having a Celtic harp in the living room) require a lot of money, I resonated with his reflections on “Spirit of Place” — the enchanting power of nature, the romance of ancient ruins, the pleasure of eating “comfort food” and making something by hand. While I am not convinced that enchantment of this sort is the primary goal of human life, or the road to salvation, I have to agree with Moore on one point: all of us could use more of it in our lives.

Laura Alary is a post-graduate student at the Toronto School of Theology.

**Selected Correspondence of the Glasgow Colonial Society, 1825-1840, edited by Elizabeth Ann Kerr McDougall and John S. Moir (The Champlain Society, 1994). Reviewed by Ian S. Wishart.**

The Reverend Dugald McKichen reported he had developed a bad habit he was endeavouring to break: he was preaching too long. At the Gaelic service, the sermon had lasted for an hour and 20 minutes. Of the worship in English, he reported: “We meet at eleven; and though we have only a quarter of an hour of intermission, it is regularly ... about four hours before I get done.”

Dugald McKichen was a Church of Scotland minister who came to Nova Scotia in 1829 under the auspices of the Glasgow Colonial Society. He worked first among the settlers at Merigomish and Barney’s River before moving to Cape Breton Island in 1832. In 1840, he returned to Merigomish prior to a final move back to Scotland.

His letter to Rev. David Welsh is part of the correspondence of the Glasgow Colonial Society published by The Champlain Society. Once again, John Moir has put the Presbyterian Church in his debt by publishing another portion of our historical record. Best known among us for his volume *Enduring Witness*, he has written extensively on Canadian his-

tory with special attention to the history of the churches and their relationship to the state. He completed the editorial work on this volume which Elizabeth Ann Kerr McDougall had begun.

The Society (in connection with the Established Church of Scotland) for Promoting the Religious Interests of Scottish Settlers in British North America, more widely known as the Glasgow Colonial Society, was established as a voluntary association in 1825. The previous year, a group of ministers had recruited a minister to serve at the new church in St. Andrew’s, New Brunswick. These men recognized the wider need for an able ministry overseas and spurred the formation of the new society.

Rev. Robert Burns, then the minister of St. George’s Church, Paisley, was one of the original group and served as secretary of the society until its dissolution in 1840. He was an eloquent promoter of the work overseas. After the Disruption of the Church of Scotland in 1843, he toured Upper Canada in the interests of the Free Church and moved to Toronto in 1845 as the first minister of Knox Church and as professor of divinity at Knox College.

Burns brought the correspondence of the society to Canada. The seven large volumes of letters, together with the minute books and official papers, were among the documents he gave as the foundation of the library of Knox College. Following the property settlement consequent to the formation of The United Church of Canada in 1925, the papers were deposited in the archives of the United Church.

The letters chronicle the life of the church, with observations on social conditions, economic development, patterns of settlement, farming practices, denominational politics and personal reminiscence. They report the problems faced by the ministers dealing with their congregations and show some of the problems congregations faced with their preachers.

At first, Dugald McKichen read his sermons. This was unacceptable to the Presbyterians of Nova Scotia, but his



# NOTICE

## Obituaries in the Record

The *Presbyterian Record* Committee faces a deficit in 1997. Not wishing to raise subscription rates, the committee considered other areas in which to raise revenue. As a result, a decision was made at the annual meeting held in February to begin charging for placing obituary announcements for clergy and laity in the *Record*. These will be charged at the classified advertising rate of 90 cents per word. Although these announcements have been provided free by the *Record* for many years, the committee knows of no other church magazine which does this. The committee would also encourage use of the Transitions column to announce other special events such as births, marriages, anniversaries, baptisms and the reception of new members. ***This new policy will take effect September 1. Therefore, any obituary notice postmarked after September 1st will be invoiced according to the above rate.***

Dick Ford, convener

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### GLEN MHOR CAMP ALUMNI:

Glen Mhor Camp will be hosting an Alumni Barbecue July 12 from 2-7 p.m. There will be a silent auction to raise money for Camperships and Special Projects. As well, we will be providing a chance to tour the site, play

some games and join a campfire. Please bring your old photos! Cost is \$6/adult, \$4 children (4-12 yrs.), \$20 maximum per family. Please RSVP to Beth Rayner Blake or Travis Allison: (705) 767-3300.

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## REVIEWS

hearers bore with him until he mastered the techniques of extemporaneous address. His contract called for a stipend of £100. By the end of the year, he had received less than a third, and he reported little prospect of the amount being made up. He commented: "The circumstance of being so ill-paid has resulted partly from the wretched habits of the country; but more especially from the uncommon scantiness of last year's crop." He respected the people, grieved for the difficulties of their situation and concerned himself with matters of education for the children.

From Upper Canada, William Rintoul reported his ocean passage to Quebec had taken 37 days and he had proceeded to York (Toronto) slowly because the summer heat was oppressive for his children. He arrived in 1831 to be the first minister of St. Andrew's Church. He remarked that the uncompleted church would seat 900 people and was full because of the presence of the 79th Regiment garrisoned in the town. In his correspondence, he notes that emigrants should be warned "that it is an error to provide only against the cold of winter — lighter clothing for summer is just as necessary." He urged the society to send missionaries and listed places north and west of the town where he observed an "urgent want of preachers."

In Quebec, the political agitation of 1837 intruded on church life. Rev. John Clugston commented on a special holiday on July 31st to demonstrate loyalty and to denounce Papineau. Private information reported the death of King William IV, without confirmation, and the minister commented: "We are now under the government of a young Sovereign and a female one. May God grant that her reign may result in the advancement of His own glory and the best interests of the empire." Thus, the age of Victoria began in the new world. During the succeeding winter, the sacrament was celebrated at Chateaugay amid fear the rebels might destroy the newly completed church. The agitation passed without attack.

The society concluded its work in 1840 when it merged with the General Assembly's Colonial Committee. During

the 15 years of its existence, the society had sent 25 ministers to serve in the Maritime provinces. Before long, 16 had returned to Scotland or moved elsewhere. Five remained in Nova Scotia, in Pictou County or Cape Breton. Others were scattered throughout New Brunswick. In the Canadas, the work was more successful. Thirty-four ministers came to the colonies and, of these, 22 remained in the area and formed a substantial core of the ministry of the developing church. When Robert Burns toured the region in 1844 on behalf of the Free Church, half of the Glasgow Society men followed his lead and almost half remained with the Church of Scotland synod.

Publications of The Champlain Society have a limited circulation. This volume, like the others, will not be found in bookstores. It may be found in many libraries across the country. Copies are sometimes available for sale to interested readers. This publication contains a wealth of information about the formation of the Presbyterian Church in the days of the settlement of Ontario, Quebec, New Brunswick and Nova Scotia.

Ian S. Wishart is minister of St. Andrew's Church, St. John's, Nfld.

**Rerouting the Protestant Mainstream: Sources of Growth and Opportunities for Change** by C. Kirk Hadaway and David A. Roozen  
(Abingdon, 1996, \$18.95). Reviewed by Duncan James Jeffrey.

Despite the optimistic title, a reader may feel misgivings that Hadaway and Roozen's book represents merely another self-flagellating essay on church doom. In fact, the authors marshal sufficient statistics (all based on the United States) to convince even the most robust optimist that all is not well with the church.

The statistical information gives scant comfort even to the types of church which, in popular perception, are thriving. The authors refer to these as "conservative denominations" (Southern Baptist, Missouri Lutheran etc.) and "denominational movements" (Pentecostal,

Holiness denominations). Statistics show the astonishing growth achieved by these denominations in the '60s and '70s has plateaued and is unlikely to be repeated. Large, successful churches have, by and large, achieved growth by begging their neighbours. Irrespective of theological orientation or affiliation, all denominations are converging toward a trend of little or no growth in the 1990s. None of this is likely to come as any surprise to students of the Canadian church scene.

In the central chapters of the book, Hadaway and Roozen move away from analysis and toward prescription. Especially interesting to Canadian Presbyterians is the authors' critique of "renewal" or "evangelicalism" as viable models for mainstream church growth. "Few mainstream congregations can be transformed into the narrowly doctrinal and prescriptive institutions of conservative Protestantism." Such a strategy for renewal, they believe, would not only alienate most existing members of mainline denominations but would also minimize their appeal to the unchurched masses "out there" who are hungry for spiritual growth.

Equally doomed to failure, the authors suggest, are efforts to transform the mainstream by marrying "church as entertainment" with "church as self-help," the technique of booming boomer mega-churches. Such churches typically use "bait and switch" strategies which bring seekers in with high-tech worship and friendly programs, but soon demand a fundamental commitment to a pious lifestyle and literal biblicalism. As these do not represent the identity of most mainstream churches or their members, efforts to emulate the success of the mega-churches is likely to produce a worship identity which is nothing more than entertainment and self-help.

Solution? Identity, identity, identity. Successful mainstream churches are true to their heritage, clear about their identity and faithful to their purpose. Such sincerity, clarity and faith is best expressed in *spiritual orientation* which has its central expression in worship. Such worship both demonstrates and takes for granted "that God is present in the service and in

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the lives of anyone who is open to God's Spirit ... a God [who] is alive ... experienced and acknowledged to be present."

This is likely (but not exclusively) to be found in a liturgical worship style which celebrates God's presence in every aspect of the service. Such liturgy should be as fresh and creative as the Spirit it celebrates, not "sleepwalking" by rote.

If both members and seekers have a sense that mainstream churches know what they are about and are confident about their purpose and place in the ecclesiastical order, this is likely to be reflected in growing congregations. "The church that allows God to live in worship will not find it difficult to attract people."

Duncan James Jeffrey, co-ordinator of family and community ministries at MacNab Street Church, Hamilton, Ont., graduated from Knox College in May.

## For the Children

**A Short History of God, Me and the Universe** by Russell Stannard, illustrated by Karen Tushingham (Random House, 1995, \$12.50). Reviewed by Kathy Cawsey.

Finally, someone has written a book for children that combines science and religion. *A Short History of God, Me and the Universe* deftly blends a religious understanding of creation and the universe with a scientific understanding. Without discussing arguments that would be above a young child's comprehension, this book takes both God and scientific facts for granted.

For example, the book states unequivocally that the universe was created by God — then describes stars and planets scientifically. Similarly, the book says God created all creatures on earth — yet places the creatures in an evolutionary order. It describes atoms, electrons and quarks — then states that God gave us bodies to enjoy living in his world and minds so we could love him.

Children will love the pull-down flaps and the commentary by the children in the illustrations. Unfortunately, the book tries to do too much — the creation of the universe and the creation of babies

should have been separated into two books. But for parents trying to raise their children in a religious framework that accepts scientific knowledge as valid, this book is a rare find.

Kathy Cawsey graduates this month from Wilfrid Laurier University, Waterloo, Ont., and attends Knox Church in Waterloo.

**Let's Celebrate: Canada's Special Days** by Caroline Parry (*Kids Can*, 1987, \$18.95). Reviewed by Dorothy Henderson.

This wonderful resource book on Canada's special days is a must for teachers, parents and church libraries. Over 170 special Canadian celebrations are listed and described. There are illustrations, recipes, activities, rhymes, songs and puzzles.

*Let's Celebrate* describes a wide variety of religious festivals — Lent, Chanukah, Julian or Ukrainian Christmas, Wesak or Buddha's birthday festival, Egyptian or Coptic New Year, the Hindu celebration of Sarasvati Puja.

There are holidays that celebrate the variety of Canadian ethnic backgrounds — Burns Night, Turkish Children's Day, Islendingadagurinn (an Icelandic holiday celebrated in Manitoba), Tanabata (Japanese Star Festival), Sun Nin (Chinese New Year), Kwanza (a celebration for people of pan-African roots).

The book also describes Canadian celebrations that are simply plain fun and colourful — Groundhog Day, Yukon Sourdough Rendezvous, mummering in Newfoundland, Annapolis Valley Apple

Blossom Festival, Chinese Dragon Boat Festival, the Sun Dance of the Native People, and Pile O'Bones Sunday in Regina.

This book can be used as a reference book or read with school-age children to develop tolerance and appreciation for the special days of other Canadians.

Dorothy Henderson has responsibility for Christian Education and Ministry with Children and Youth at national church offices.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

## Audio

**The Choir of St. Andrew's, Cardigan,** audio cassette by the choir of St. Andrew's Presbyterian Church, Cardigan, P.E.I., \$14. (Order from: Phyllis MacPhee, Box 231, Montague, P.E.I. COA 1R0.)

This choir, made up of young farmers, students and business people from the rural area surrounding Cardigan, Prince Edward Island, has developed a loyal following. They receive numerous invitations to perform throughout the province, and their Christmas Eve Candlelight Carol Service has become an annual event in the community, attracting a multid denominational audience. This 60-minute cassette, containing 20 selections of a variety of sacred and inspirational music, was produced by the choir in response to popular demand.



The choir of St. Andrew's, Cardigan, P.E.I.

## DEATHS

MacRURY, REV. HECTOR MacDONALD, 85, died March 8, 1997, in Toronto.

Hector MacRury was born in Glasgow, Scotland, and raised in the Free Church of Scotland. He received his MA from the University of Glasgow and completed theological studies at the Free Church of Scotland College, Edinburgh. He began his ministry at the Free Church of Gairloch where he ministered in Gaelic. On a preaching tour of Western Canada in 1949, he met Catherine Marie Petrie in Vancouver. They married and later moved to Canada in 1952. His preaching gifts were used not only in his own congregations of Côte des Neiges, Montreal (1952-1962), and Cooke's, Toronto (1962-1982), but in churches in the United States, Great Britain, Australia and New Zealand.

Over his 50 years in the ministry, MacRury is remembered for his expository preaching, his special gift in public prayer and his faithful pastoral visits.

Hector MacRury was predeceased by wife Marie. He is survived by daughter Anne Griffiths, son Malcolm, five grandchildren, brother Ian and sister Morag MacAuley.

BOWMAN, MARY OLIVIA, longtime active WMS (WD) member, longtime faithful worshipper, Drummond Hill, Niagara Falls, Ont., Feb. 23; widow of Rev. Charles H. Bowman, former minister, St. Andrew's, Maple, Ont.

CLARK, NORMAN A., 87, faithful member, St. John's, Cornwall, Ont., March 29.

COOK, ELLEN, longtime member, Rogers Memorial, Toronto, Nov. 11.

COUSENS, MABEL RUTH, 95, active lifetime WMS member, Calvin, Toronto, April 29 in Unionville, Ont.; widow of Rev. Dr. Henry Cousens, mother of Rev. Donald Cousens.

DICKSON, THOMAS C., 86, active elder 52 years, Knox, Listowel, Ont., and, in recent years, Oakridge, London, Ont., April 8.

ERZ, WINNIE, faithful member many years, active WMS and Bible study group member, Rogers Memorial, Toronto, Dec. 31.

FOULKES, MARGUERITE, 88, founding member in 1944, devoted and active member 45 years, St. Stephen's, Ottawa, Feb. 8.

GITTINGS, ALBERT "BERT," 86, longtime member, elder, board of managers, cemetery caretaker, Mr. Fixit around church, Knox 16, Oakville, Ont., Jan. 26.

GRANT, JOHN, 89, longtime member, elder, session clerk, representative elder, Kerrisdale, Vancouver, Jan. 25 at Ashcroft, B.C.

HALLS, MURIEL, 99, longtime, dedicated

member, St. Paul's, Bramalea, Ont., March 30.

HARRISON, DAVID ROY, 85, longtime member, Knox, Guelph, Ont.; founding elder, Kortright, Guelph, Ont., April 2.

HASTINGS, JESSIE PARISH "PAT," 84, former member, St. Andrew's, Guelph, Ont.; member 48 years, Knox, St. Catharines, Ont., March 21.

IVANOVICK, ROSE, 77, faithful member of the Presbyterian Church for 62 years, two years at Alexandra, Brantford, Ont., March 29.

KYDD, ALBERTA "OLLY," one of first members, lifelong faithful member, active WMS member, Rogers Memorial, Toronto, Dec. 20.

MacLEAN, WILLIAM DAVID, 58, longtime elder and representative elder, choir, board of managers convener, had served on every committee and board of congregation, Camp Keir Committee, St. Andrew's, Montague, P.E.I., Jan. 1 while fighting a fire.

MacPHAIL, IAN JULIUS, popular lay preacher, church school teacher and superintendent, board of managers, elder, St. Paul's, Simcoe, Ont., Feb. 28.

MASON, AGNES (PURDIE), 95, faithful member 73 years, Knox, St. Catharines, Ont., March 26.

McCORDICK, HELEN STANLEY (SMITH), 93, faithful member 78 years, Knox, St. Catharines, Ont., April 13.

McMILLAN, ROBERT A., 81, longtime member, former clerk of session, Shakespeare Church, Shakespeare, Ont., Oct. 18.

MILLAR, JAMES WILLIAM, longtime member and elder, Knox's Galt, Cambridge, Ont., April 14.

MILLER, DIANA, 83, longtime, faithful member, Women's Fellowship, St. Paul's, Bramalea, Ont., Jan. 16.

MILLER, HELEN, 89, elder, St. Paul's, Hamilton, Ont., April 29.

PATTERSON, MERVIN S., 71, elder 9 years, Eden Mills, Rockwood, Ont., March 14.

RAMSEY, JOHN D., 52, lifelong member, board of managers, Eden Mills, Rockwood, Ont., March 26.

ROBERTSON, MARGARET, 90, member 24 years, Knox, St. Catharines, Ont., March 29.

ROBERTSON, MARY, 83, faithful member, St. John's, Cornwall, Ont., April 3.

SUTHERLAND, WINNIFRED, 98, lifelong member, Knox, Fingal, Ont., April 21.

TORRANCE, IRENE, longtime member, faithful Women's Association worker, Rogers Memorial, Toronto, Dec. 30.

TURNER, THELMA MARION, highly regarded charter member, dedicated elder since 1970, one of first women session members, choir, church school teacher, active

WMS and WA member, St. Andrew's, Kirkland Lake, Ont., Feb. 12.

UPPER, JEAN, member 43 years, longtime choir member, Knox, St. Catharines, Ont., April 10.

WARRENDER, HON. WILLIAM K., 89, trustee, elder, St. Paul's, Hamilton, Ont., April 6; former cabinet minister.

WHITE, RUTH YVONNE, 62, retired elder, St. Andrew's, Owen Sound, Ont., April 24.

WHITESIDE, ALFRED, elder 18 years, Knox, Milton, Ont., March 6.

## INDUCTIONS AND RECOGNITIONS

McAndless, Rev. W. Scott, Knox, Leamington, Ont., Jan. 19.

## MINISTRY OPPORTUNITIES and INTERIM MODERATORS

### Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Central Parish pastoral charge, P.E.I. (Burnside, Clyde River; Canoe Cove; Churchill; Nine Mile Creek). Rev. Mark Buell, Hunter River, P.E.I. C0A 1N0.

Hopewell, First; Gairloch, St. Andrew's; Middle River. Dr. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0 or Rev. Glenn S. MacDonald, PO Box 101, Thorburn, N.S. B0K 1W0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Union, Mira Ferry; St. Columba, Marion Bridge). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

### Synod of Quebec and Eastern Ontario

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.





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Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.  
Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.  
Pincourt, Que., Ile Perrot. Rev. B. Grace, 72 rue St Georges, Beauharnois, Que. J6N 1Y9.  
Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.  
Verdun, Que., First. Rev. David Smith, 96 Hamilton Ave., Chateauguay, Que. J6J 1J4.

### Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church. Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cobourg, St. Andrew's. Rev. Ruth Draffin, Box 328, Colborne, Ont. K0K 1S0.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Hillsburgh, St. Andrew's; Price's Corners, Bethel. Rev. Pieter van Harten, Box 342, 44 Main St. N, Acton, Ont. L7J 2M4.

North York (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.

North York, Willowdale. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Ospringle, Knox; Erin, Burns. Rev. Glen Soderholm, Box 235, Campbellville, Ont. LOP 1B0.

Sault Ste. Marie, Westminster (effective Oct. 1/97). Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

Scarborough, Malvern. Rev. G. Hastings, 36 Silversted Dr., Scarborough, Ont. M1S 3G5.

Scarborough, St. Andrew's. Rev. Stephen Farris, 115 St. Andrew's Rd., Scarborough, Ont. M1P 4N2.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

Scarborough (West Hill), Grace. Rev. James Czeglédi, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough (West Hill), Melville (effective Nov. 1/97). Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Stirling, St. Andrew's; West Huntingdon, St. Andrew's. Rev. Stanley Self, 47 Barbara St., Trenton, Ont. K8V 1Z6.

Toronto, Chinese. Rev. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.  
Toronto, Coldstream (effective Oct. 1/97). Rev. William Ingram, 4 Morningside Ave., Toronto, Ont. M6S 1C2.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Vaughan, St. Paul's (half-time). Rev. Patricia Strung, 110 King St. W, Bolton, Ont. L7E 5T2.

### Synod of Southwestern Ontario

Appin, Appin Church; Melbourne, Guthrie. Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont. N0M 1A0.

Atwood, Atwood Church. Rev. Cathrine Campbell, PO Box 239, Brussels, Ont. N0G 1H0.

Burlington, Brant Hills. Rev. Charles Fensham, 720 Ninth Ave., Hamilton, Ont. L8T 2A3.

Carluke, St. Paul's; Binbrook, Knox. Rev. John-Peter Smit, 865 Mohawk Rd. W, Hamilton, Ont. L9C 7B9.

Dresden, St. Andrew's; Rutherford. Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.

Hamilton, MacNab Street. Rev. Robert Geddes, 120 Clarendon Ave., Hamilton, Ont. L9A 3A5.

Hamilton, St. Paul's. Rev. James R. Weir, 461 Elizabeth St., Burlington, Ont. L7R 1H4.

Niagara Falls, Chippawa. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

Paisley, Westminster; Gammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.

Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merrittton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

Stoney Creek, Cheyne. Rev. Willem Joubert, 7 King St. W, Stoney Creek, Ont. L8G 1G7.

Strathroy, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Welland, Knox. Rev. Lorna J. Thompson, RR 3, Fenwick, Ont. L0S 1C0.

Welland, St. Andrew's. Rev. T. Theijsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.

Warton, St. Paul's (full-time ordained minister); Sauble Beach, Huron Feathers (spouse for six months, half-time summer ministry). Rev. Kathie Matic, Box 248, Markdale, Ont. N0C 1H0.



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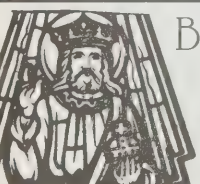


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Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

### Synod of Manitoba and Northwestern Ontario

Flin Flon, Man., St. Andrew's. Rev. David Wilson, Box 445, Neepawa, Man. R0J 1H0.  
Virden, Man., St. Andrew's; Lenore. Rev. Dale Woods, 339 12th St., Brandon, Man. R7A 4M3.

Winnipeg, First. Chair of Search Committee, First Presbyterian Church, 61 Picardy Place, Winnipeg, Man. R3G 0X6.

### Synod of Saskatchewan

Indian Head, St. Andrew's; Qu'Appelle, St. Andrew's; Grenfell, Trinity. Rev. Catherine Dorcas, Box 665, Whitewood, Sask. S0G 5C0.  
Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.  
Prince Albert, St. Paul's. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

### Synod of Alberta and The Northwest

Bassano, Knox; Gem. (Rev. Donald Hill, Int. Mod.) Mr. John Cormack, PO Box 477, Duchess, Alta. T0J 0Z0.  
Calgary, Chalmers. Rev. Murdo Marple, 3704 - 37th St. SW, Calgary, Alta. T3E 3C3.

Edmonton, Millwoods. Rev. Robert McNeill, 5215-109 St., Edmonton, Alta. T6H 3A3.  
Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4.  
Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

### Synod of British Columbia

Chilliwack, Cooke's. Rev. J.H. (Hans) Kouwenberg, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.  
Kelowna, St. David's (co-minister). Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.  
Kitimat, Kitimat Church (Canada Ministries appointment). Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.  
Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.  
Penticton, St. Andrew's. Rev. Rex G. Krepps, Site 41, Comp 73, RR 2, Oliver, B.C. V0H 1T0.  
Summerland, Lakeside (half-time). Rev. Bill Perry, 387 Martin St., Penticton, B.C. V2A 5K6.  
Surrey, St. Andrew's-Newton (half-time second staffperson). Ms. Helen Pigott, 11502 Commonwealth Cres., Delta, B.C. V4E 2N1.  
Vancouver, Fairview. Rev. Bobby J. Ogdon,

13062 104th St., Surrey, B.C. V3T 1T7.  
Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.  
Victoria, Trinity. Rev. John Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

### LIFE AND MISSION AGENCY

#### International Ministries

**English as a Second Language Teacher, China**, (volunteer position) Amity Teachers Program (2 years).  
Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

#### Canada Ministries

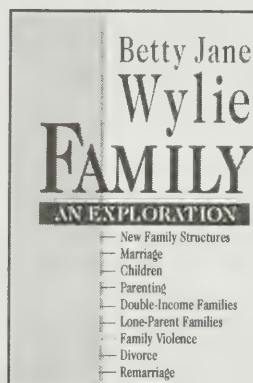
**New Church Development, Abbotsford, B.C.** — Second staffperson, Calvin Church. Reaching out in a relocation and building program with an emphasis on outreach and discipleship ministries. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7 or Rev. Hans Kouwenberg, Calvin Church, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.

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# CHILD'S PLAY

Written and illustrated by  
Marty Bregman,  
Dorothy Henderson,  
Waterloo, Ontario.

## Enjoy God's Creation: Make a Terrarium

Summer is a wonderful time to explore God's creation.

To make a terrarium, you will need:

- a big glass jar or a round fish bowl
- pebbles or gravel
- small bits of charcoal
- soil

Visit a woods or natural area with your family and gather moss, lichen and tiny plants. Be sure at least 10 plants of the same variety are left when one is taken. Keep as much soil as possible on the roots as you move them. Keep the plants moist.

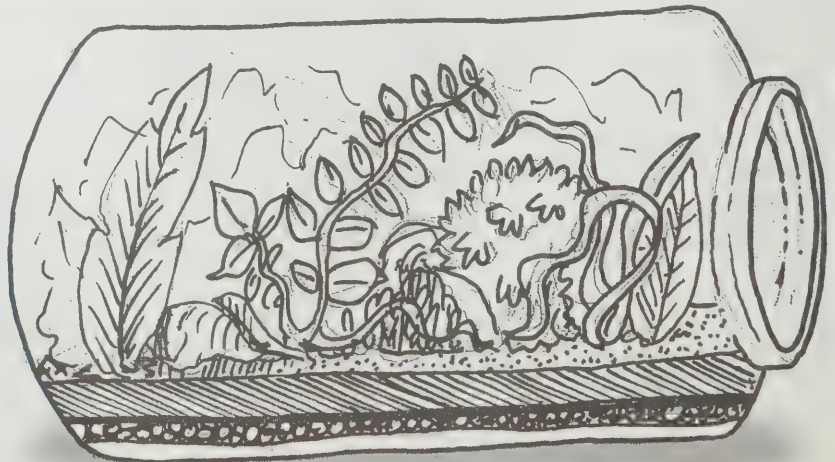
Clean the glass container. (Your plants will look more beautiful through the shiny glass.) Line the lower part of the bowl with moss, green side out, to hide the soil. Add a few centimetres of pebbles for drainage. Add a handful of charcoal over the pebbles to keep the soil sweet. Add the soil.

With your hand, make small hills and valleys. Carefully add the plants. If you like, add small rocks, bark or driftwood for decoration. Sprinkle lightly with water.

Enjoy the plants from God's world.

Here are some Bible verses about  
the wonders of God's creation:

Psalm 8; Psalm 24:1; Psalm 50:10-11;  
Psalm 65:4-13; Psalm 148:1-13.



# Doing Small Things With Great Love

Theresa Han

Read: Mark 4:26-34

In the age of Megacity, Sega City, and Wal-Mart, where being big is the symbol of power and profit, it is becoming more and more difficult for us to treasure and appreciate the small things around us and to value doing small things for one another. Too often, we forget that the gift of life God granted can be celebrated not only by doing great things but by doing small things for one another.

Jack Canfield and Mark Victor Hansen wrote about a friend's experience in their book *Chicken Soup for the Soul*. One day, he was walking down a deserted Mexican beach at sunset. As he walked along, he began to see another man in the distance. As he came nearer, he noticed the local man kept leaning down, picking something up and throwing it out into the water. Time and again, he hurled things out into the ocean.

As he approached even closer, he noticed the man was picking up starfish washed up on the beach and, one at a time, was throwing them back into the water. The friend was puzzled, so he approached the man and said: "Good evening, friend. I was wondering what you are doing."

"I am throwing these starfish back into the ocean. You see, it's low tide right now, and all of these starfish have been washed up onto the shore. If I don't throw them back into the sea, they'll die up here from lack of oxygen."

"I understand," the friend replied, "but there must be thousands of starfish on this beach. You can't possibly get to all of them. There are simply too many. And don't you realize this is probably happening on hundreds of beaches up and down this coast. Don't you see you can't possibly make a difference?"

The local native man smiled, bent down and picked up yet another starfish. As he threw it back into the sea, he replied, "Made a difference to that one!"

The East Toronto Korean Presbyterian Church I attend has participated in the Out of the Cold program for the past four years. Every Thursday from November to March, we invite anyone who needs

food and shelter. Hot meals and mattresses are provided for about 40 people each night.

When we first began this program, we debated endlessly about the theological and political implications. "We are only offering bandages to the escalating problem of poverty in our city. We need to spend our energy confronting the government, not merely feeding a few ..." "There are so many who are hungry and cold. By feeding only a few, we are not accomplishing anything. It is like trying to fill the bottomless well ..." "There are so many other ways we can contribute which will make a difference in our community. Why feed only a few?"

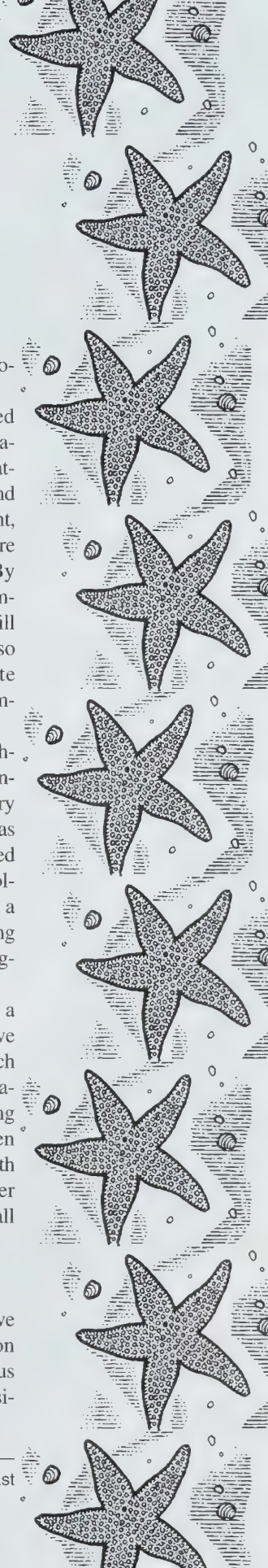
But, in the end, most of us agreed that if we faithfully extended our simple and small gestures of concern and care, 40 people would not go to bed hungry and cold one night a week for the winter. That was enough! We remembered how Jesus often ministered to one person at a time. He did not, for example, collect all who were sick and heal them together as a big group. He cared for one person at a time. Caring one at a time was his way of building God's kingdom here on earth!

It is significant and meaningful to share even a small portion of what we have with those who have less. Rather than feeling overwhelmed with so much that needs to be done around us, we can be courageous in tackling small things, one at a time, making small contributions in relieving someone's burden and pain. If we are faithful in doing small things with great love, we can make a difference. As Mother Teresa said, we can do no great things, only small things with great love!

## Prayer:

Gracious God, we thank you for showing us that we can participate in building your kingdom here on earth by doing small things with great love. Help us to be courageous in sharing ourselves with enthusiasm, generosity and compassion. Amen. **R**

Theresa Han is director of pastoral care at Toronto East General Hospital.





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### Subscribers by Province

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Nova Scotia	2,647
Prince Edward Island	689
Quebec	1,407
Ontario	38,865
Manitoba	1,129
Saskatchewan	798
Alberta	3,072
British Columbia and Northwest Territories	4,290

## Presbyterian Record Guiding Principles

The *Record* seeks through the publication of its magazine to carry out a Presbyterian ministry to all members of the Canadian church, providing editorial material that may offer comfort, support or challenge, all the while encouraging the growth in Christ's grace of the readers of the *Presbyterian Record*.

While guided by church policies, people and traditions, the *Record* maintains an independent editorial policy, based on the belief that an open and honest church press helps to build a vigorous church.

The *Record*, while never disparaging others, will give primary expression to those things Presbyterian and Canadian, guided by the principles of fairness and justice in offering expression to the various voices and points of view within The Presbyterian Church in Canada.

The *Record* will solicit acceptable paid advertising to assist in maintaining the *Record* as a financially viable magazine.

The *Record's* appointed committee and staff shall seek to be good stewards of both the material and human resources God has placed at their disposal.

— adopted by the General Assembly, June 1993



In 1872, James Croil, first editor of the *Presbyterian Record*, said he saw no reason why "The Presbyterian Church in Canada may not hope to establish and maintain a MODEL MAGAZINE — one liberal enough to give expression to every shade of opinion consistent with essential principles, catholic enough to commend itself to Christendom and cheap enough to find its way into every Presbyterian family."

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- everything you wanted to know about our new and revised *Book of Praise*
- the story of Giovanna Cieli who believes Presbyterians should learn to dance the gospel
- Rick Fee's firsthand report of the Rwanda refugee crisis
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BY THE CHURCH CHANGES ITS MIND, 15 • KILLER CLERGY: 18 • ARE AINT SICK?, 20

# PRESBYTERIAN Record

July/August 1997

**John Congram:**  
**Moderator**  
**of the 123rd**  
**General Assembly**

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100 YEARS



## General Assembly Crunch

Each August, Trinity Presbyterian Church of Nashville, Tennessee, hosts the Martha O'Bryan Ice Cream Crankin' to raise mission money. Members of congregations in Middle Tennessee Presbytery make their special recipes of ice cream and bring a freezer full to the Crankin'. This year, as usual, there was a variety of ice cream flavours. One of the most popular flavours was a home-made version called General Assembly Crunch. The ingredients were plain vanilla ice cream with lots of nuts.

— Marj Carpenter in  
*The Presbyterian Outlook*



## Helpful Reminder

During the week of the Assembly, I found it helpful to keep reminding myself that when Jesus rode into Jerusalem on the back of a donkey, and everyone was waving palm branches and singing, the donkey never for a moment thought the praise and accolades were actually for him.

— James A. Simpson, former  
Moderator of the Church of  
Scotland

Are  
Assembly  
reports printed  
so closely to avoid  
reading between  
the lines?  
— James  
Simpson

## Breadalbane Presbyterian Church

Breadalbane Presbyterian Church stands in the midst of waving, yellow canola and pasture lands about three hours west of Win-

nipeg. Once a thriving community, only the church, its cemetery and a cairn built in 1975 listing the names of the first residents remain today. Regular services ceased in 1962. Each July, folk from around gather for an annual service.



## The Illusion of Progress

We trained hard ... but it seemed that every time we were beginning to form up into teams we would be reorganized.

I was to learn later in life that we tend to meet any new situation by reorganizing; and a wonderful method it can be for creating the illusion of progress while producing confusion, inefficiency and demoralization.

— Petronius Arbiter, AD 210

## Overrated?

On his way to a reception held in his honour, General Grant was caught in a shower. He offered the shelter of his umbrella to a stranger walking in the same direction, also on his way to the reception. The man told Grant that, never having seen the general, he was going only to satisfy a personal curiosity. "Between us," he said, "I have always thought that he is a much overrated man."

"That's my view also," said Grant.

— Aubrey Brown, in  
*The Presbyterian Outlook*

## Hope

A prayer of Dietrich Bonhoeffer's struck a chord with me. He was the German theologian who had the courage to return to Nazi Germany in the 1940s, although the easy thing for him to do was to stay in New York City as a professor. He refused to surrender to despair; he insisted on living his faith and opposing Hitler at the cost of his life. His prayer, written in a Nazi jail, has meaning for me in my profession and in my life and, probably, for most people trying to get by in this world: "Give me the hope that will deliver me from fear and faintheartedness."

— Garth McNaughton

## Myths and Facts

*Myth:* Immigrants abuse Canada's generous social programs.

*Fact:* On average, immigrants use less social services than people born in Canada. In 1987, only 3.5 per cent of immigrants received social assistance, compared with 5.5 per cent of people born in Canada. Studies show that two out of three immigrants find work within a year of coming to Canada, and that 80 per cent are employed within three years. Of those newcomers who are not working, many are studying or caring for their family. Among those looking for work, nearly 80 per cent are supporting themselves on their own savings or with the help of family members.

— from the *Head Tax Tool Kit*



# Lord, General Assembly Is a Worrying Thing

When I told a friend I'd be attending General Assembly on behalf of the *Record* and had no idea what I would write, he suggested I do a "stream-of-consciousness-thing." Like Hunter S. Thompson, he said, referring to a journalist popular in the '70s and '80s who used to incorporate the words "fear and loathing" into the titles of his work; for example, *Fear and Loathing on the Campaign Trail* and *Fear and Loathing in Las Vegas*, etc.

Now, it seemed to me that loathing might be too strong a word for what I was feeling about Assembly. Fear, yes, but loathing ... not exactly. Fear and resentment, perhaps. Why did I have to go to this thing? Why couldn't my family and I be in Puerto Vallarta, Mexico, where we had planned to vacation that week?

Instead, I thought of the words of the great Satchel Paige: "Lord, baseball is a worrying thing." Paige, a kind of poor man's philosopher, also said: "Don't look back. Something may be gaining on you."

During my drive from Toronto to Ottawa, I did worry, but I tried not to look back. I worried about my ignorance of Assemblies (this was my first one). I worried about fitting in (I am not a "warm fuzzy" person ... well, maybe a little fuzzy). I worried about staying in a university residence (my memories of life in residence were not warm). Most of all, I worried about being away from my wife and son (I had never been away from them in the three-and-a-half years since our son's birth).

My first full day at Assembly appeared to confirm my fears. As I walked around the grounds of Carleton University, I could hear ministers trotting out their old jokes as if they were at a class reunion. Thank God for screens on the windows or there might have been water balloons. My room in residence lacked only a wooden cross on the wall and a bowl to use in cutting my hair. And I had pangs of loneliness every time I looked at the photo of my wife and son. How embarrassing! A forty-something man feeling homesick.

Then, gradually, I had a conversion experience. It was a conversion aided by several "Pauls."

There was the commissioner from my home-town church, a woman who had taught me in public school. Each time I ran into her (by the end of the week, we were both laughing at how frequent that was), I was reminded of the warmth and security I felt growing up in that church, surrounded by kind and decent Presbyterians.

There was the Moderator, a man with whom I have worked for almost nine years and for whom I have great affection and respect. Never more so than when I watched him steer the Assembly through all its business with both humour and firmness, while shouldering a heavy personal burden most commissioners knew nothing about.

There was my mother, who has experienced much happiness and more than her share of holocausts within the walls of her church but whose faith and love for the church-at-large have never wavered. When I visited her overnight on the last day of Assembly, her keenness to hear about the week's proceedings served as a mild rebuke to my grumbling.

Finally, there were the commissioners. They had come from across

the country, from villages and cities, from farms and office towers, to work together for the good of the church under, if not difficult, then certainly not ideal conditions. Diverse in age, philosophy and theology, they were united by a common purpose and it was wonderful to watch them in action. (Give yourselves a hand, commissioners.)

No, I will never be a General Assembly addict, although there are, evidently, such creatures. My week in Ottawa sometimes felt like a month. Yet, when it was all over, I found myself with a new admiration for The Presbyterian Church in Canada and for its system of government. It is a system rich in tradition, but no less practical because of that. It works. It really works. If it were up to me, I wouldn't change a thing.

**Rookie  
Assembly  
reporter  
converted  
but not yet  
addicted**



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# Embracing This Presbyterian Church of Ours

Many years ago, a congregational search committee interviewed me. During the proceedings, one member asked me a question I had never faced. "What are your professional goals?" he enquired.

An embarrassing silence followed. Breaking it, I replied: "I have no idea. I have never entertained the question before."

In an effort to help me, he asked, "Well, would you like to be the Moderator of the church some day?" To that, I gave a quick, negative response.

I have since learned the important role a Moderator can play in the life of the church despite having no official influence outside of moderating the General Assembly. Visiting congregations during the year, being a representative of The Presbyterian Church in Canada at official functions, and communicating the message of the church in a variety of situations — this looms larger in the eyes of lay members of the church than what happens at a General Assembly.

As editor of the *Record*, I saw how important it became for our people to receive some word from the Moderator each month. Then, when I became Moderator-Designate, the warmth and good wishes from all parts of our church overwhelmed me. For that reason alone, I wish each of you could spend a few days as Moderator.

In 1959, the minister of my home church in Wingham, Ontario, Alex Nimmo, was elected Moderator. He played a large role in my decision to enter the ministry. I felt a continuity with my past through the participation at this Assembly of Dr. Nimmo's grandson, George Malcolm, from Grande Prairie, Alberta.

Over the past few years, it has become the custom for the Moderator to set out his or her priorities for the year. In concert with the Assembly Council's recommendation arising out of the think-tank, I hope to make children, youth and young adults a focus of the coming year. I enjoy the bear-pit approach to subjects that sometimes can engage teenagers. I learn much through having the opportunity to talk with children.

I also hope to continue to emphasize one of the themes Tamiko Corbett often addressed last year — the joy and richness which can be found in diversity, especially ethnic diversity. For years, we sent missionaries around the world. Many of the fruits of their efforts are now arriving in Canada and, in many cases, bringing new life and new vision to Canadian congregations.

Finally, I hope I can persuade our church to take evangelism more seriously. For too many years, evangelism for us was simply gathering the already converted, most from the British Isles, into congregations. We became good organizers, but now wonder what we should do when there is none to organize and when most of our world is no longer Christian. The Life and Mission Agency made an excellent start with its process for faith-sharing demonstrated at the 121st General Assembly in 1995. God is still the evangelist. We need to discover how we can act more fully in concert with God.

Many of you have read *This Presbyterian Church of Ours* which I wrote a couple of years ago. I concluded that book with words I would like to address to the whole

(Continued on page 8)

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### Our Cover

The Moderator surrounded by family and friends.  
Colour photograph: Paul Clarke, Cambridge, Ont.

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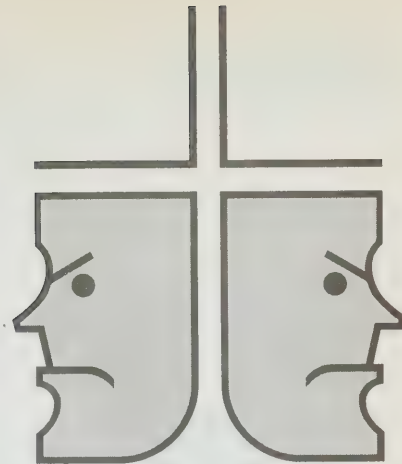
*Tom Dickey*

The 123rd General Assembly steals the thunder from a federal election

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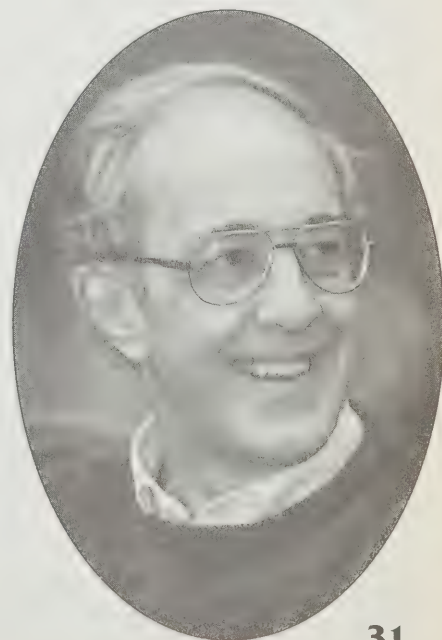
A friend, spiritual guide and priest leaves a precious legacy



18



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### Cuban Connection

John Congram's column "Our Cuban Connection" (April *Record*) holds special interest for Knox, Welland, Ontario. We have recently said tearful farewells to a Cuban woman who won our hearts.

Rev. Ruth Troyano of the Presbyterian Reformed Church in Cuba was invited to Canada by The Presbyterian Church in Canada (PCC) and The United Church of Canada for four months of English language studies at Niagara College. While in Welland, she worshipped with us at Knox. Ruth blessed us with her love and pastoral care, even as she struggled with language, the January weather and the separation from family. It was a special joy for us when she delivered the sermon on her last Sunday with us.

Cuba may have Fidel Castro, but we now know it also has a vibrant Presbyterian Reformed Church and, in its midst, one beautiful woman pastor.

We are grateful to the PCC for setting Ruth in our midst. We encourage other congregations to become active in this partnership with God's people in Cuba.

Glenn Mount,  
Welland, Ont.

I liked your column in the April issue very much. I was so pleased with it that I faxed it to the ambassador of Cuba.

Heath Macquarrie,  
Ottawa

### Casting Lotteries

What were you thinking (News Scan, April *Record*)? What was your point? That God answers prayers for those who play the lottery? Is that the kind of thing you want Presbyterians to think?

Maybe, from now on, when we need money, session and board meetings could be held at local gambling houses. We could all meet outside, say a little prayer and, maybe, we'll hit the "big one" and all our financial problems will be solved.

It is irresponsible to make light of one of the greatest evils of our time. Gambling does not provide solutions, only heartache, and God does not support it!

Norman Brandsma,  
Edmonton

### China

After reading the article entitled "Two Solitudes" by Rosemary Doran (May *Record*), I was under the impression that Christians in China are experiencing more freedom than they have ever had. The article made me aware there were still challenges that needed to be overcome, but life for Christians is tolerable.

The same day I received the *Record*, I also received a letter from Focus on the

Family's president James Dobson. His letter was about how Christians are being persecuted in countless countries around the world. Dr. Dobson then zeros in on the country of China. These two articles were talking about Christians in the same country. But the contents of the articles left me with two different opinions of what life is like for my Christian brothers and sisters in China.

Susan Kraayenbrink,  
Port Lambton, Ont.

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

**Editor's note:** There are two groups of Christians in China. The underground church has great antipathy for the government. These are those of whom James Dobson speaks. Our church relates to the other group of Christians in China organized under the China Christian Council. These are the folk Rosemary Doran visited.

### Reconsider

I join others in protesting the proposed charge for obituaries in the *Record*, effective with the September issue. I wonder if the *Record* Committee thought through the implications of this decision. As an amateur Presbyterian Church his-

Noel Watson

### WATSON'S WORLD



torian, I ask, Where will researchers in the future obtain information on the life and work of the leaders of God's people in the Presbyterian vineyard if the church's national publication accepts only paid obituaries. It seems to me the proposed charge is designed to discourage people from sending in this type of information.

Luther protested the sale of Indulgences. As a ruling elder, I protest the sale of obituaries. I urge the *Record* Committee to reconsider this decision.

Michael Millar,  
Barrie, Ont.

### Drinking and Driving

As a Christian and a Presbyterian, I care about the welfare of others. I am in my local Students Against Drinking and Driving (SADD) chapter, and want others to be aware of the dangers of driving while under the influence. Maybe, everyone has heard enough of us and wants us to go away. But it hurts so much to lose loved ones, especially those killed by impaired drivers. Some people think if they have had only a few drinks, they can drive. But they can't. Alcohol and illegal drugs slow down reaction time and impair thinking.

Maria Purves,  
Blueberry, Alta.

### Radio Surprise

As I enjoyed my lunch on Maundy Thursday, I was listening, as is my frequent custom, to CBC-Toronto's *Radio Noon* program. The first hour's phone-in was to deal with questions about the Bible. Because these programs often frustrate me, I was about to turn off the radio, until I heard who the guest was to be: none other than Stephen Farris, professor of preaching and worship at Knox College!

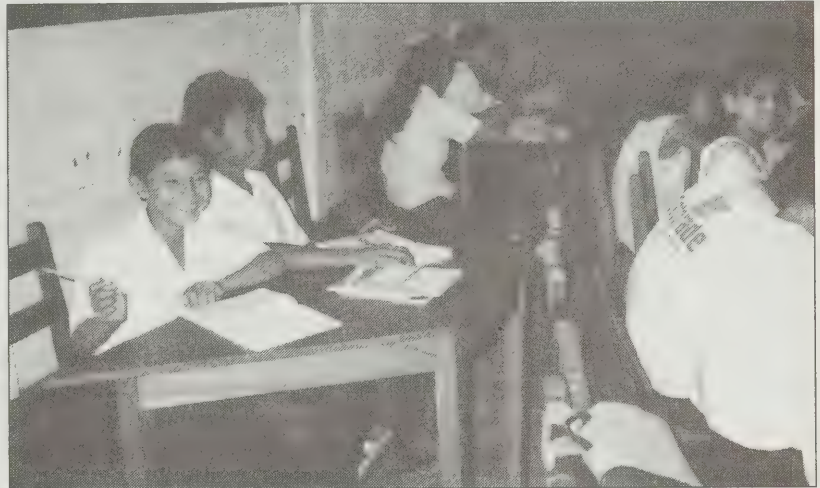
It was a delight to listen to his brilliant defence of the faith and his well-explained answers to the questions of callers. Listening to that program gave me encouragement for the future of our church and its theological education. Thanks be to God for Christians like Dr. Farris who, willingly and eloquently,

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help."**

*Ecclesiastes 4:9-10 (NRSV)*



Four years ago, a community in Nicaragua had a dream — to build a school. It would be a different type of school, accessible to children who could not go to school because they were working in the streets and markets during the day. PWS&D, with our partner INPHRU, helped the community purchase the supplies to build the school. Parents and children worked together on the construction. Today, the Los Torres Community School is a beacon of hope in the community. It offers a unique curriculum and teaches classes when working children can attend. After hours, the school has become a community centre for health and cultural events. By working together, the people of the community are securing a brighter future for themselves and for their children.

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# Farm labourers

were probably a dime a dozen back when Joe was young. Add in 20 years spent at the Queen Street Mental Health Centre, then a virtual prison, and you've got a less than remarkable life. But Joe loves to get his hands into the soil. When the Alex Wilson Community Garden opens out back, we know he'll be there as much as he can. And if we ever have any questions about what to hoe or plant or weed, he'll be able to tell us.

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## LETTERS

speak out for biblical faithfulness and remind our nation that The Presbyterian Church in Canada has not drifted into obscurity.

J. F. Loach,  
Tara, Ont.

## Pragmatic Polity

Joe McLelland's article "Correct Politics" (April *Record*) stimulated my thinking. I can't argue with his analysis of Reformed polity. The question is, Will it fly in the next millennium?

In the Reformers' time, life was interesting but never safe. A war could start at a prince's whim. Good order was imperative. But, today, the Reformers might be called *control freaks*. What was deemed the higher ought always to control the lower for the sake of good order. God should control men, men should control women, parents (especially fathers) should control children, magistrates should control citizens, and clergy should control laity. This control ought to be exercised, however, in the way God employs his control of the world: with moderation. A good king moderates a benevolently moderate aristocracy. It's not so bad, really, unless you're a woman or a child.

Calvin was always pragmatic about government. It had to work and make sense. Does our present church government work? (In a way, about as well as the civil government, best at the local level.) Does it make sense? (Not to many!) While the concept and language of monarchy cannot be replaced easily, *aristocracy* as either *language* or *concept* bears little freight in today's world. It is a dead word, with only historical interest, which can no longer satisfy our pragmatism. Offices are no longer respected as *office* (perceived by McLelland as *anti-institutionalism*). Authority can now only reside in those who do their work with integrity, compassion and enthusiasm.

The right question today is not, What is correct belief (or polity)? It is, What difference will this belief (or polity) make to our conduct? In other words, things such as *belief* and *polity* have to be *ours* to be effective. Even our tradi-

tion of polity, which many will want to protect, has to be *owned* in the present because it adds something useful to the mix of what works.

Is this pragmatism shallower than the old rationalistic way of approaching things? Possibly. I, for one, don't think it has to be. A too weighted reliance on reason to explain everything makes it hard to hear the poet. Argumentation can resolve things legally, but usually creates losers as well as winners. The beginning of light on the matter of polity begins with accepting the notion that we (teachers, clergy, elders, laity) are in it together and, together, we will find a way. That may not quite be democracy, but it sure ain't aristocracy.

Rod Ferguson,  
St. George, B.C.

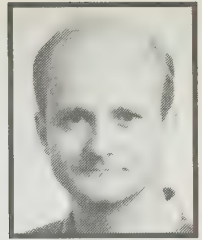
## FROM THE MODERATOR

(Continued from page 4)

church as I begin this year.

"I have spent almost all my life within the Presbyterian Church family. The Presbyterian Church is a denomination of conservative theology and liberal spirit. Within its life, I have been given the freedom to use my gifts, and to fall on my face. Its people have supported me in difficult times and celebrated with me in good times. In their midst, I have discovered the truth of Mark Twain's words: 'Heaven goes by favour. If it went by merit, you would stay out and your dog would go in.' And, finally, a host of loyal and loving friends have taught me the truth of Martin Luther's words: 'If God is our father, then surely the church is our mother.' In her arms, I have discovered life."

John Longram



# From Hero to Zero

**Seventh Sunday After Pentecost —  
July 6**

*II Samuel 5:1-5, 9-10; Psalm 48;*

*II Corinthians 12:2-10; Mark 6:1-13*

It must have really hurt. Of all places, his own home town. Little did Jesus know, *Nazareth* was to be the place of his first big failure. "Is not this the carpenter, the son of Mary and Joseph ... And they took offence at him ... And he could do no mighty work there ... " (Mark 6:3, 5).

Who are "they"? The good folks of Nazareth — the neighbours, the members of the synagogue, those who knew Jesus best. Demons could not hold out against Jesus. Not even death could resist his authority. But his friends could. From hero to zero in front of those who knew him best. Ouch! Funny, isn't it, what a damning thing familiarity can be. "And he marvelled because of their unbelief" (verse 6). And we can assume he never forgot it.

Jesus failed in his own home town. Let's start here and not forget it either. We shouldn't confuse this failure with the mediocrity, lack of planning and loss of nerve that characterize our usual kind of failures. This is a failure that had to be. It would be tempting to tell only of his success — the healings, the miracles, the sermons where everyone came forward. It would be nice if the old home town had come out with banners to welcome Jesus and his message. But, then, we would have a celebrity, not a saviour.

Let's not forget what brings salvation to the world: the cross. In other words, the apparent failure of Jesus to convince people of the message of the kingdom or even to save his own skin. And that failure began in his own home town — just so we don't think what happened at Golgotha was merely an off-day for Provi-

dence. Failure is built into the gospel story.

Can we fathom this holy failure? A failure that is not to be avoided but embraced? A calamity that is at the heart of the way God does things?

It's not only Jesus. Paul wants us all to know about his vision of heaven and how he heard things there beyond human telling. But heaven is not his point. Nor is it even a vision of things divine. His point is about the thorn in the flesh which God arranged as a part of the experience. "Then, to keep me from being too elated by the abundance of revelation, a thorn was

given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated" (II Corinthians 12:7).

It's worth noting in passing that the greater the vision, the greater the affliction that comes with it. The closer one comes to God, the more likely one is to meet up with the powers of evil. The more deeply one yearns for the presence of God, the more pain that must be borne. And the deepest mystery is that God has made it that way.

What *is* the point? Three times, Paul asked God to take away his pain. And it seems God gave the same answer three times: "My grace is sufficient for you, for my power is made perfect in weakness" (verse 8). These are strange words, at first, to all who hear them. But they can make sense to those who wrestle with them.

Our relationship to God is not about how much we achieve but about how much we can trust. It's not about our power but about God's. When are these truths most clear? When we have failed

and have nothing left to do but trust God. When we are weak and, so, have to rely on God's strength. Funny how that works! Paul could not speak of what he saw in the third heaven (verse 4); he could only speak of his own hardship, "the thorn in the flesh." The truth of the

gospel is not revealed in some heavenly realm; it's worked out in Paul's gut. "For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions and calamities; for when I am weak, then I am strong" (verse 10).

Now, we are ready to finish off the gospel reading for the day. It ends not

simply with Jesus coming up short in his own home-town but with his commissioning us to go and do the same. "And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He charged them to take nothing with them for their journey except a staff ... no bread, no bag, no money ... " (verse 7). Sounds as if Jesus is setting them up for a little failure along the way. "No bread, no bag, no money" sounds like a formula for failure — and a recipe for trust.

And in the end, whether in our own home town or far, far away — trust is where our true strength comes from. **B**

This column concludes almost seven years of the UNcommon Lectionary. Michael Farris has been with us from its inception in 1991. We have appreciated his ability to communicate biblical truth in arresting ways. While regretting his decision to leave our pages, we accept his wish to move on to other things and express the appreciation of both the *Record* staff and readers. Michael lives and teaches in Winnipeg and is webmaster of PCCWeb [www.presbycan.ca](http://www.presbycan.ca).





# Undignified Love

**S**mall boys get cocky sometimes. It may be an inevitable stage of growing up. Boys have to prove they're "higher, faster, stronger" — to borrow the motto of the Olympic Games.

When I was six or seven, I suppose, I told my mother I could now run faster than she could. That seemed to be a safe bet since she was wearing the long and voluminous skirts that were standard attire for women 50-plus years ago.

I misjudged her. She hoisted those skirts and petticoats up and took off down the road like a galloping ostrich. I didn't have a chance. I came in a distant second, out of two.

I was embarrassed. That I had lost, yes. But even more embarrassed that my mother would be so undignified as to hoist up her skirts in public to race down the driveway. What a disgrace for both of us!

That incident came back to me one day when I was re-reading what we call the Parable of the Prodigal Son. More properly, it should be called the Parable of the Loving Father. It is, I sometimes suspect, the most influential and universal teaching of the Gospels. It has shaped our religious thinking even more than, say, the Sermon on the Mount. Somewhere in that story, we can all find ourselves: the self-centred and, eventually, repentant younger son; the uptight, grudge-bearing older brother; the grieving and joyful father; perhaps, the exploiting employer who put a young Jewish kid to work tending pigs — as distasteful a task as cleaning latrines would be for most of us.

The prodigal son was probably a teenager. He got cocky. He thought he could take on the world and win, and he saw no reason to stay confined to home turf where his elder brother constantly rubbed his junior status into him. So he

demanded his share of what would eventually come to him. "I don't want to wait for you to die, Dad," he said. "Give it to me now instead of in your will."

Since what he'd get would be land, not cash, the old man and the older brother probably had to take out a mortgage to pay the kid off. Just when they figured they were finally out of debt to the banks.

And kid brother blew it, as badly as I blew that race down the driveway. He discovered there were folks out there who could outrun, out-drink, out-think and out-hustle him any day. Defeated, a proven failure, he limped home.



According to the standards of the day, the father should have been stern and demanding. He should have demonstrated tough love. "If you want back," he should have said, enthroned in his Lazy-boy in the back room, "you come back on my terms!" He should have sat there in his long Middle Eastern robes and made the kid come grovelling to him.

But he didn't. He saw a familiar figure down at the end of the driveway.

Long, skinny legs, a bit of a slouch to the shoulders, hair that wouldn't stay put. And the father gathered up his long robes around his waist and took off down that driveway like a shot.

He wasn't supposed to do that. He must have embarrassed the neighbours

— and his socially conscious elder son — terribly. They had talked for weeks at the coffee shop about how the kid had disgraced himself and his family by his behaviour.

But the father didn't care, says the parable. All he cared about was that someone he loved, someone he thought he had lost forever, had come home.

And that unconditional love, love that doesn't count the cost, has become the central motif of Christian faith in this 20th century. Other periods focused on God as judge, weighing our good and bad deeds. In much of the Hebrew Scriptures, God comes across as the champion of a persecuted minority, beating up those who tried to bully God's chosen people. But for the Christian faith, the image of the "loving father" has emerged supreme.

It has become, in fact, an analogy that helps us understand the disgrace of Christ's crucifixion. In an earlier era, Moses successfully persuaded God to maintain God's public image. "If you punish us," Moses argued, "people will think you must have made a mistake in choosing us."

Both the parable of the prodigal son as well as the crucifixion show us God is willing to be embarrassed, even humiliated, for the sake of love. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

# Where Can Jesus Go to Do His Healing Work?

Jeremy Ashton

A woman who has never experienced mothering cries out her pain. A man, finally facing the torment of early sexual abuse, shares his tears. These things are happening in churches. But I wonder how much they are happening *in the church*?

Here and there, inside church buildings or other community facilities, people gather for healing from the pain of their past. And as they gradually grow past the attitude of blaming, they begin to confess their sins. These are the things with which Jesus was involved. And they are happening today within some of our church buildings, sometimes only because they are available, economical facilities.

The Lord's Table was supposed to be a place where we could bring *anything* (not only our Sunday best) and be utterly forgiven and cleansed. But such confessions are unwittingly consigned to outsiders in the basement on weeknight evenings. Too often, they are not given the benefit of the love, inclusion and prayers of the church in the name of Jesus Christ.

It disturbs me that two separate worlds exist — close by, but apart. The one, where sins are confessed and hearts are cleansed; the other, where formality reigns.



The one world can be described under the broad term "The Recovery Movement." It is growing, hugely. Some in it are recovering more *from* the church than *through* the church. The other world is the formal church.

What can the church do to bridge the gap?

**Churches can be a source of recovery rather than places to recover from**

If you, a church member, are secretly suffering, do not hesitate to join such a group. Al-Anon or other 12-step groups are good for openers. Counsellors sometimes know what help is available. However, many groups have no affiliations or even names and can only be discovered via the grapevine.

Churches can let such groups know they are welcome and provide assurance of privacy, well-kept facilities and reasonable rates. When the church is hospitable to the wounded, it is also hospitable to Jesus Christ.

In consultation with recovery group members, churches can offer special services in honour of those who are facing and not running from their personal crosses. We honour those who went to war; recovery work deals with much the same degree of trauma.

Churches can form similar groups. These are groups in which there is assurance of confidentiality and in which personal truth can emerge in the presence of God through the bread and wine, along with prayers in Christ's name and the beautiful hymns of the church.

Congregations who welcome the healing work of Jesus Christ in one or more of these ways will be blessed. ■

Jeremy Ashton is minister of St. Andrew's Church, Wyoming, and Knox Church, Cam-lachie, Ont.



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## MISSION KNOCKS

# Seven Things Disabled Kids Want You to Know

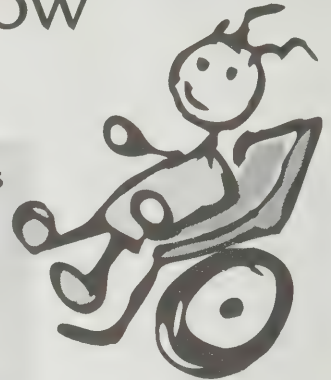
Anita Corrine Donihue

**D**isabled kids sense how we react to them. We may not say or do anything unkind, but they can tell how we feel. Although they're not always able to express themselves, they often understand more than they are given credit for.

Thoughtless little things hurt them: whispered remarks, snickers when things go wrong, being left out of school and church activities, even someone's body language.

Here are some things disabled children would like you to know:

**Disabled kids would like the rest of us to overlook the prefix**



### 1. Accept me for who I am.

Don't be afraid to get to know me. I may be slow physically or mentally, but I'm good company when you give me a chance. Take time to enjoy me. I like to go places and do things with friends, but I don't often get invited.

### 2. I like hugs, but don't smother me.

Ask me first if you may have a hug. When you open your arms to hug me, don't be offended if I do not respond or if I push you away. I may just need some space. I especially like hugs when you are on your knees at my level.

### 3. Talk to me as you would any other person.

Don't speak to me in baby talk. I'm not an infant or a pet. At times, I may have difficulty talking and my speech may sound different, but I try to say the words right. Sometimes, I talk by signing with my hands. When you talk, just slow down a bit.

### 4. Let me try to do my best.

I may take longer and I need your patience, but I might surprise you. Don't always do things for me, but let me try. Ask me if I want help. I'm proud of my work, even if it isn't perfect. And, please, don't go back and redo it.

### 5. Don't feel sorry for me.

I enjoy life and can make yours a little brighter, but only if you let me. If we respect each other, we can learn from each other.

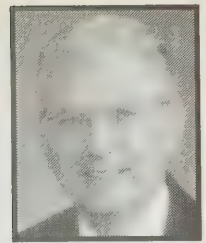
### 6. Be patient when I mess up.

I sometimes say and do things that aren't appropriate. By carefully explaining things to me, you can help me learn proper social skills. Be understanding when things don't go well. Let me know when I have done well. Your praise goes a long way with me.

### 7. Know that I love God — and God loves me.

I know God doesn't love me more than others, but I do know he keeps me close to his heart. God placed me on earth for a reason. He knows all my imperfections and, best of all, he loves me just the way I am. Can you do the same? **R**

Anita Corrine Donihue is a free-lance writer from Auburn, Washington.



# Allocating Responsibilities

**Please outline how the Presbyterians Sharing... assessment is determined. Many folk think this is "handed down from Toronto." I believe it is based partly on what we raise ourselves. Doesn't the church membership figure into this figure?**

Glad you asked because it forced me to do some research on a topic that has always been a bit of a mystery to me, too. Fortunately, I recently came into possession of a report of a Special Committee struck by the 122nd General Assembly to study how we currently raise funds for Presbyterians Sharing.... So, I have the answer at my fingertips!

The formula by which a congregation's allocation for Presbyterians Sharing... is calculated is a graduated scale applied to the dollar base of a congregation.

Ah, but what is the "dollar base"?

The dollar base is money raised by the congregation for all congregational purposes minus funds collected for Presbyterians Sharing..., other mission givings, or money used for debt repayment (principal and interest). If you have access to the Acts and Proceedings of the General Assembly, you will find the dollar base total for each congregation listed in the final column on the right side of the page of the Statistical and Financial Reports.

The formula is as follows: 14 per cent of the first \$50,000 of the dollar base, plus 19 per cent of the next \$50,000, plus 22.5 per cent of the remainder. So, if a congregation's dollar base is \$120,000, then the allocation for Presbyterians Sharing... would be \$21,000 if my calculations are correct.

Once the national budget is approved at General Assembly and the Presbyter-

ians Sharing... allocations are calculated for each congregation, presbyteries are given the opportunity to accept their allocation. This process includes the pastoral responsibility of the court to review the total requested of all the congregations within its bounds, taking into account the particular situation of each congregation and making any adjustments that may be required. The presbytery then forwards the suggested and/or adjusted allocation to each congregation.

Note that this is an allocation, not an assessment. An assessment is like a tax. We have presbytery assessments in order to provide funds for presbytery to operate, and such assessments are based on congregational membership figures. They are often called "presbytery dues." An allocation has a more voluntary "ring" to it although, since we are a connectional church and all of us covenant to support each other, we should do our utmost to meet the target set.

Although there was an increase in receipts for Presbyterians Sharing... in 1996, our church has reached only about 80 per cent of the total amount required for several years. The good news is that approximately 63 per cent of the congregations within The Presbyterian Church in Canada have consistently demonstrated a mature and faithful commitment to the work of the whole church. Significantly, those congregations that have consistently met or exceeded their suggested allocations normally include Presbyterians Sharing... as a line item in their global congregational budget. They make a commitment at their annual meeting that

they will accept the suggested allocation and guarantee fulfilling it.

The no-so-good news is that 37 per cent of our congregations across Canada either fail to accept their allocation or ignore it entirely. Clearly, this has a negative impact on the ability of our church to maintain existing programs, let alone develop new congregational work or respond to the requests from our international partners.

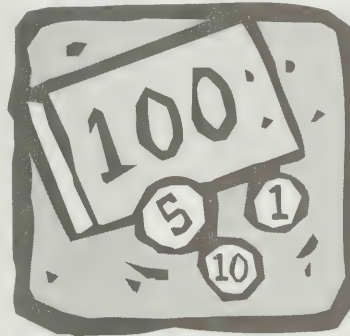
Someone recently pointed out to me that some of our persistent financial problems on the congregational, presbytery and national levels are due to the fact we are not a "tithing" church. I believe that to be true. We tend to shy away from the "tithing principle" because, historically, it has had overtones of legalism. But think of what our church could accomplish for Christ and the gospel, and all the wonderful helping ministries the church should be involved with, if we were a more faithfully committed people with our wallets! Even if all Pres-

byterian members and adherents in Canada were to give only five per cent of their income, local, regional and national work could be vastly expanded.

In case some are troubled by the church's continuing emphasis on the stewardship of our financial resources, the

following thought might be worth pondering: "A dead church doesn't ask for money" (Clara Bess Eikner, quoted in *Pulpit Resource*, January-March, 1997). **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.





## My dear editor:

I am afraid I am not my normally ebullient and sunny self this month. My companion of many active days and peaceful nights, the worry of Jehovah's Witnesses, the hounder of hawkers bearing mailbox flyers (he preferred trees be left for other purposes) — Sederunt, the Calvinist canine, is dead.

Uncomplaining in life and in the leaving of it, he gave little indication all was not well. It is true, lately, he greeted the prospect of our daily walks more in the spirit of humouring the old man than with enthusiasm. His mortal enemies, the squirrels, interested him almost not at all. He might start at the sight of some arthritic bushy-tail, 200 metres from a tree and on crutches; otherwise, he gave it a pass. I attributed all this to the vicissitudes of time (he was nearly 12), his expanded girth and the fact that his lifetime record in squirrel catching was: Squirrels 5,039 - Sederunt 0.

The large abdominal tumour was discovered during an unsuspecting trip to the vet's. Death came as a friend, from kind and loving hands, though the sweetness in the sorrow of parting only came later. I suspect he was getting mighty sick of the dry, diet dog food anyway.

I am aware, well aware, dear Editor, of the dangers, theological and psychological, that lie in wait for those who ascribe too many human attributes to animals and invest too much affection in pets. Someone is always drawing a comparison between money spent on pets and money given to the relief of human misery around the world. And someone always has a case — though not, I think, an either/or argument.

But there is something in life with a pet that allows us an escape into simplicity (not, as some of my readers may argue, simple-mindedness). Sederunt's trust, loyalty, joys and sorrows (his sighs on a bad day would do credit to the book of Lamentations) were unfeigned.

For example, one summer a few years ago, when his spirit of adventure had not been tempered by appetite or maturity, Sederunt wandered off. An unguarded moment without his rope and the lure of a hundred new smells proved too much. After two anxious days during which, we discovered, he had been incarcerated in the local pound (his only brush with the law), he was chauffeured back to Casa Plymley. He shot out of the car and, with ears down and tail wagging like a propeller, dashed around the perimeter of the property four or five times in a display of sheer ecstatic bliss in being home. I understood, perhaps for the first time, what all those psalmists and prophets felt when they waxed eloquently over Jerusalem.

And he had certain standards. A neighbour keeps a small dog, one of the toy breeds — fretful and, despite being on doggy tranquilizers, much given to

barking in a high-pitched, whiney mode. We were entertaining company (I mention this to point out that I have witnessed), and the neighbour's dog was in full soprano chorus, nagging the world. Sederunt, who had been lying on the floor in peace, following our discussion on the many winged, flying whatnots in the book of Revelation, began to grumble under his breath. Finally, with solemn deliberation, he hauled himself to his feet, went to the front door and issued a series of stern rebukes in the specific direction of the yipping. With that, he turned and resumed his place with a sigh that completed his comment on

dogs that give the entire canine population a bad name.

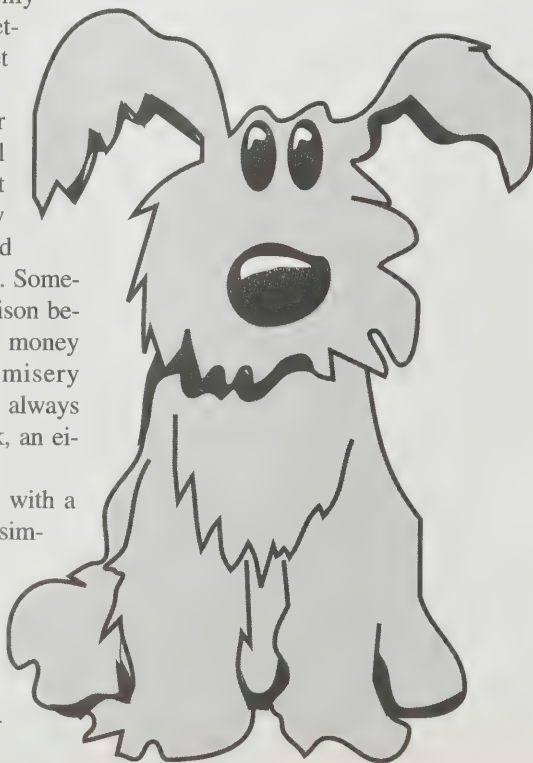
Sederunt was a great traveller. I am not. In the days when we undertook family vacations, I used to telephone ahead to confirm that the motels we regularly used were still accepting pets. When I put this question to one proprietor, there was a distinct and uncomfortable pause. "You know our dog," I said. "He's no trouble."

"Mr. Plymley," came the reply, "you can leave Sederunt here any time. It's you I worry about. You see, we never had anyone die on us and ..."

So I hope you'll forgive this eulogy offered in place of the usual ruminations. And though it may be naïve at best, maudlin at worst, and you may want to choke me with a copy of *The Friendship Book of Francis Gay*, I say this: When I arrive in heaven and hear the majestic sounds of the heavenly host playing Bach before the Lord and Mozart *en famille*, I hope that beneath the glorious music I hear a familiar woof of welcome from a hairy old friend.

Sentimentally,

*Peter Plymley II*



# Why the Church changes Its Mind

*by Geoffrey Johnston*

**A**t a recent open meeting of Presbyterians in Montreal, Professor R. C. Culley told the story of an old teacher of his who would start a class by opening the Hebrew Bible and waiting for it to speak. Of course, it never did. The Bible does not speak for itself; we speak for it. Even a literal interpretation is an interpretation.

The church has changed its mind many times on various issues, but I will look at only four and try to suggest why the church departed from a traditional interpretation. My four examples: the baptism of the Gentiles, the taking of interest on loans, slavery and the ordination of women.

## **The Baptism of Gentiles**

In the beginning, the church was a Jewish sect. Jesus was a Jew and all the first believers were Jews. They took for granted that to be a Christian one had, first of all, to be or to become a Jew. But, then, Peter had a dream.

The story is well-known, carefully

## **Finding the mind of Christ in changing circumstances**

recounted in Acts 10. Peter had a dream about common and unclean animals. As soon as he woke up, messengers from Cornelius, a devout Roman centurion, were at his door. Peter went to Cornelius's house and preached to the family. Even before he finished, "the Holy Spirit fell upon all who heard," including the Gentiles. Peter's response was crucial to the future of the church. "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" he asked.

So Cornelius and his household, although they remained Gentiles, became Christians. Peter's action sparked a major row in the Early Church, echoes of which can be heard over and over again in Paul's letters. But, in the end, the initial decision stood. People did not have

to become Jews in order to become Christians.

In this case, the tradition did not square with pastoral experience. If Gentiles and Jews alike received the Holy Spirit and spoke in tongues, why should Gentiles not be received into the church just as they were?

## **Usury: The Taking of Interest**

The prohibition against charging interest on loans is long-standing. Deuteronomy 23:19 forbids the practice among Israelites, although interest can be taken from strangers. Ezekiel 22:12 lists usury as one of the sins of Judah, along with incest and bribery. Psalm 55:11 was commonly interpreted as including usury in its list of sins. Psalm 15:5 is much less ambiguous. There is also Jesus' injunction in Luke 6:35: "Love your enemies, do good, and lend, expecting nothing in return." The biblical witness seemed clearly against the taking of interest; and the church, at least from the fourth century, legislated systematically against the practice.





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In an agricultural society, the prohibition made sense. Loans were made to help someone in trouble — the crop had failed, the house had burned down or an ox had died. To profit from someone's misfortune was clearly immoral. But if a loan were made to finance a potentially profitable enterprise, the reason for the prohibition disappeared. In a commercial society, such loans are essential. It took a long time for the church to get its mind around the distinction: the difference between risk loans and charity loans.

Calvin accepted the giving and taking of interest with a number of conditions. The most important was that charity loans, loans to the poor, should be interest-free. Calvin's judgment gave religious sanction to something that was already happening and, as Calvinism seeped into the consciousness of the new European bourgeoisie, the charging of interest soon became commonplace — so commonplace that Calvin's original conditions were forgotten.

In this case, the church changed its mind because society changed. A prohibition which made sense in one kind of world did not make sense in another.

## Slavery

Slavery was common in the Bible, beginning with Abraham. The provisions for the liberation of slaves are part of the regulations for the Jubilee. In the letter to Philemon, Paul does not recommend that Philemon free Onesimus, his slave, but that he treat him "no longer as a slave but more than a slave, a beloved brother" (verse 16). Slavery was common in the Roman Empire but declined in importance throughout the Middle Ages. But in the 16th century, Europeans began to transport people from West Africa to the West Indies. At first, the church took this development without batting an eye.

By the end of the 18th century, Christian opinion began to change. Evangelicals began to attack slavery, not merely as barbarous but as unjust in principle. To improve the living and working conditions of slavery was all very well, but servitude itself was seen as "repugnant to the principles of the Christian religion." When their opponents pointed out that the Bible nowhere condemns slavery and that the church had managed to live with the

system for centuries, the abolitionists replied that the church was no longer an underground movement on the margins of society but the official religion of the British Empire. It was the duty of Christians in power to let the oppressed go free.

Two things have changed here. The first is the position of the church in society, and the second is the rise of civic freedom as an important virtue. The abolitionists were the heirs of the Puritan revolution. The climate of opinion in Britain had shifted since the Reformation. The biblical injunctions to let the oppressed go free now had more weight in people's minds than passages that exhorted masters and slaves to treat each other as brothers.

## The Ordination of Women

In this case, the church had to deal with a different problem. The New Testament can be quoted against itself. The Committee on the Place of Women in the Church of The Presbyterian Church in Canada, therefore, tried to get back to first principles: to a doctrine of humanity on the one hand and of authority on the other. When they came to the Assembly in 1964, they argued that humanity was intended to be a harmonious partnership of men and women as equals. Therefore, both men and women should be eligible for any office in the church, including the ruling and teaching eldership. Two years later, the Assembly agreed.

The background to this decision, and many others like it across Christendom, is women's response to industrialization. Before the arrival of factories, the place of work and the place of residence were usually the same. Factories meant that people "went to work." Families that could live on one income saw the men go to work and the women stay home. Since these families usually had servants, women had little to do. Naturally, women broke out of their isolation, filling up the new professions like nursing and teaching. Many became missionaries and many more became volunteers, creating out of whole cloth such organizations as the Women's Missionary Society. As universities became more open to women, society became accustomed to seeing women in every walk of life. If men and women functioned as

colleagues both inside and outside the church, why should women be barred from the ministry?

Once again, changes in society drove the church to think again about an accepted tradition. But, in this case, as well, the tradition no longer squared with pastoral experience. As musicians, as teachers, as deaconesses, as missionaries and as volunteers — women demonstrated the gifts of mind and spirit the church expected of its ministry. Denial of ordination became harder and harder to defend.

### Why the Church Changes Its Mind

Why does the church change its mind? Because changes in society enable it to see the Scriptures in a new light. Because the Holy Spirit creates circumstances where the tradition no longer corresponds to pastoral experience.

Two cautions. This article is intended to be suggestive, not definitive. I do not pretend to have the whole truth on why the church changes its mind. Nor have I said anything about the cases in which the church did not change its mind. We have waffled in practice but, in principle, we have stuck to nine of the Ten Commandments. Most vexatious of all is polygamy. Despite strong pressure from society, especially in Africa, the church, for the most part, has insisted that the Christian life is monogamous.

The Committee on the Place of Women in the Church was first appointed in 1953. It made every effort to consult the church, and did not finally report until 1964. Two years later, the Assembly decided. The minutes record that the motion to ordain women to the eldership was not seriously contested. The opponents of the ordination of women to the ministry fought tenaciously, and finally lost. Thirty-two dissents were recorded. But the chief dissenter moved that the court record its thanks to the Moderator for the fairness with which the debate had been conducted.

Process is not everything, but it helps. Those decisions are best when the church has had time to be reasonably certain it has been free to find the mind of Christ. ■

Geoffrey Johnston is director of ministry at The Presbyterian College, Montreal.

# Faces of Faith



**Sarah Travis** is a fourth-year psychology student at the University of Waterloo, Waterloo, Ontario. She has been involved in the Presbyterian Church for the past five years and is a member at St. Andrew's in Windsor, Ontario. She has been a choir member since the age of seven and active in youth groups, children's programs and Camp Kintail, as well as serving on the executive of the Presbyterian Young People's Society of the Synod of Southwestern Ontario. Sarah will be married in August and looks forward to discovering the new directions God will lead her in the future.

### What is your earliest memory of church life?

I remember walking down the path to the church on my first day of Sunday school, holding my dad's hand.

### What is your favourite hymn?

"O For a Closer Walk With God"

### What musical piece has most inspired you?

*The Crucifixion* by John Stainer

### What book (outside of the Bible) has most influenced you?

*Mere Christianity* by C. S. Lewis

### Where do you find inspiration to sustain your faith?

Mainly in the lives of people I see overcoming obstacles in their everyday lives through faith.

### Who has played a major role in your faith journey?

Many different people. I believe God sends people as we need them.

### If you could invite anyone (past or present) to a dinner party, who would you invite?

My grandmothers. Both died before I was born, and I wish I could get to know them.

### What is your biggest regret?

I try really hard not to regret anything!

### What one change in the church would make it substantially better?

A willingness to examine all that's old and all that is new in church life, then combine them into worship and fellowship that people of all ages and all backgrounds can understand, benefit from and relate to their own faith.

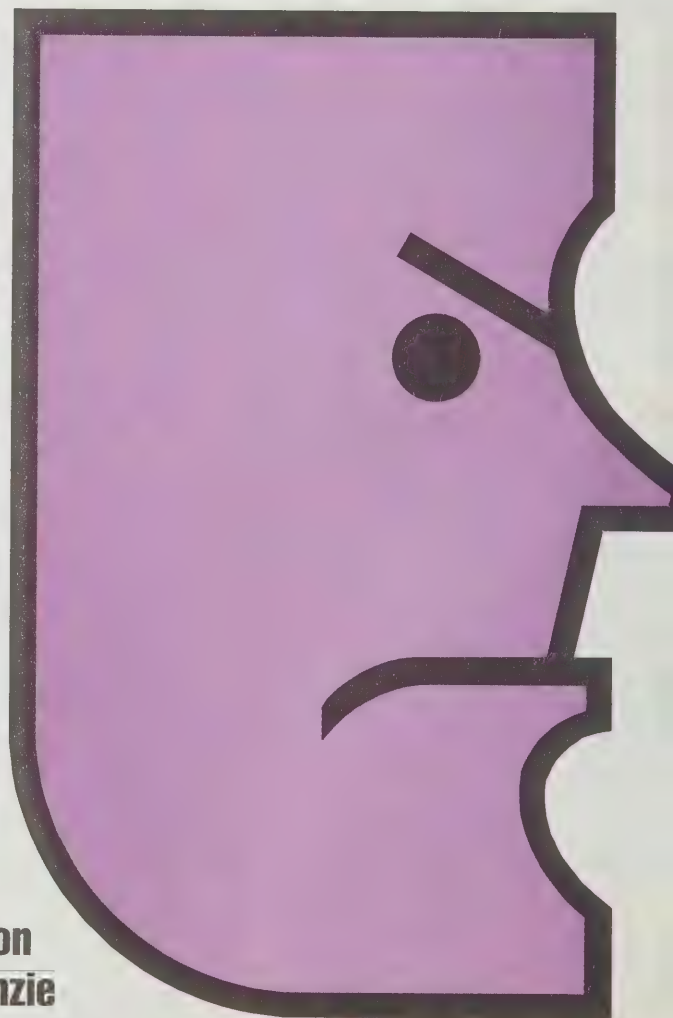
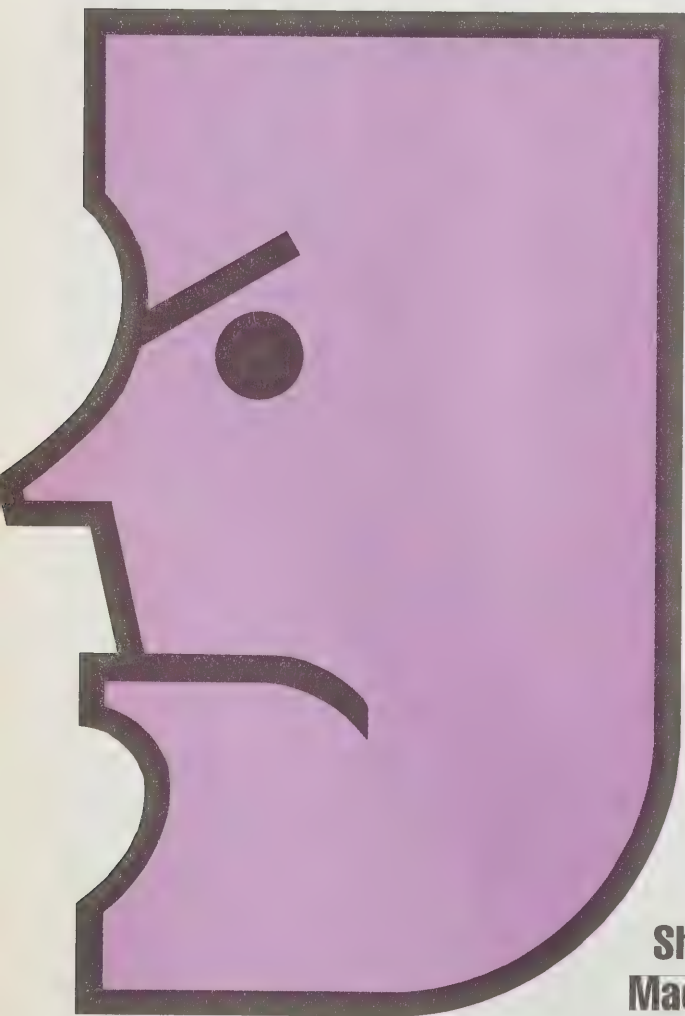
### Write your own epitaph.

I have no idea how to write my own epitaph! (I just hope that, when the time comes, someone will write something nice!)



# Killer Clergy

# Clergy Killers



by  
**Sheldon  
MacKenzie**

**T**he title of this article is not original with me. Part of it comes from the title of a book written by G. Lloyd Rediger called *Clergy Killers*. The subtitle is *Guidance for Pastors and Congregations Under Attack*. Rediger's thesis is that "there are 'killers' in our pulpits and in our pews." We know this to be true!

Although there are no statistics to back up the next statement, it seems that "killers" in pulpit and pew are more likely today than at any time in our history. And, in this instance at least, we are an ecumenical church. No denomination is immune to a growing unhappiness in pulpit and pew caused by problematic people in both places. It has almost become a mark of church life today.

No one pretends, surely, there was ever a time when peace and harmony were characteristics of the Christian Church everywhere. Wherever there are people with even the slightest variation in culture, tradition, temperament and conviction, there are seeds for some degree of conflict. To this, the New Testament bears witness.

A responsible reading of the Gospels, the Acts and the letters of Paul provides more illustrations than we need of friction, frustration, conflict and crisis in the early days of the Church. Now as then, conflict or tension of some sort appears to be inevitable. And, particularly, wherever there is unexpected change or progress taking place. Church leaders of some maturity, whether clergy or laity, have learned to accept this. There is, in fact, little if any progress in the life of the church, whether spiritual or temporal, without some inherent stress and strain. Some conflict, then, is normal. It may even be healthy and constructive — a good thing.

However, some conflicts are not normal. These are neither healthy nor constructive. They are not a good thing. They are, in fact, both destructive and abusive. And someone or some group of people always pays a heavy price in the resolution of these conflicts or in living with them.

An element in church life which we have been hesitant to recognize and unwilling to confront, much less deal with,

is that there are people in both pulpit and pew in every denomination who are mentally unwell and who are energized by demonic motives! They exact a high price from their colleagues and co-workers, whether the co-workers or colleagues are other members of the congregation or of the clergy. Co-workers may leave the congregation and either go somewhere else or never participate in congregational life again. Ministers, on the other hand, may break down under the stress and strain without really knowing what happened to them.

About 35 years ago, James St. Clair Jeans, a Presbyterian minister, wrote a helpful book called *Neurotics in the Church*. This book dealt mainly with neurotics in the pew and outlined individual behaviour patterns which any parish minister might identify. While the book did not tell us how best to deal with such people, it at least consoled us in the knowledge we were not alone in having them in our congregations. What he wrote about the neurotics in the pew applies equally well to the parson in the pulpit.

There are, of course, dysfunctional people wherever there are human relationships. In many families, for example, there is one person who bends the others, in one way or other, to her/his will. In schoolyards, from kindergarten to high school, there are those who intimidate and those who are intimidated. And, so, there are dysfunctional personalities in congregations who must dominate and get their own way by any means at their disposal. They normally do it at the expense of the "Christians." Because these "Christians" are embarrassed by unacceptable behaviour within the fellowship, they tend to make concessions in order to maintain a semblance of communion and peace. They also suffer the consequences.

The person who throws a tantrum at a meeting, the one who makes threatening telephone calls to the minister or other members unless he/she gets his/her way, the person who throws down challenges to anyone who dares disagree with his/her decisions, the one who assumes

the post of moral and spiritual arbiter in the congregation, and the person who will "get rid of the minister" by fair means or foul — all are bullies, pure and simple. And worse. Such people have never been touched by the gospel, no matter how long exposed to it.

Not only members of a congregation play the role of bully. When a clergy person uses her/his position as spiritual leader to insist on his/her own way as the only way, this person is a bully and, possibly, something more serious. When the

legitimate needs and/or opinions of others are consistently subordinated to the authority of the leader, the person in the pulpit has problems more serious than he or she is able to handle. When a clergy person adopts an attitude of intolerance and inflexibility toward those

committed to his/her care, such a person has become a serious neurotic in the church. And the Christian community over which this person presides will eventually begin to exhibit some of the more neurotic features of the leader. This they do as a measure of self-defence.

Professor Hans Kung, in response to a question as to whether excommunication is ever justified, replied: "Excommunication is justified on one condition, and on one condition only. Whenever a person so behaves as to seriously threaten the harmony and peace of the Christian community, such a person, clergy or not, must be asked to leave the Christian community of which he/she has been a member. Not to excommunicate such a person is irresponsible. Not to excommunicate such a person ensures the inevitable destruction of the Christian community in which other persons are receiving their spiritual nourishment." **R**

Sheldon MacKenzie is a retired minister of The Presbyterian Church in Canada living in New Glasgow, N.S., and a contributing editor of this magazine.

*Clergy Killers: Guidance for Pastors and Congregations Under Attack* by G. Lloyd Rediger. Logos Productions Inc., 1997, \$14.99 US. Toll-free number: 1-800-328-0200.



# Are Any

by Stanley D. Walters

**T**he prayer of faith will save the sick" (James 5:15). These words of James are large and spacious. Let us ask: Who are the sick? What is faith? What does it mean to be saved? How do we pray?

## Who Are the Sick?

Surely, not us! We know what a healthy life is, and many of us have it. As new-born babies, we enter the world, cry at the right times and start to grow. We have nourishing food, the proper vaccinations and loving care. Soon, we need bigger diapers and, then, longer pants or flouncier dresses and larger shoes. First, we ride in shopping carts and, then, we push them. First, we get a backpack and, then, a briefcase.

But we were born mortal.

On January 8, the U.S. Supreme Court heard arguments for physician-assisted suicide. In the course of the discussion, Justice Antonin Scalia asked why the right to suicide should be limited to the terminally ill. A lawyer replied that, with the terminally ill, "the dying process has begun." Scalia rejoined, "I have to tell you, the dying process of all of us has begun."

In all of this, we celebrate and relish the life God gave us; but we know ourselves — or should know ourselves — to be residents of time and space only for the time being. "Trailing clouds of glory do we come," the poet writes, "from heaven our native home." Presently, we pass, as Chief Inspector Morse once said, to "the cemetery side of the semi-century mark," a crossing many of us find particularly difficult. And, then, sooner or later, we come to that last crossing, the river Jordan, to return to God who made us.

All of us are sick, sick above all with the mortality we were born with. Every new-born baby is marked for death, for that is our lot as we live in time and space.

We are also sick with sin. Jesus' first word to the paralytic borne of four was, "Son, your sins are forgiven." James also speaks of confession and forgiveness: "Confess your sins to one another," he says, "and pray for one another, so that you may be healed."

And, then, there are other ailments among us. The disease of self-will is everywhere. We may be sick with impatience, with irritability, with self-pity. We may be

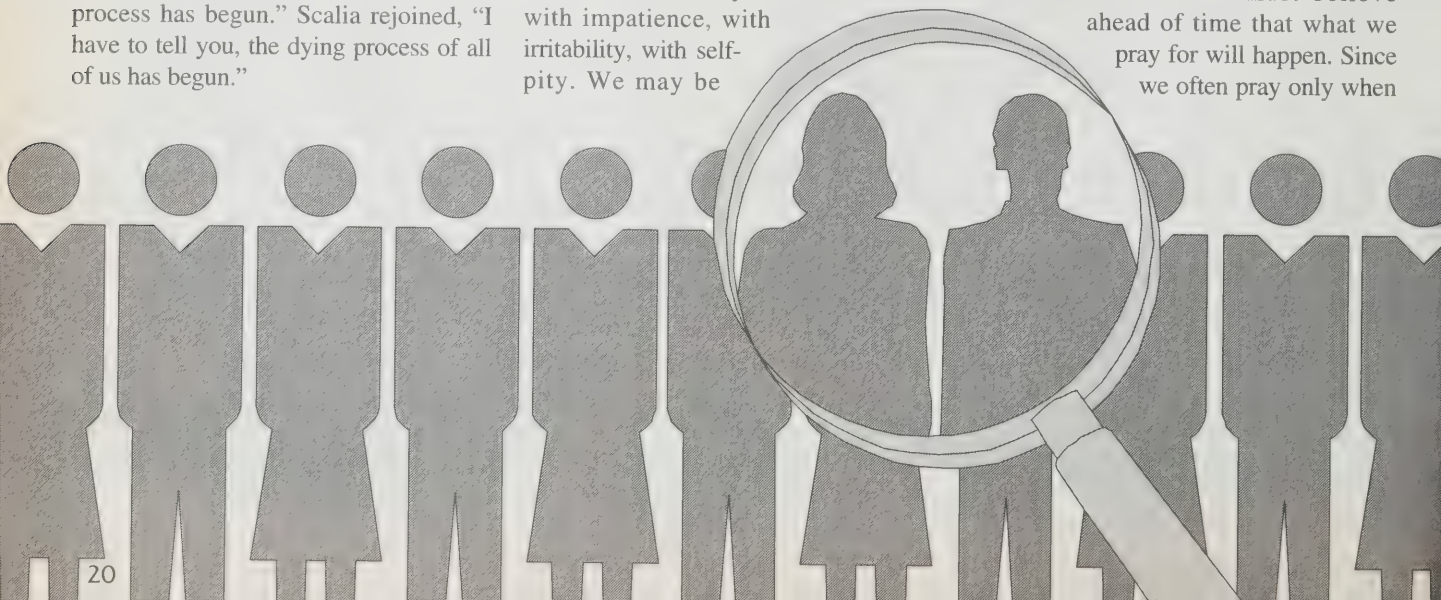
afflicted with doubt or anger. We can fall ill with worry. We can come down with a bout of discouragement and despair.

Of course, we may also be sick with illnesses that have medical rather than theological names. Some of them arise out of our struggle with guilt, but many arise simply out of the orderly processes of cause and effect through which God sustains the universe for our good and benefit. Even the good life may pass into that dark side of God's good world, where the limitations of being a creature and the fallenness of that world keep us from a full understanding of creation's working.

Chris Vais isn't the only one here today with a specific illness. And the rest of us, who gather with him in his need, are also sick in the larger ways of which I've spoken. None of us stands outside the promise, "The prayer of faith will save the sick."

## What Is Faith?

In thinking about God's power to heal, we have often felt that "to have faith" means we must believe ahead of time that what we pray for will happen. Since we often pray only when





# Sick?

In January, Chris Vais, minister of Knox Church, Waterdown, Ontario, was diagnosed with Amyotrophic Lateral Sclerosis (ALS — commonly known as Lou Gehrig's disease). The Presbytery of Hamilton sponsored a service of anointing and prayer for healing at Knox Church on March 2. The guest preacher was Stanley Walters, minister of Rosedale Church in Toronto.

we need help badly and have already run through all our own ideas, this amounts to the need to pray for what we think is impossible. I think this is a common misconception of "faith."

Stephen Leacock once talked to children about Santa Claus, seeing in their responses anticipation of adult attitudes. "I know who it is," a lad says, whom Leacock marks out as a future scientist. "I believe it," another announced boldly. "I can believe anything." Leacock observed: "This boy is a future bishop."

But if that's faith — believing anything — I find it too intellectual, too cognitive. It makes faith into a head-trip in which you have to psych yourself into believing what seems to be untrue or impossible.

Mind you, I won't say faith is only a heart-trip. Wherever you allow your heart to travel, your head better go along — and not only for the ride. But in the Bible, faith means letting your weight down on God. While this certainly involves your head, faith is a move of the whole person. You finally come to the point where you do it: you give yourself to God through Jesus Christ. It's not so much like testing the ice as allowing yourself to be rescued.

When I was a boy scout, we had to learn the techniques of life-saving, including ways of getting someone to shore who was trying so hard to swim it threatened to take us both down. The best advice in that circumstance is, "Let yourself be rescued." That's faith.

This is the prayer we pray today, the prayer of faith. We make our requests with boldness and as specific as we know how; but, as we do, we entrust ourselves to God. We don't know how or when God will answer our prayers, but we consider we are safe with him.

## What Does It Mean to Be "Saved"?

Don't you feel this is not quite the right word? We want the text to say, "The prayer of faith will heal the sick." We seem to have a theological word rather than a medical one: "save," rather than "heal." And, curiously enough, when we do get the word "healed" in James 5:6, it's in the context of sin and not of illness: "Confess your sins to one another, and pray for one another, so that you may be healed."

God asks for us as entire persons — not only mind, not only heart, not only body. The Bible does not slice us up into

component parts. We don't live three lives, but one. And when we give that whole person to God, that's the person he helps. Indeed, the mind and the body are so closely related to one another that they catch each other's diseases. That's why the sick need to be saved.

In our sin, we need God's forgiveness; for our accusing conscience, we need pardon; in our guilt, we need cleansing. In our discouragement, we need God's uplift; in our anxiety, we need God's peace and composure; in our irritability, we need God's patience. In our sorrow, we need comfort. In our suffering, we need courage. In our disease, we need healing — yes, of course. That's how God saves the sick.

What God does in answer to our prayer is, above all, spiritual. Sometimes, he saves us from our diseases; sometimes, he saves us in them.

And, yes, we'll even be saved from mortality, last of all. Saved from mortality but not from humanity. Death is the last enemy to be destroyed; and, when we enter God's good other world through the resurrection of the body, we will know the full power of the words, "The prayer of faith will save the sick, and the Lord will raise them."







## How Do We Pray?

I grew up in a medical home. The same man who gave me childhood vaccinations taught me childhood prayers. I think of healing as the Bible does, in a large and comprehensive way. We have seen so much on television which looks like either a circus or a fraud that we prefer the preacher to denounce the whole enterprise. Instead, we have instructions from one of the New Testament letters telling us how it ought to be done.

But when we read them, we do not find a travelling show, a performance which seeks an audience, a managed spectacle. See, rather, how carefully James 5:14 defines the setting and procedure.

First, the spiritual community is involved. The sick person calls for the elders of the church. Of course, the New Testament teaches that healing is one of the gifts of the Holy Spirit to the church and, so, there are people who receive and exercise it: people with gifts of empathy and affirmation through whom God can work in encouragement, in the ordering of the mind and heart, in the relaxation of anxiety.

But James does not put it in those terms. It is not a healer whom you call, but the elders of the church. You call those who carry responsibility for the spiritual well-being of the congregation. Prayer for the sick is not the work of a spectacle-monger, but of the covenant community in its care and support of one another. Those who minister are those known to the sufferer, with a relationship of trust, concern and service.

And, then, it starts with the individual: the one in distress initiates the call. In our experience of televised healing services, it is the charismatic figure who

takes centre-stage — who calls, cajoles, works the crowd for responses, announces the diseases present. In the biblical pattern, it's the other way around: we who are sick make known our need and request.

Secondly, they "pray over him." The expression undoubtedly implies the laying on of hands. Presbyterians are acquainted with this act in connection with ordination, when those who are already ordained convey the mission and authority they possess to another person designated by the church. Here, though, I think it is less formal. It brings the spiritual authority of the elder into the situation, true; but it also introduces the ministry of touch, as God's people express personally their solidarity with the sick.

We may be wary of this, for touch is personal, even intimate, and we protect our privacy. But, at the same time, this tells us something about the church.

Late in January, I told the Rosedale session about Chris Vais's illness. His dad is well-known to our congregation as minister at Leaside Church and interim moderator of Rosedale during the last vacancy. It was sobering for us to hear this news. Later that week, one of the elders recalled that no one on session had said very much, but he thought everyone had been quite affected. He compared it with his own professional group; namely, the judges of the city and province. If such a thing were reported of one of their members or families, he said, everyone would be duly sympathetic and solicitous; but, he thought, they would not feel as our session felt. He and I spent a few minutes trying to define our reactions more closely.

Within the church, we feel ourselves linked with one another through something more binding, more intimate, more deeply and affectively shared than professional identity, duties and standing. We're more than a guild, more than a club; we know ourselves to be a people, God's people. We know ourselves to be a family, brothers and sisters who gather in loyalty around the church's Lord, our Saviour Jesus Christ. The ministry of touch seems to be all right within that shared identity and relationship.

Thirdly, they anoint with oil. In later years of the church, this act seems to

have developed into the Roman Catholic sacrament of extreme unction, the "last rite" of the church in preparation for death. It is obviously not that here, for the sufferer hopes to recover.

The Bible speaks of the importance of oil. Psalm 104:15 says the earth's three gifts to us are wine to cheer the heart, bread to sustain our lives and "oil to make the face shine." Oil was used for cooking, of course; but, in Psalm 104, it is not a food but a cosmetic. It is a medium of fragrance and a means of cleansing. What are the gifts of the earth to us? We eat, we drink and we smell good! Oil thus comes to be associated with refreshment, well-being and festivity (Psalm 23:5), and ancient Israel used it ceremonially in connection with worship as well.

Anointing with oil, therefore, is a churchly and sacramental act in which God's gift of the olive symbolizes and conveys the grace of physical well-being. Within Scripture and church tradition, oil comes also to be associated with the Holy Spirit, I think because it is the Holy Spirit who works most directly with our inner life of thought and feeling.

And, finally, we invoke the name of the Lord. The prayer, the acts of touch, the anointing with oil — all look to the power of Christ the Healer. Not only the elders are present. Christ is present and, in him, uniquely, God. It is not only the touch of the elders we seek, but the touch of the divine-human Person. As one of our hymns puts it — referring to another story in the Gospels:

*The healing of his seamless dress*

*Is by our beds of pain;*

*We touch him in life's throng and press*

*And we are whole again.*

You can see how far all this is from the travelling healers and their side-shows. It is a responsible form of pastoral ministry which has always been practised in the church. It is biblical, and we believe it.

The words of James are spacious. They are large enough to include us all. They are specific enough to single out anyone — Chris ... Susan ... Stan ... Glen ... Faith ... Dorothy ... "The prayer of faith will save the sick." **B**

Stanley Walters is minister of Rosedale Church, Toronto.

# THE PARLIAMENTARY ASSEMBLY

BY TOM DICKEY

## THE OTHER ELECTION

On the eve of a federal election, it seemed appropriate the 123rd General Assembly, a body which is at the same time democratic and supreme, should open within the shadows of Parliament Hill and the Supreme Court of Canada. And, while two "Jeans" spent the evening of June 1 pondering the outcome of the next day's voting, a third "Jean," Rev. John Congram, was elected and installed as the Moderator of an institution almost as old as Confederation.

The historic sanctuary of St. Andrew's Church was filled to capacity for the opening worship service — a service that was both solemn and upbeat. Indeed, during a pre-service hymn-sing, it was sometimes difficult to tell whether the worship to follow would take the form of an Anglican evensong, witness R. Vaughan Williams' "Come Down, O Love Divine," or become an old-fashioned revival meeting following a rousing rendition of "Give Me Oil in My Lamp." For the latter, there were three guitars, a mandolin and a banjo accompanying the singing.

In the end, it was a worship service that combined the traditional and the contemporary. This blend was enhanced by the organ and choir of St. Andrew's, and music that included everything from the exquisite choral work of Thomas Tallis to a calypso-inspired Communion hymn. Two trumpets and a trombone provided a support net which kept the music from falling into the ordinary. It was clear from the enthusiasm of the congregation the ingredients mixed well. The joy on the faces of many of the participants shone through their perspiration on a muggy night described by one commissioner as a true test of enduring witness.

The outgoing Moderator, Tamiko Corbett, borrowed an expression from the church's younger

members in describing the gathering as "awesome." In her sermon entitled "One New People," Corbett continued with a theme she championed throughout her year as Moderator: including all God's people in God's house. Why is it, she asked, the most segregated hour of our week seems to be the hour we spend at Sunday worship? Many people outside the Presbyterian Church still have the concept that Presbyterians are predominantly white, middle class and middle-aged. (A glance around the sanctuary indicated middle-aged might be generous.) The church must be willing to cross ethnic and cultural barriers if all people are to become reconciled in the peace and love of Christ, she stressed. What the church needs is unity, not uniformity.

**"Awesome!"**

— Tam Corbett's  
description of the  
opening worship  
service



John Congram, Moderator of the 123rd General Assembly, and outgoing Moderator Tamiko Corbett.





The Monday night barbecue: a welcome change from the food and ambience of the cafeteria.

**"How Do We Reconcile the Love and Gospel of the Living Christ with the View that Technology and Science Deny to Youth, Particularly, Anything but a Mechanistic View of the Whole of Creation?"**

— one discussion group idea for Open Space

During his remarks, the new Moderator, John Congram, issued a personal disclaimer stating he could not hope to duplicate the "unending energy" of his predecessor. Earlier in his ministry, he had no intention of accepting any nomination for Moderator. However, once he had been robed and "pinned" into place, it was evident Congram had great love and respect for the role, and for the customs of the church and its Assemblies. Receiving a Bible from the Canadian Bible Society, he stated he was pleased to accept it on behalf of a denomination that has traditionally been biblically based. His regard for tradition was evident again in the lace he wore. "Many of my friends will be surprised to see me in lace," he said. The lace had been made by Ethel Nimmo, wife of former Moderator Alex Nimmo who had played a key role in Congram's decision to enter the ministry.

Before the evening was over, it also became clear that Congram was bringing self-effacement and gentle humour to his duties, qualities that

would later rise to the top like cream during many milky procedural moments.

## MONDAY

### GETTING TO KNOW YOU

Monday morning dawned sunny and warm over the grounds of Carleton University. It was a harbinger of weather to come.

With briefing sessions absent from this year's Assembly, Monday morning took on the role of introducing commissioners, many attending for the first time, to the various committees and their reports. Committee conveners were allocated varying amounts of time (never exceeding 15 minutes) to present their reports in a nutshell. The Moderator took pains to ensure each convener stuck to the time limits,

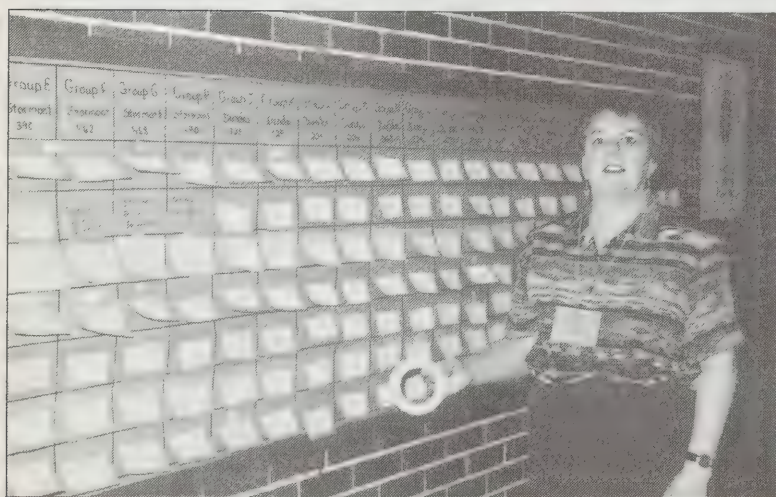


Diana Wadsworth, recently retired missionary from India.

referring to the exercise as the Presbyterian Church's equivalent of *The Gong Show*.

Some conveners found themselves scrambling to give brief overviews of the recommendations in their reports, while others used the time to make impassioned pleas. Graham Kennedy of the International Affairs Committee, for example, spoke of the desperate need for food security. Canadians, in their affluence, often forget about the plight of the world's hungry, he said. Instead, they focus on such issues as whether "Donovan Bailey is faster than Michael Smith." (He meant Michael Johnson, of course, but we'll take that as a sign he had his priorities straight.)

In Kee Kim, convener of the Special Committee recommending the establishment of two Korean Canadian presbyteries, reminded commissioners that Han-Ca was not a move to separate but an attempt to involve the 22 Korean Presbyterian congregations more fully in the life of The Presbyterian Church in Canada.



Open Space co-facilitator Audrey Coward organizing small discussion groups.



Reports were received from a number of committees. The largest number of recommendations, 26 in total, came from the Committee on Bills and Overtures which laboured from the crack of dawn (or what passed for the crack of dawn among travel-weary commissioners) in order to present its report to Assembly.



Who says Presbyterians can't dance!

A recommendation from the Committee on History that a planning committee be established to celebrate the 125th anniversary of The Presbyterian Church in Canada in the year 2000 was adopted.

#### OPEN SPACE:

##### THE FINAL FRONTIER (?)

Monday afternoon began with an introduction to Open Space technology. For this briefing, the seating in the hall was rearranged into a series of concentric circles. Facilitator Larry Peterson, roaming the centre space with a portable microphone, might have been mistaken for one of those New Age gurus sometimes seen while channel-surfing on a Sunday afternoon. "Whoever comes is the right people." "Whatever happens is the only thing that could have." "Whenever it starts is the right time." "When it is over, it is over." The only slogan missing was "Just Do It."

Yet, as he expanded on the concept, his message became more straightforward. Open Space was not a radical, new idea. It has been used by such diverse interests as Nelson Mandela with a group of 1,000 political prisoners, and the Bank of Montreal. The church should not fear chaos, Peterson said. God uses both order and chaos to bring his message to the world. Out of chaos can come breakthrough thinking, he emphasized.

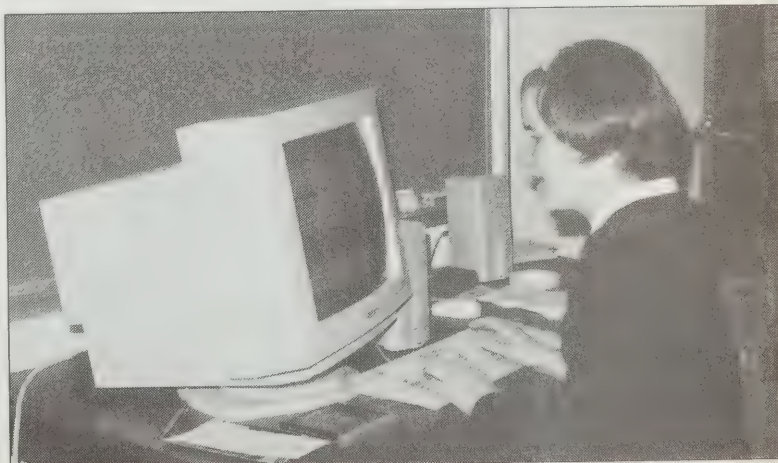
The commissioners, for the most part, seemed willing to give Open Space a try. Dozens wrote down their ideas for small discussion groups and, with assistance from co-facilitator Audrey

Coward, posted them on the wall of ideas. Topics centred around such general issues as the decline in church school attendance and getting young people more involved in the church (suggestions concerning youth drew scattered applause and, it turned out, a large number of participants), education for laity and the eldership, calling on our biblical and spiritual roots, and preparing the church for the new millennium. Before long, the wall of ideas was covered with over 90 suggestions. For a few commissioners, however, it was more like a wailing wall. "I'm too old and cynical for this," said one. "They wanted chaos and they got it," said another.

It was as much a tribute to the determination of the commissioners as it was to the earnestness of the facilitators that, eventually, groups of people with common concerns found each other and discussions began to take place.

#### COME QUICKLY, DEAR. IT'S THE PCC!

The first full day of business also saw the General Assembly on the Internet — complete with audio and digital photos! There are those who consider the church a dinosaur; but it is equally clear there are others who are not about to let the PCC slip into a tar pit. Hard-working webmasters wove an enlightening web of information available to



YAR Mary Ingram demonstrates the church has come a long way since the quill pen.

#### Good and Faithful Servants

Throughout the Assembly, appreciation was extended to a number of people:

- ◆ Dorothy Ruddell (Ms. WMS Book Room) who is resigning in August after almost 10 years as Book Room manager
- ◆ Rev. Jean Armstrong, who served as associate secretary, Ministry and Church Vocations, from 1992 to 1997
- ◆ Diana Wadsworth, who served the church at Helen MacDonald Memorial Secondary School in Jhansi, India, from her appointment in 1959 until her retirement this year
- ◆ Brian and Elizabeth Crosby, who retired this year after 28 years of service in Malawi and Mauritius
- ◆ Ken Mader, who is stepping down as convener of the Pension Board Committee after six years
- ◆ Jim Doherty, a member of Assembly Council for five years, the last two as convener
- ◆ Dr. Alexandra Johnston, a Canadian Presbyterian who is coming to the end of her term as president of the Canadian Council of Churches and who has also served as a representative on the World Council of Churches

"I'm too old and cynical for this."

"They wanted chaos and they got it."

— two commissioners  
commenting on  
Open Space





The Hungarian presence: Rev. Csaba Baksa, Bishop Ceza Erdelyi, Rev. Peter Szabo, Mike Boroczki and Rev. Erno Zugor.

thousands of people who have never stepped foot within the site of an Assembly.

### WE'RE PRESBYTERIAN. HOLD THE MUSTARD.

In another break from past format, the Assembly was treated to a barbecue rather than the usual formal banquet. In the relaxed atmosphere of the Carleton University amphitheatre, under the type of sunny sky visitors were assured occurs in Ottawa 10 months of the year, participants listened to Ottawa Valley music provided by a guitar and fiddle duo, while dining on barbecued chicken breast and corn on the cob. The 21 Young Adult Representatives introduced themselves, then sang, a cappella, a song called "Freedom."

Overseas workers past and present were introduced, as were special overseas visitors. Stewart Folster of the Native Circle Ministry in Saskatoon, identifying himself as the January 1997 *Record* cover boy, spoke briefly of his work and invited commissioners to talk to him about it. The music continued until the wee hours of the evening or, at least, until the mid-wee hours.

"Honorary doctorates are like pigs tails: no one knows what earthly use they are but they sure do tickle the pig sometimes."

— John Fife



Rev. Young Il Kang and Rev. Dae Kyung Lee of the Korean Christian Church in Japan with Stewart Folster of the Native Circle Ministry.

## TUESDAY

### OPEN SPACE: THE VOYAGE CONTINUES

On Tuesday morning, when the dust had finally settled around the wall of ideas, a few runes could be read in the sand. One discussion group looked at homosexuality and Christianity, but *not* [their emphasis] at the Presbytery of Montreal. It was an indication that Presbyterians of different philosophies and persuasions were willing to continue the dialogue, as long as it didn't get bogged down in last year's controversy.

There were also signs commissioners were aware of global issues, but at the expense, perhaps, of their own backyard. A suggested topic dealing with the church in Quebec, and anglophone and francophone reconciliation, received only one signature. Although it might not always be evident at a General Assembly, Presbyterians are apparently a contented bunch. A discussion entitled "Happy With Ourselves; Happy With Each Other" drew twice as many signatures as one called "Healing Ourselves." And the suggested topic that should have won a prize for best title — "How Do We Reconcile the Love and Gospel of the Living Christ With the View That Technology and Science Deny to Youth, Particularly, Anything but a Mechanistic View of the Whole of Creation?" — drew only a handful of signatures. Perhaps it took too long to read.

All that aside, throughout the day into the evening, commissioners could be found scattered around the Carleton campus, determined to do a decent and orderly job.

### THE E. H. JOHNSON LUNCHEON

The recipient of the 15th Annual E. H. Johnson Award is Rev. John Fife, a former Moderator of the Presbyterian Church (U.S.A.) and minister of Southside Presbyterian Church in Tuscon, Arizona, since 1970. He is co-founder of the Sanctuary Movement which, during the 1980s, provided

# Mission UPDATE

## Mission Partnerships: Through the Central American Looking Glass by Joe Reed

My priest and the other nuns came and asked if I was in the jail. I could hear the guards saying, "No, she is not here."

At night I could hear the other prisoners cry out when they were beaten. They never beat me, though.

Three days later they came back. "Who are you anyway that so many people have been writing and sending telexes? We will let you go this time..."

The speaker, a nun, was working in a community development in El Salvador in the late 1980s, during the war. She testifies to the importance of visits of delegations and individuals from other countries. The passion of her visitors set her free.

### Who Benefits From Partnership Visits?

As visitors to Guatemala, we desire to be transformed, to give expression to our willingness to serve. Deep down we sense that poor people have much to teach us.

Central Americans request visits in the name of solidarity but what they often seek is financial support or physical safety. They do not seek to be changed. They know that friendships take a long time to build. The Canadians, however, are often dramatically changed.

Visit Nicaragua (or El Salvador or Cuba) and you'll never be the same. . . .

We should make sure that our young people can come here and see how other people live. Then they'll appreciate what they have.

Our church wants to develop a partnership with a congregation in. . . . We want to pray for each other and know what is happening in each others' community.

### Do Partners Always Agree?

Often expectations of Canadian visitors and Central American hosts collide—a process that gives rise to confusion:

Canadian: "Now . . . we are not primarily here to fund things. We want to get to know you and see whether, I don't know, our young people might correspond. . . ."

Central American thinks but does not say: "But what must we do to get some funds for the well we all know is needed? And who are these people anyway?"

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### A Central American speaks:

We're in a relationship with a North American denomination that's supposed to be mutual. You know they send us volunteers and we send them people to work there. Problem is, although they send us promising, talented and committed young people, we have to send our very best pastors and skilled professionals. In that respect, it's not mutual...

### And another, trying to shock a delegation:

People from the North have already taken the riches of these lands: our timber, a little gold, even our archeological treasures. All we have left is our moral and spiritual wealth. And now the theological tourists are after that as well!

How do we build the trust necessary to free people to speak their mind to strangers, or to hear our partners when they speak with honesty or try to make visitors think deeply?



There are no easy answers, to be sure.

Central Americans benefit from Canadian delegations in ways they cannot imagine. Two Canadian Presbyterian workers in Central America—Ken Kim and Denise VanWissen—first came to the region under our Church's Youth in Mission program some years ago. They credit that experience with their return as full-time workers of The Presbyterian Church in Canada. Both have accomplished great things in the name of Christ.

From time to time, Presbyterian World Service & Development has launched emergency appeals in response to disasters in Central America—after the earthquake in San Salvador, the tidal wave in Nicaragua and later the volcanic eruption there. In each case, response was strongest from those congregations that had sent visitors to the region. For those who can put a face to the victims, an appeal is not just to help the victims of an earthquake but to rebuild homes for real people with familiar faces.

Mission partnerships—different needs,  
different expectations.

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# Through the Canadian Looking Glass

In March of 1997 a group of Presbyterians ranging in age from 14 to 61, representing 7 congregations from Southern Ontario, travelled together to Guatemala. They were hosted by the Reverend Joe Reed and Mr. Ken Kim, two mission staff of The Presbyterian Church in Canada. Their purpose? To gain exposure to life in a Third World country and to learn something about mission. Hear their voices.

## Faith in the Midst of Adversity—The Aftermath of a Civil War

We met with Maria Saquic and her family. What a moving experience! We visited her in the market where she works, selling goods in an effort to provide for her family. She told the story about the murder of her husband, a Presbyterian minister; about how she and her family had searched for his body in the mountains; about how he was found seventeen days later, buried at the side of the road. We went with Maria to that site where there is now a memorial plaque, and later, to his gravesite. We felt honoured to have spent time with this amazing woman, to learn of her struggles to survive amidst death threats, poverty and isolation from her community.

Before I went on this trip, I wouldn't have thought somebody like Maria could believe in God. But Maria not only believes in God, she thanks God for what she has—for her life and her family.

## A Story of Hope and Triumph—An Oasis in the Middle of a City Dump

We walked—through the dirt, the horrific smells, the shocking sights of those in great need, the sounds of buzzards overhead—into a U-shaped building with a courtyard centre. The contrast was striking—filthy on the outside and clean on the inside. It was the Francisco Coll school, set in the Guatemala City dump. We were greeted by an enthusiastic chorus of “Buenos Dias!”

Were there crayons, markers, blocks, T.V.'s, computers, books? No. There were concrete block walls with few decorations. The children eagerly showed us their one scribbler. There was one blackboard. There were simple, old desks.

But there were beautiful faces, welcoming smiles and bright, inquisitive minds. There was pride in the cleanliness of the school. There was delight over our visit. There was gratitude to Canadian Presbyterians because this school receives support from Presbyterian churches in Canada.

We were humbled—by the privilege to help serve a light meal of porridge and cookies (a rare treat); by the hope and faith of those who run the school; by the delight and gratitude for the clothing and school supplies that came with our group.

## A Partnership Story

A highlight of the trip was the visit to the recently completed school at Los Cayax, a five-room school funded by Elmwood Presbyterian Church in London, Ontario. What a delightful experience to accompany our new friends from London and to witness their joy as they came over the top of the hill on that dusty mountain road and saw for the first time the school that their hands and hearts had built for 187 happy children!

The people of Los Cayax graciously welcomed and hosted us for a day and a half. This, in a community that has running water for one hour per day, and the one day we were there, there was none.

More than just representing a dream come true, the school represented a connecting point between two communities. Nowhere was this better typified than on the day when team members and local villagers worked side by side to paint the entire inside and outside of the school. In the shared labour came a shared hope, a deeper desire for an ongoing relationship that would represent both communities.

## For Discussion

- Briefly summarize the expectations and benefits experienced by the visitors and hosts in the stories above.
- What is a “theological tourist”? (see Joe Reed's article) Could this be a form of exploitation? When might a visitor fit this description?
- When the poor are seen as happy, it may become a temptation to think that poverty is good. Discuss.
- Sensitivity and understanding are required in the meeting of cultures. Think of multi-cultural situations in which you are involved. Where do expectations and needs coincide or collide? Think of ways to foster increased understanding.

A word of appreciation to all who shared their stories: Kim Baron, Jeff Benenati, Steve Currie, Doreen James, Allison Lavoie, Cam & Eric McCuaig, Dianne & Elayne Oliphant, Kristen Pawelec, Cathy Payne, Anna-Lee Pittman, Glen Pearson, Kim Schram, and all the other Guatemala travellers who have shared their stories in different places and in different ways.



## "Running Away to Guatemala: Who Am I Really?"

"It was weird—before I left I was an average kid. I had everything I needed. I had a good bike, good clothes. But if you had asked me, I would have said I had nothing. Then I went to the Guatemala City dump and saw what the kids down there had. . . ."

"I have always known that Guatemala existed; ever since I got a globe for Christmas when I was six years old. However, Guatemala remained an abstract idea, a colour on a map, not a real place. Then I went to Guatemala."

"At first, all I saw was dirty faces and kids with no shoes . . . and guns, lots of guns! Then I saw the people behind the faces. The kids with the dirty faces and no shoes could jump and run and love. I began to see that in many ways they were in fact rich—not because they live in houses made of mud and boards but because of their love and faith in God."

"I can't say that this trip has totally changed me because it hasn't. I can't say that I found God on this trip because I think I knew God a long time ago. What I can say is that this trip has made me take a good long look at where happiness comes from. For those people living in the garbage dump and communities like Los Cayax, happiness comes from God and each other. Here in Canada many people try to find happiness in money and materialistic things. Many of us have become so accustomed to trying to buy happiness that we have never really felt that kind of true happiness."

"My trip to Guatemala changed me. I am still the same person but in my heart many things are different. Before Guatemala I didn't believe in God at all. I had never felt God reach out to me. I was surprised that the poor people in Guatemala—the young and the old—believed in God. What had God ever done for them? The thing I didn't realize was that God was there and cared for them. And I experienced God through them. They welcomed us and trusted us, and that touched me. What I am trying to say is that I do believe in God now. Whoever this God is, there is something in my heart that will always be there no matter what.

The trip scared me because it changed me and when I changed I didn't know who I was. When I returned I was confused because the things that had made me happy and that had made me upset were uncertain. I thank Guatemala for making me question myself. And I like what is going on inside—all the questions and no answers. Someday soon there will be answers. In the future I am running away to Guatemala and never coming back. . . ."

## COMINGS

KENT, Gerry, Lorna and Family (Nepal) returned in May on completion of their assignment in Nepal.  
BROWN, Gillian (Malawi) returned to Canada in early May for a time of vacation and deputation.  
VANDERZWEERDE, Margaret and Jake (India) returned to Canada in May after three months in India and Nepal.  
HENDERSON, Clara (Malawi) returned to Canada in May for a three month furlough.  
MCMULLEN, Clarence and Cathy (India) returned to Canada in the spring for a short furlough.  
BARSOUM, Makram & Mona (Cyprus) returned to Canada for a vacation from late June to mid August.  
KMECZ, Anita (Hungary) returns to Canada in the summer after a one year assignment in Sarospatak, Hungary.  
KING, Bob & Linda (India) return to Canada in late July after a one year assignment in Indore, India.  
GOOD, Colleen (El Salvador) returns to Canada at the end of the summer upon completion of her assignment.

BROWN, Gillian (Malawi) departs in July for a second year in Malawi.  
HENDERSON, Clara (Malawi) departs in August after a time of deputation in Canada.  
REED, Joe (Central America) leaves in July after a time of deputation in Canada.  
VANDERZWEERDE, Margaret (India) leaves in the fall for several months in India and Nepal.

## GOINGS

## SUMMER APPOINTMENTS

HOUTBY, Ruth (summer intern, Guyana) left early in May for a twelve week ministerial assignment with the Guyana Presbyterian Church.  
SHERBINO, Jonathan (summer student, India) leaves early in June for a two month assignment at Jobat Christian Hospital.  
REID, Kimberly (summer student, India) left in the spring for a four month assignment at Jobat Christian Hospital.



shelter to Central American refugees who illegally entered the United States.

At first, Fife's involvement with the plight of refugees was "very Presbyterian," done "within the bounds set by government and culture." He came



E. H. Johnson Award winner John Fife shaking hands with commissioners.

to realize that was not enough. Congregations cannot always be ruled by a Book of Order. Many of them operate like dysfunctional families. Fife's congregation and several others began to harbour the refugees within their church buildings and homes. After immigration undercover agents infiltrated Fife's congregation, he and 15 members were charged with violating the Immigration and Naturalization Act. In a well-publicized trial, he was convicted and given five years probation.

In his luncheon address, Fife spoke eloquently and poignantly about the plight of refugees. In accepting the E. H. Johnson Award, he said he did so on behalf of all the congregations — Jewish,



Translator Rev. Paul Ryu with two Moderators: Rev. Dr. Chong Soon Park, The Presbyterian Church of Korea, and John Congram.

Roman Catholic and Protestant — who had been part of the Sanctuary Movement. He issued a warning about the latest wave of xenophobia predominant in North Atlantic countries. "There is no such thing as an illegal refugee," he declared.

Fife also spoke with some humour. He reminded his audience, program notes to the contrary, he is not a "Dr." His doctorate is honorary (Canadian Presbyterians take note). "Honorary doctorates are like pigs tails," he said. "No one knows what earthly use they are but they sure do tickle the pig sometimes."

Those attending the luncheon also needed a sense of humour as they tried to solve the age-old riddle, How many Presbyterians can fit into a 600-square-foot room?

### OPEN SPACE: THE VOYAGE HOME

On Tuesday evening, it was time to "close the space." Miraculously, 82 reports, varying in length from one to five pages, were produced in a day and a half by the diligent commissioners.

Again, seating was arranged in a series of concentric circles (pity the people in charge of arranging the chairs). And, once again, there was facilitator Larry Peterson in the middle. Peterson told the gathering it was his custom when facilitating an Open Space session to choose an object found locally as a symbol. This time, inadvertently borrowing a page from native spirituality and the use of a talking stick, he chose a piece of bark. The bark was passed from commissioner to commissioner, along with the microphone (which is *not* a part of native spirituality), and those with something to say could do so when they received the bark. (As the evening wore on and feelings rose, one commissioner even thanked the bark.)

At first, with what might be mistaken for Presbyterian reserve, commissioners were reluctant to talk and the microphone was passed like a hot Acts

**"The Spirit has spoken to me and he told me not to say anything."**

— John Congram

### Ecumenical Visitors

There were many ecumenical visitors to the 123rd General Assembly, all of whom spoke warmly of their relationship with The Presbyterian Church in Canada:

- ◆ Archbishop Roger Ebacher, Canadian Council of Catholic Bishops
- ◆ Bishop Ceza Erdelyi, Hungarian Reformed Church in Slovakia
- ◆ Isaac Jorge Oropesa, Moderator, Iglesia Presbiteriana-Reformada en Cuba
- ◆ Dr. Ogbu Uke Kalu, professor of church history, and Dr. Wilhelmina J. Kalu, senior lecturer, Department of Education, University of Nigeria
- ◆ Rev. Young Il Kang, General Secretary, and Rev. Dae Kyung Lee, Moderator, Korean Christian Church in Japan
- ◆ Right Rev. Misanjo Kansilanga, General Secretary, Church of Central Africa Presbyterian, Blantyre Synod, Malawi
- ◆ Rev. Pu-Yi Lee, Moderator, The Presbyterian Church in Taiwan
- ◆ Rev. Dr. Chong Soon Park, Moderator, The Presbyterian Church of Korea
- ◆ Rev. Arie Van Eek, executive secretary, Council of the Christian Reformed Church of Canada



**"From the cowardice that dares not face new truth, from the laziness that is contented with half-truth, from the arrogance that thinks it knows all truth, Good Lord, deliver me."**

— Kenyan Prayer



The George Mackay connection: translator Rev. Philip Chiang with Rev. Pu-Yi Lee, The Presbyterian Church of Taiwan, and Moderator John Congram.

and Proceedings. Once they got going, however, there was no stopping them. Remarks ranged from the very brief ("Praise the Lord, praise the Lord")

to the long-winded. What emerged from it all was overwhelming support for the Open Space experience. In fact, there were only two negative comments, at least audible ones, all evening.

Clearly, one of the most positive things to come out of the Open Space experience was a mutual admiration society between the Young Adult Representatives and the commissioners. In their remarks, the YARs talked of renewed love and respect for their church. The commissioners, for their part, seemed greatly relieved to discover there were intelligent, enthusiastic young

people who cared about the PCC. They spoke in glowing terms about the participation of the YARs in the Open Space discussions.

Commissioners talked, and talked, about many other things as well, sometimes repeating each other in their eagerness to praise their experiences with Open Space. At the session's conclusion, 15 to 20 minutes past its allotted time, it came as a relief when the Moderator declined the invitation to comment. "The Spirit has spoken to me and he told me not to say anything," he said with typical, dry humour.

## WEDNESDAY

By Wednesday morning, Open Space was gone. To paraphrase Joni Mitchell, "They paved open space and put up table groups." Commissioners sat around tables (finally, somewhere to put the blue binders!) in groups of eight, enabling them to discuss issues as they arose.

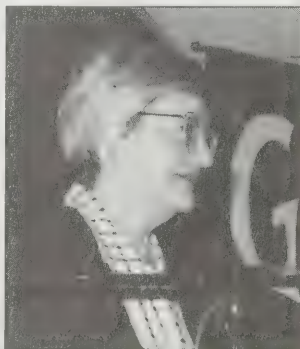
The Moderator began the day's two sessions with prayers asking for good judgment. In the morning, he used the well-known prayer, attributed to Reinhold Niebuhr and often used by Alcoholics Anonymous, that begins: "God grant me the serenity to accept the things I cannot change." In the afternoon, he employed a lesser known Kenyan prayer: "From the cowardice that dares not face new truth, from the laziness that is contented with half-truth, from the arrogance that thinks it knows all truth, Good Lord, deliver me." He was obviously praying for qualities that would serve the Assembly well in dealing with points of order, motions to amend or defer, and mundane matters of wording.

Young Adult Representative Mary Ingram presented a copy of the Open Space report, entitled "Open to God's Spirit: A Community of Faith for 2000 On," to the Moderator and reminded those present that it contained not only words but commitments. The Moderator, in return, promised to take the report's message to the whole church.

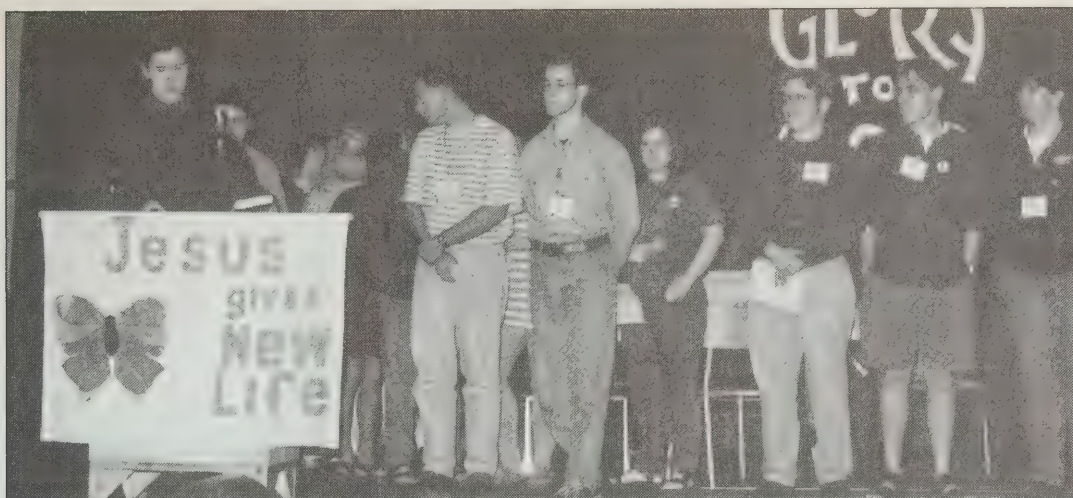
Among the significant items of business was the decision to raise the stipend cap for pensionable earnings to \$48,000 from the current level of \$36,700, with allowances to make adjustments in line with the cost of living. As well, beginning July 1 of this year, pension plan members whose age plus years of service equals 95 will be able to retire with full pension (with luck, they'll still have enough life in them to enjoy it).

Under the Barrier Act, presbyteries are being asked to consider a new section for the Book of Forms that would provide ministers not on the roll with a "Historical Certificate" designating them as members in good standing with the church, provided, of course, they were not originally removed from the role for disciplinary reasons. Presbyteries are to respond by January 1, 1998.

*Living Faith (Bon Vivant)*, "a statement of Christian belief" that has been a part of Presbyterian worship since its publication in 1984, was approved as a subordinate standard of The Presbyterian Church in Canada. The approval was a testimonial to the



Dr. Alexandra Johnston, who will soon complete her term as Canadian Council of Churches president.



The Young Adult Representatives used drama and song in presenting their report.

esteem for *Living Faith* held by Presbyterians and went against the recommendation of the Church Doctrine Committee. The action must go to presbyteries under the Barrier Act and requires a two-thirds majority to become law.

The Church Doctrine Committee will also formulate a short catechism, to be used in preparing people for professing membership, as a step toward a larger catechism.

In a matter that was to prove one of the most emotional issues at Assembly, the clerks stated they had been unable to find or produce any legislation that would allow for the formation of two Han-Ca (Korean) presbyteries — one in the East and one in the West. Such presbyteries do not fit within the categories provided in the Book of Forms, and Assembly does not have the right to change legislation without consultation with the whole church. Despite the clerks' lucid delineation of the legalities involved, it was clear Assembly had not seen the last of the Han-Ca proposal.

In another two-presbytery matter, the clerks received approval to respond at next year's Assembly to a request from the two presbyteries that make up the Synod of Saskatchewan to meet together.

"For this relief much thanks" (*Hamlet: Act I, Scene I*). Wednesday evening was designated the Assembly's "free night" for commissioners. Some went on tours provided by the local arrangements committee, some attended church suppers and others used the opportunity to visit friends and relatives in the Ottawa area. One non-commissioned observer could be found eating pizza and watching the Expos game in one of the TV lounges.

## THURSDAY

By the fifth day of Assembly, it had become apparent the Moderator had a large collection of short

and pithy prayers, all ideally suited to General Assemblies. During Thursday's proceedings, he used one by Dag Hammarskjöld and another by St. Augustine.

Thursday was "the longest day" for commissioners, a day that stretched from 9:30 a.m. to 9 p.m., with suitable breaks for meals in one of those bastions of culinary excellence — a university cafeteria. As might be expected, there were many issues discussed over the course of the day. Included among them was the cheerful news that revenue from Presbyterians Sharing... exceeded expenditures in 1996 by \$477,000, reducing the accumulated deficit to less than \$41,000.

A request that members of the national church staff should not be permitted to serve as commissioners, on the grounds they might unduly influence proceedings, was voted down (perhaps, with the thought that reports of their influence were greatly exaggerated).

The Committee on Church Doctrine was given approval to prepare, in consultation with the clerks of Assembly, a statement concerning natural justice and procedural fairness regarding church matters. Assembly also approved sending a discussion paper on The Christian Gospel and the Market Economy (a.k.a. The New Capitalism) to the courts, agencies and committees of the church for their reflection and comments. The *Ottawa Citizen*, possibly in a desperate search for something newsworthy, featured a front-page report on the discussion paper.

Assembly established a Special Commission to deal with appeals in connection with Rev. Gael

**"We may have made some mistakes here tonight, but I don't think there's anyone in this room who doesn't wish the best for our Korean brothers and sisters in Christ; and we wish them Godspeed."**

— John Congram

## Get Out Your Church Calendar

- ◆ Geographical study theme for 1999-2000 is Cuba. (General theme is "Mission for the 21st Century")
- ◆ The last Sunday in September has been designated Presbyterians Sharing... Sunday
- ◆ The first Sunday in February 1998 has been designated Presbyterian World Service and Development Sunday
- ◆ Assembly will be held in the Presbytery of Hamilton in 2000, in the Presbytery of Edmonton-Lakeland in 2005, and in the Atlantic Provinces in 2010



**"I'm not sure why they've given me this basket of jam to present to you, unless it's a symbol of sticking together."**

**— The Moderator to Archbishop Roger Ebacher of the Canadian Council of Catholic Bishops**

Matheson, the Synod of the Atlantic Provinces and a Commission of the 1996 General Assembly. The new commission will report to the 1998 General Assembly. Its conclusions will be final, with no further appeal allowed.

In a matter dear to the hearts of Canadians, Assembly directed the Life and Mission Agency to produce a carefully researched public statement on the economics and politics of health care from theological, ethical and pastoral perspectives, along with strategies for its use by congregations. The statement is to be presented to next year's General Assembly. In the meantime, Assembly affirmed the five pillars of medicare set forth in the Canada Health Act: universality, availability/accessibility, comprehensiveness, portability and public administration.

In the evening, the creation of the Han-Ca presbyteries again took centre stage. This was a highly charged issue among the commissioners who seemed determined to find a way to accom-

modate the wishes of Korean Presbyterians. It should be noted that one Korean congregation, Calgary Korean, was against the idea, believing that integration into existing presbyteries was a more effective way to be a part of the national church. The clerks of Assembly reiterated their opinion that the Han-Ca presbyteries could not be formed under current rules as laid down in the Book of Forms. Their advice went unheeded in the excitement of the moment, and Assembly passed an Interim Act establishing two Han-Ca presbyteries. If, over a one-year period, the Interim Act receives the support of

two-thirds of all presbyteries, it may be converted into a standing law of the church. The 124th General Assembly is not required to do so, however; so it is possible the two presbyteries would receive permission to continue for four additional years on an experimental basis. With the approval of the In-



Archbishop Roger Ebacher of the Canadian Council of Catholic Bishops.

terim Act, many commissioners could not contain themselves and broke out in applause.

Summing up the feelings from both sides of the debate, the Moderator said: "We may have made some mistakes here tonight, but I don't think there's anyone in this room who doesn't wish the best for our Korean brothers and sisters in Christ; and we wish them Godspeed."

## FRIDAY

On Friday morning, the greetings that echoed throughout the halls and grounds of Carleton University had a particularly cheerful ring. Commissioners were friendlier than ever (if that were possible). Yes, it was another beautiful, sunny morning. But, the feeling of goodwill permeating the atmosphere owed more, I think, to a lingering euphoria over the previous evening and to the anticipation that Assembly was rapidly nearing its conclusion. Soon, it would be time for commissioners and staff to "homeward plod their weary way" to families, friends *and* their own beds.

During the final sederunt, a motion was carried that Canada Ministries re-examine the priorities it developed and presented to the 117th General Assembly with respect to native ministries. Canada Ministries is to report back to the 124th General Assembly.

The highlight of the final day was the report from the Young Adult Representatives. They presented a skit based on that old chestnut of a parable about footprints in the sand (maybe the YARs were older than they looked). On a dramatic scale, it was an off-, off-, off-Broadway production; but for verve and sincerity, it deserved four stars. The YARS thanked the Assembly for providing "listening ears" and the opportunity to be heard. They also announced plans for a national youth conference called "Canada 2000" to be held in conjunction with the 125th anniversary of The Presbyterian Church in Canada. It was obvious the YARs were enriched by their experience at Assembly. It was equally apparent the Assembly was enriched by their presence.

After five days of deliberation over what felt like countless issues — each one important to someone — Assembly adjourned with prayer at 11:17 a.m., to which there was added at least one silent hallelujah. General Assembly will reconvene on June 7, 1998, in Windsor, Ontario. **R**

Photos by A. F. Scotty Bowman.

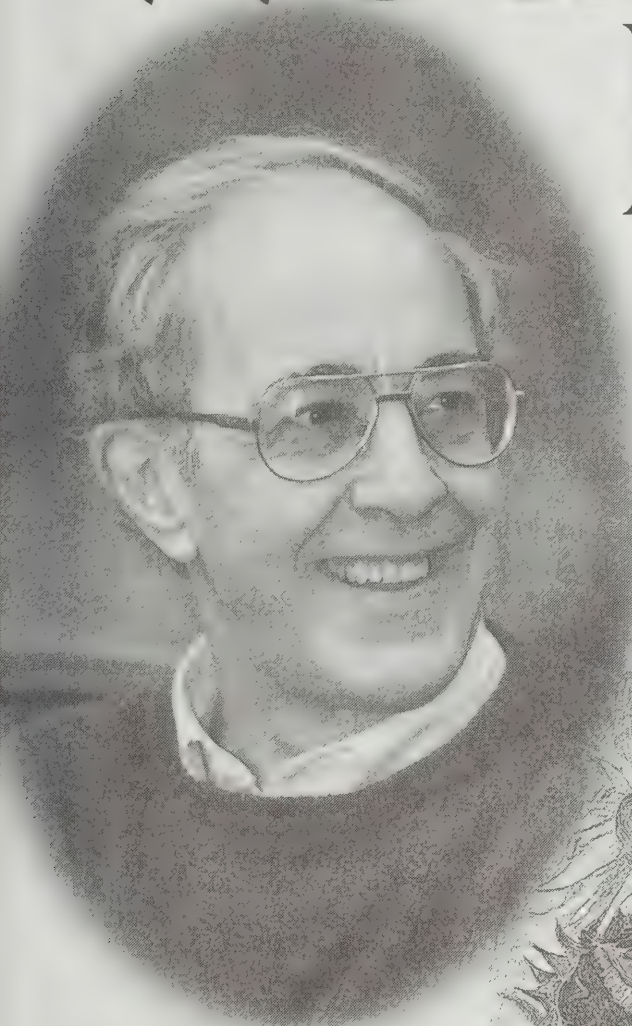
## And the Winners Are ...

- ◆ Most trips to the microphone: James Patterson, Presbytery of Superior
- ◆ Most ardent speaker: Richard Sand, Presbytery of Westminster
- ◆ Best legal mind: James Hurd, Presbytery of St. John
- ◆ Best motion from the floor: To burn the auditorium chairs (left over from the Spanish Inquisition)
- ◆ Best colour co-ordination of T-shirts and socks: Ian Morrison
- ◆ Most popular catch-phrase: "Brothers and sisters in Christ"
- ◆ Best stock for the PCC to invest in: Any acetate company (overhead projectors became a regular part of the sederunts)
- ◆ Best precision marching: The Ceremonial Guard, also staying at Carleton University (I know because they marched past my window at 6 a.m. every day.)
- ◆ Best re-enactment of the Feeding of the 5,000: The local arrangements committee which provided a never-ending supply of refreshments



# The Wounded Healer

by Gabe Rienks



**"They threw themselves into the arms of Henri and kissed him. That was what he needed and, maybe, that is what we all need, but we do not know it"**

On September 25, 1996, we sat in the Cathedral Church of St. Catharina in Utrecht, the Netherlands, as the body of Henri Nouwen was carried in. With the congregation singing "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty!", his coffin was placed in the midst of a sea of sunflowers. On these same steps almost 40 years ago, Henri had lain to be ordained a priest.



The sunflowers reminded me of an evening in 1992 when Henri spoke on the theme "A Time to Mourn, A Time to Dance." On the stage, he had placed some reproductions of Vincent van Gogh's *Sunflowers*. He drew our attention to those brilliant flowers — and to some that had withered and were drooping. As so often in Van Gogh's paintings, the sunflowers had become an image of "a time to dance, a time to mourn."

When Henri Nouwen was at Yale Divinity School, he taught several seminars on "The Ministry of Vincent van Gogh." In the foreword to Cliff Edwards' book






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*Van Gogh and God*, he wrote: "There is no doubt in my mind that these seminars had a much more profound effect on my students than any seminar I ever taught.... This deeply wounded and immensely gifted Dutchman brought me in touch with my own brokenness, and I realized more and more that Vincent was becoming my wounded healer."

The wounded healer — this theme came up again and again in the eulogy given by Jean Vanier, the founder of L'Arche, a home for mentally disabled people. "The first thing I want to say is that Henri was a man of great energy, vision and insight, but also a man of great pain," he began. "He chose to walk through pain; he accepted anguish; he did not build barriers to protect himself.... He was a wounded healer and, in many ways, a wounded man searching, yearning, crying out.... He came to L'Arche [in France] ... It is a place of pain, because L'Arche is founded on pain ... [on the pain of people who] have been rejected and abandoned. Was there not some mysterious relationship between Henri's own cry for love and the cry of those in L'Arche who had been rejected?" Later, Henri moved to Daybreak, in Richmond Hill, north of Toronto, a home similar to L'Arche. There, Adam, Gordie and Laura, handicapped as they were, became Henri's wounded healers. "They were beautiful healers," Vanier said, "because they were not ashamed to love. They threw themselves into the arms of Henri and kissed him. That was what he needed and, maybe, that is what we all need, but we do not know it."

When we entered the church, a girl with Down's syndrome, a member of the L'Arche community, welcomed us. She smiled and spoke a friendly word to everyone. "Nice you could come." "Welcome, welcome." Her welcome, a gift from God, began the healing process. A member of the funeral staff watched not knowing what to make of these events.

All who knew Henri Nouwen felt the loss of a friend, a spiritual guide, a priest.

**The time  
of mourning  
is over.  
Now,  
let us dance!**

Having lived in a spiritual wilderness, Nouwen heard the cry for meaning, compassion and love everywhere. It made him restless. He was always on the move. Whenever Henri was home, his family in Holland told me, he was tired and worn out.

Nouwen leaves us a precious legacy — his books. He was a genius of the word. He put names on our feelings — our pain, brokenness and struggle. One of his last books, *The Return of the Prodigal Son*, concludes that, in the end, we have to move from being searching adolescents to becoming like the Father. This Father-Mother, whose name is Compassion, longs only that his two sons — all God's children — come home and be embraced. Nouwen recognized in that picture his own ministry of compassion. Through his books, he helps us share in this ministry.

On the day Henri died, his book *The Inner Voice of Love* was released. It ends: "My own death is not so far away. But I have heard the inner voice of love, deeper and stronger than ever. I want to keep trusting in that voice and be led by it beyond the boundaries of my short life, to where God is all in all!"

Before leaving the church, I returned to the place where Henri Nouwen's body lay and touched his coffin. To my amazement, I noticed none of the sunflowers had withered or died. They provided a concerted burst of colour, light and joy — an image, to me, of the Apostle John's vision: "Death will be no more; mourning and crying and pain will be no more, for the first things have passed away" (Revelation 21:4).

I imagined I heard the voice of that restless, wounded priest, Henri Nouwen, saying: "The time of mourning is over. Now, let us dance!"

Henri Nouwen is buried at Sacred Heart Cemetery in King City, Ontario, near Daybreak. **R**

Gabe Rienks, a retired Presbyterian minister, lives in Brantford, Ont.



# Keep Those Cards and Messages Coming

**I**t's a fascinating experience, writing a column for a national magazine. It works like a one-way mirror — most of you know me, but I don't know who you are. So it's always interesting to receive responses to my columns. It's as if someone has scratched the mirror in places, and I catch a glimpse of who is behind.

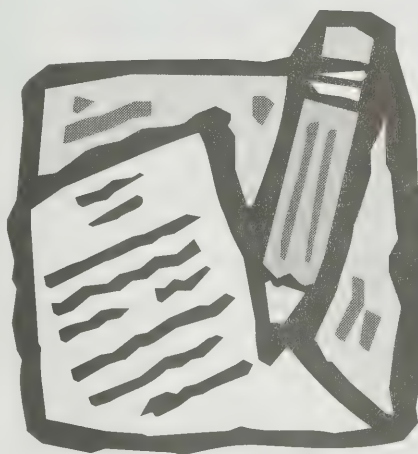
Once a year, I print a selection of the responses I have received to give you an opportunity to hear other voices besides my own. Thank you to everyone who wrote — those who agreed as well as those who disagreed with me.

## ***"Burning or Consumed?"*** ***(September 1996)***

"I think the institutional church, at least in Europe and North America, is in dissolution; tinkering or shouting won't rekindle its enthusiasm.... I no longer go to kirk, although a Presbyterian all my life.... It has become so clubby, so indifferent to the angst of so many, including me." — *72 years old, Sudbury, Ont.*

"We are members of the Greatest organization in the world, CHRISTIANITY.... NO problem is too SMALL or too BIG for [God's] attention. You see, PRAYER is the mightiest of weapons." — *84 years old, Surrey, B.C.*

## **Our Generation Y columnist shares her intergenerational mail**



"To be 'liberal' is to proclaim a false message.... God doesn't change his mind from century to century in order to please us." — *Penticton, B.C.*

"The results of science do support the existence of the 'traditional' God. The objective of all science, across the whole spectrum, is to establish order, system, classification, unity, etc. And to bring this

order out of chaos requires an ORDER-ER, doesn't it?" — *London, Ont.*

## ***"Calling the Tune" (October 1996)***

"Needs for music differ with each individual; but I do feel that, when we attend a church service, we should expect standard church music. When we attend a jazz festival, we enjoy jazz. When we attend an opera, we look forward to fine opera music.... I do feel that our younger generation can get together at a separate time and enjoy [their own] music." — *Barrie, Ont.*

"Every Sunday, when the anthem and the introit roll around, I find myself wondering why Mozart, Handel, Bach and Purcell ... are regularly trotted out. What would be wrong with some contemporary music once in a while? It needn't be the 'loud, blaring noise in the guise of music' discussed by the Edmonton correspondent [Generation Y, July/August 1996], but how about something that speaks better to people today than a steady diet of choral cantatas, solo arias and organ fugues?" — *Toronto*

## ***"A God With a Chocolate Centre"*** ***(November 1996)***

"God is not a teddy bear for he is always embracing us with a grasp we

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cannot imagine. We are the teddy bears cuddled to his infinite love ... God does not smell like a house for that would mean God is a simple chemical stimulus created by man. God is above all that.... Unfortunately, you have been duped by the 'world' to believe the Bible and its metaphors are outdated." — *Chilliwack, B.C.*

"The 300 million or so North Americans are approximately six per cent of the world's population. How do you think the other 94 per cent live?... The question arises, Do we have to change our metaphors to bring the message to a minority who seem unable ... to 'dig deeper' or do we make an attempt to educate?" — *Barrie, Ont.*

#### **"Making Sense Out of Our Dollars"** (December 1996)

"If we are supporting a corporation that pollutes rivers and kills the fish and, consequently, gives us cancer, we are as much to blame as the company.... You asked, 'Who did you vote for today?'

Well, that is difficult to answer, because we may support something we don't even know is doing harm in this world we have been given to manage. However, there are many things we can be sure of that are 'votes' in the right direction." — *St. Francis Xavier University, N.S.*

#### **"God's Flip Side" (April 1997)**

"Your article came across to me as the case of the tail wagging the dog.... We may have been created in God's image, but it doesn't follow that he has to follow in step with us." — *Port Moody, B.C.*

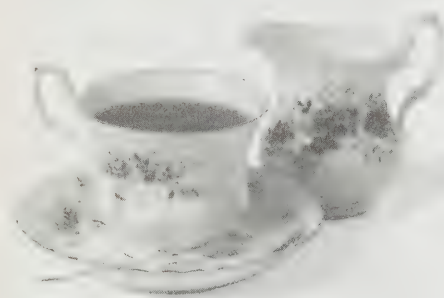
"Is God bound up with the unfolding of his universe? I don't know for certain, but it is an attractive working hypothesis and it is hard to make sense of free will if it isn't so.... A God that can understand and share the thrill of human discovery seems more real than the transcendent omnipotence that has been the view of the mainstream church.... I belong to a small group of practising research engineers and scientists — who also try to be practising Christians. For the past few

years, we have been exploring the foundations of Christianity and the church's understanding of God. It is a deeply liberating experience, allowing us to reintegrate God into his universe." — *Deep River, Ont.*

#### **General Comments**

"I am 29 and was brought up in the church, but I'm becoming discouraged. I see a very unhealthy trend in the demographics — OLD!... I hope our church cares about this and looks at the youth-healthy demographics of the Baptists and Pentecostals. I am going more and more to such churches for worship and belong to a young adult group with the Baptists, simply because such a group does not exist at my church." — *29 years old, Hamilton, Ont. R*

Kathy Cawsey graduated in June with an honours English and history degree from Wilfrid Laurier University, Waterloo, Ont. Write to Kathy at: 305 Whitmore Dr., Waterloo, Ont. N2K 2M5, or by e-mail at: caws4840@mach1.wlu.ca.



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# CHILD'S PLAY

Written by  
Barbara Persaud  
and Dorothy Henderson

## Loaves and Fishes

Jesus was talking to a large crowd of 5,000 people. When it was time for lunch, he asked his helpers to buy some food. The helpers didn't think they could afford to buy food for so many people. Jesus said: "Don't worry! How much food do we have?" A young boy in the crowd offered to share what he had brought — five loaves of bread and two fish. Jesus told everyone to sit down. He said grace, broke up the loaves of bread and the fish, then passed the pieces around. Not only was everyone full, but there was lots left. Everyone was amazed so many people could eat by sharing such a little amount of food.

You can find this story in the Bible in John 6:1-13.

Here's an easy recipe. Share these treats with your family and friends.

### Magic Bars

- 1/2 cup melted margarine or butter
- 1 1/2 cups graham cracker crumbs
- 1 cup chopped walnuts
- 1 package (170 grams) semi-sweet chocolate chips
- 1 1/3 cups shredded coconut
- 1 can sweetened condensed milk

1. Preheat oven to 350 degrees.
2. Pour the melted butter or margarine into the bottom of a rectangular cake pan.
3. Sprinkle the crumbs evenly over the butter.
4. Sprinkle the walnuts evenly over the crumbs.
5. Sprinkle the chocolate chips evenly over the walnuts.
6. Sprinkle the coconut over the chocolate chips.
7. Pour condensed milk over all.
8. Bake for 25 minutes or until lightly browned. When cool, cut into bars.

### Start a Sharing Table

Ask your teacher to start a sharing table at school. Students can put extra food they don't need from their lunch boxes onto the table. Anyone who is hungry or who forgot to bring a lunch can take whatever he/she wants. It's a good way to share and to turn a little into a lot.

### A Food Project

Use *Loaves and Fishes for Children and Youth: Learning/Sharing Project 1997/98*, \$5, purchased from the WMS Book Room, 50 Wynford Drive, North York, Ont. 1-800-619-7301. *Loaves and Fishes* has six study-action sessions about food and mission. The project will raise money for a food project in Mozambique.





# Hymn of the Month

by Judee A. Green

In a hymn-book designed for English-speaking Canadian Presbyterians, why are there hymns in a language other than English? Certainly, many of us can speak or, at least, understand other languages. And, for many, English was not our first language. However, most of our congregations worship in English.

We included languages other than English as a simple recognition of the rich cultural tapestry in our congregations, an acknowledgement of the many different threads that weave through The Presbyterian Church in Canada. This is also a recognition that many of our hymn texts were originally written in a language other than English: "O Come, All Ye Faithful" / "Adeste fideles" was written in Latin; "Silent Night, Holy Night" / "Stille nacht, Heilige nacht" in German; "He Is Born" / "Il est né" in French; "When the Poor Ones" / "Cuando el pobre" in Spanish; "Send Me, Lord" / "Thuma mina" in Zulu. Other hymns have become well-known and loved in congregations around the world and in congregations in Canada that do not worship in English. Thus, we find texts in French, German, Spanish, transliterations of Korean, Hungarian, Mandarin and several Native languages that reflect some of the diversity of our church.

But what use are these rich resources to congregations which worship in English? Do we really expect they will sing a hymn or even a verse in French or Spanish or Zulu? In a word — Yes!

For those whose first language was not English, speaking English is or was a challenge. Being understood, and understanding, in another language is a formidable task, a barrier to overcome. In solidarity with these folk, it is important for those of us who feel "at home" singing in English to experience the effort it takes to sing the Lord's song in a strange tongue. While our pronunciation may not be perfect and our attempts uncomfortable, God's name will be praised and our awareness that God's love transcends cultural boundaries will be heightened.

Where does one begin? Try starting with a small step. "Amigos de Cristo" [A-mee-gos de kris-to] / "Friends of the Lord" has only one phrase in Spanish. The Latin American text is accessible to all and is a reminder that we are all friends of the Lord, no matter what language we speak, what culture we represent, what our background may be. **[B]**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

## Amigos de Cristo / Friends of the Lord

Refrain

A - mi - gos de Cris-to; we're friends of the Lord; a -  
we've been for - giv-en, and we've been re-stored;

mi-gos de Cris-to; we're friends of the Lord. For Lord. Lord.

1. Friends of the cov - e-nant re - newed each morn;  
2. Born of a fam - i - ly, the young and old;

bap - tized and lov - ing it, we've been re - born.  
we'll be on hand to see new life un - fold.

Words: Latin American traditional  
Music: AMIGOS DE CRISTO, Traditional

Words and music: public domain

# PCC News

## Record co-winner of A. C. Forrest Award

The *Presbyterian Record* is one of two winners of the 1996 A. C. Forrest Memorial Award, given annually by the Canadian Church Press to "encourage and honour courageous religious journalism." The prestigious award is named in honour of Rev. Al Forrest, editor of *The United Church Observer* for 23 years.

The *Record* received its award for the anonymous article "Broken Vows: The Death and Resurrection of a Marriage" which appeared in the April 1996 issue. Judges called the article: "Simple but strong — a powerful, honest, tender message in an elegantly straightforward format" and "A riveting read from start

to finish. A courageous piece of journalism that reveals an unpleasant truth."

The other first-place winner was David Wilson for his article "The Life and Death of Irwin Anderson" in the November 1996 *United Church Observer*.



Rev. Karen and Rev. Bruce McAndless-Davis, authors of "Broken Vows: The Death and Resurrection of a Marriage," who originally wrote the article anonymously.



## Minister receives civic award

Rev. Myung Chun Kim was one of 10 people recently honoured by the Municipality of Metropolitan Toronto for volunteer work in 10 Metro-run homes and one special care facility. Myung Chun Kim runs the Korean Canadian Family Ministry which is supported by The Presbyterian Church in Canada. She organizes 60 volunteer workers who lead in 24 worship services per week at 10 Metro Homes and one special care facility. She is pictured receiving an Award of Excellence from Metro Chairman Alan Tonks.

## Preserving history — brick by brick

In the centre of St. John's, Newfoundland, is an area known as Church Hill, the home of four churches that have played a meaningful role in the life of the city. Dominating the hill is a Roman Catholic basilica. Close by is an Anglican cathedral. To one side is a United church, built on the site of a former Methodist chapel. And on a small hill of its own stands St. Andrew's Presbyterian Church. Unfortunately, it also stands on its own as the only one of the four churches in danger of structural collapse — its bell tower too fragile to contain a bell.

In an effort to keep both the building and its place in the history of Church Hill intact, a fund has been started to raise \$500,000 toward the restoration of the St. Andrew's brickwork. (Total repairs are estimated at \$1.5 million.)

At a ceremony held March 12, artist Mary Pratt cut a ribbon at the base of the church steps to launch the fund. "It is a privilege to repair a church," she told the gathering. "To be able to enter a beautiful structure filled with light filtered through stained glass, to sit in a vaulted space and hear the music of centuries, to consider the philosophy that has shaped our society — this is worth far more than money."

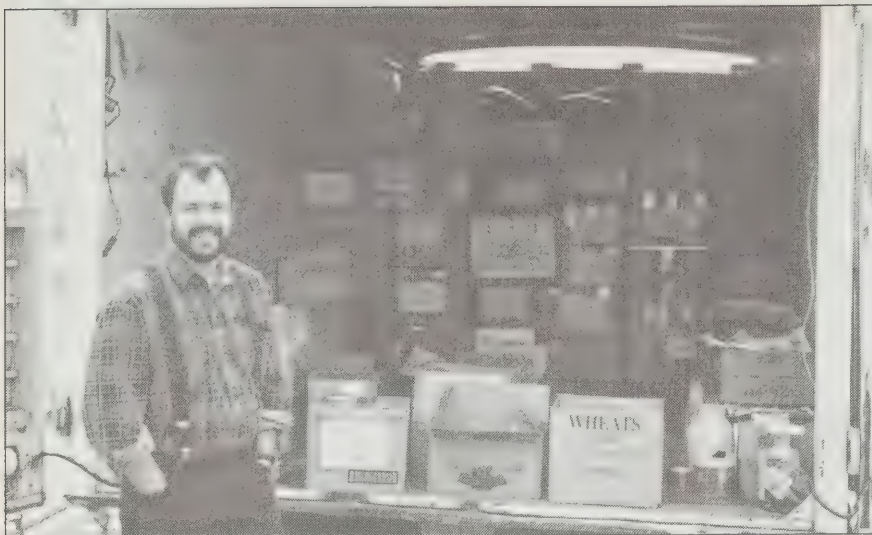
Although she is not a member of St. Andrew's, Pratt said

she was "sufficiently impressed by its charm and by the importance of its place on Church Hill" to start the campaign by making a print, with the profits from its sale to go to the fund.



Rev. Ian Wishart watches artist Mary Pratt cut the ribbon to launch the restoration fund for St. Andrew's Church, St. John's. Holding the ribbon are Eleanor Eaton and Sally MacGillivray.





### A flood of goodwill for Manitoba

Rev. Drew Jacques of St. Paul's Church, Englehart, Ontario, stands in front of some of the eight tons of dry goods and care packages collected, along with \$4,000 in cash donations, in a flood relief drive he organized for Manitobans. Two trips were made to Winnipeg to deliver the goods.

### Presbyterian Church important part of heritage block

The City of Hamilton, Ontario, recently unveiled a plaque recognizing the historic MacNab-Charles Heritage block of buildings in the city's downtown core. The buildings — including what many observers consider the crowning jewel in the area, MacNab Street Presbyterian Church — were constructed between 1853 and 1865 by Scottish stone masons using local limestone. Pictured at the unveiling are (L to R): Jeffrey Steadman, chair of the Heritage District Advisory Committee; Michael Murkovich, chair of the Plaquing Committee; Dr. John Johnston, who gave the address; William McCulloch, city councillor; Marilyn Repchuck, moderator of the Presbytery of Hamilton; and Gordon Birk, chair of the Hamilton Historical Board. In the background is Whitehern, now a museum but originally the historic home of the McQuesten family, charter members of MacNab Street Church.



## News Scan

### Blessed are the peacemakers

Forty-five Presbyterians were among approximately 60 people who attended a 32-hour workshop on mediation skills held at Trinity York Mills Church, North York, Ontario, April 28 to May 2. Richard Blackburn of the Lombard Mennonite Peace Centre examined conflict from a biblical base. He explained how the Bible presents a positive view of conflict and how God can make himself known through conflict. Participants learned mediation skills and how to apply them at interpersonal, group and congregational levels. During the last two days of the event, 40 people from 23 presbyteries, and some regional staff, took part in an additional workshop to train leaders for presbytery events.

### Jesus a popular subject

Jesus Christ is the main subject of 65,571 books world-wide. And each day, four new books about Jesus are published, says David Barrett, missionary researcher in Virginia Beach, Virginia, and editor of the *World Christian Encyclopedia*. Of the 65,571 books about Jesus, 53,094 have the word *Jesus* in the title. Many of the books (25,077) were published after 1970. In 1996, 1,500 new books about Jesus were printed. (ENI)

### Leona Helmsley gives \$1 million to burned churches

Real estate heiress Leona Helmsley, once dubbed the Queen of Mean, is contributing \$1 million US to the Burned Churches Fund. The fund was established last year by the National Council of Churches after suspected arson gutted about 40 churches in the United States. Helmsley served 18 months in prison in the late 1980s for mail fraud and income tax evasion. (Reuters/Globe and Mail)

# Other News

## Scottish General Assembly

The General Assembly of the Church of Scotland, which met in Edinburgh May 17-23, will be almost a third smaller when it reconvenes next year. Changes approved by the 1996 Assembly have reduced the number of commissioners and delegates from this year's total of 1,100 to about 800 for 1998. That does not mean there will be a corresponding drop in the number of issues before the Kirk, however.

Prominent among the issues tackled by this year's Assembly was the phenomenon known as the Toronto Blessing. The Panel on Doctrine presented a thorough report which expressed concern over the subject. Although a number of ministers in the denomination are positive about the phenomenon, the panel adopted a cautious approach. A former Moderator of the church, Rev. James Simpson, presented an amendment which resulted in the decision to monitor the Blessing's effects on the Church of Scotland. The findings will be presented to the Panel on Doctrine.

Another item on the Assembly's agenda, familiar to Canadian Presbyterians, was the denomination's new hymn-book. Rev. John Bell, convener of the hymn-book committee, said the committee had "received over 850 responses which embody over 20,000 requests."

"We have received lengthy and learned theses on individual hymns, carefully itemized anecdotal resumé of congregational favourites and, occasionally, what resembles a bingo card (not that commissioners would recognize such an item) — a sequence of numbers, several of which have been ringed around," Bell told the Assembly. All suggestions had been carefully analysed and recorded, he said.

Education for the ministry was also a major topic. Both the decline in the number of candidates for the ministry and the quality of those candidates were brought into question. Professor Duncan Forrester told the Assembly the church is facing a crisis in this respect.

On the brighter side, there were many positive notes. Finances have increased despite a decline in membership. Nevertheless, the Board of Stewardship and Finance refused to be complacent and there were again calls for tithing heard from some commissioners.

On the Assembly's closing night, Moderator Rev. Sandy MacDonald underlined other positive signs: 15 new churches to go ahead; the approval of a study-leave program for ministers; and many young, talented people taking an interest in the church. (*Stewart Nicol*)

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## Christian leaders ponder UK's fate after election

Leaders of many prominent Christian organizations in Britain believe the recently installed Labour Party government will take positive action in key areas of concern such as Third World debt, rights of asylum-seekers and control of land-mines. A survey of British aid organizations by *Ecumenical News International (ENI)* revealed optimism among their leaders in the wake of Labour's victory in the May 1 general election.

Led by Tony Blair, a practising Christian, Labour won a total of 418 seats in the 659-seat House of Commons, sweeping away 18 years of Conservative rule. However, according to some left-wingers, the price of Labour's victory is a centrist rather than a left-wing agenda. Before the election, the Labour Party committed itself to following the outgoing government's spending plans for two years, seeming to restrict the scope for large domestic improvements in education and health.

Leading officials in church welfare and aid organizations questioned by *ENI* encouraged Prime Minister Blair and his cabinet to boost overseas aid and action for the poor. Many officials are optimistic the new government, although faced with some financial restrictions, will give overseas aid and development work a high priority.

David Haslam, of the Churches' Commission for Racial

Justice, believes the government will act on the rising number of racial attacks in Britain and on problems faced by asylum-seekers. "But," Haslam pointed out, "we are not expecting miracles."

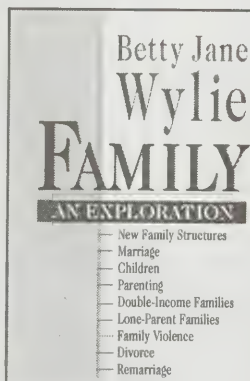
David Cairns, co-ordinator of the Christian Socialist Movement, which has 5,000 individual subscribing members including the new prime minister, said: "The new culture of public service ... will resonate with Christians. Words like 'community' and 'compassion' are back."

However, Tim Montgomerie, director of the Conservative Christian Fellowship, whose members support the defeated Conservative Party, sees things differently. He spoke of the "strong likelihood of moral deregulation," that, he predicted, would include government support for homosexual marriages, euthanasia and attacks on religious education in schools.

Montgomerie, whose organization has 1,400 households as members, was highly critical of views held by members of the new government. He suggested that although Labour was constrained by the spending limits it had vowed to respect, it would not be embarrassed about loosening the nation's morals. "With the spending constraints that Tony Blair is under, I'd expect him to take the cost-free alternative to keep his MPs happy," Montgomerie said. (*ENI*)

## An Exploration

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AND TO MAKE HIM KNOWN**

## Church officials tell world's governments to stop using "immoral lotteries"

The World Alliance of Reformed Churches (WARC), which groups 208 churches in 102 countries, is likely to undertake a world-wide campaign against lotteries and, in particular, government sponsorship of lotteries. A recent consultation by WARC has found there are hundreds of lotteries around the world, some nationally based and some attracting clients from many countries. In many cases, the lotteries are licensed by national or regional governments which use lotteries to raise revenue. The world's biggest government-sponsored lottery is based in Florida, with a top prize of \$100 million US.

Dr. Seong-Won Park, WARC executive secretary for Co-operation and Witness, told *Ecumenical News International* that 20 church representatives, who met in Pusan, South Korea, in April to discuss the ethics of lotteries, have called on governments around the world to act immediately to end state sponsorship of lotteries "because of the harm they cause."

The church officials, seven from South Korea and 13 from other countries (including the United States, the Philippines, the United Kingdom, Uganda, Taiwan and the Czech Republic), agreed "that the commandment 'You shall not covet anything that belongs to your neighbour' and the Christian teaching to 'love your neighbour as yourself' are fundamentally opposed to the basic idea of lotteries."

In a statement released at the end of their meeting, the officials said "all the evidence world-wide showed that invariably the poor are exploited and their plight deepened by the culture of false hope. In some instances, there is only one chance in 14 million of winning the jackpot. In other instances, corruption ensures there is no jackpot."

Dr. Park, a minister of the Presbyterian Church of Korea, said one of the main moral problems with lotteries is "who is participating. Most will be poor people who don't have any reasonable possibility of getting rich.... This is false hope, a hope to get money by chance. This is contrary to Christian ethics. It creates a kind of mammonism."

The officials meeting in Pusan expressed alarm about the psychological effects of lotteries, especially about the illusion they promise of getting money without work, effort or skills. This distracts people from working or from seeking a job. People also become addicted to lotteries, and there have been cases where people have committed suicide after narrowly failing to win a lottery.

The recommendations of the Pusan consultation will be presented to WARC's general council meeting, which is held once every seven to eight years and which will take place this August in Debrecen, Hungary. The consultation hopes the council will approve another consultation to widen the study to include other forms of gambling. (ENI)

## Knox Presbyterian Church Summer Fellowship 1997 for July and August Theme: The Cross of Christ

July 2: *The Servant Who Saves* (Matthew 20:20-28)

**Joel Nederhood**

Formerly *Back to God Hour*

Palos Heights, Illinois

July 9: *The Day Christ Died* (John 19:28-37)

**Rod Wilson**

Forest Brook Bible Chapel

Pickering, Ontario

July 16: *Jewish Evangelist, Gentile Convert* (Acts 10:34-43)

**Mariano Di Gangi**

Knox Presbyterian Church

Toronto

July 23: *Faith in the Cross of Christ* (Romans 3:21-31)

**Donald Carson**

Trinity Evangelical Divinity School

Deerfield, Illinois

July 30: *The Sacrificial Love of God* (1 John 4:7-21)

**Ian Rennie**

Ontario Theological Seminary

Toronto

Family Night

August 6: *Crucified With Christ* (Galatians 2:20, 5:24, 6:14)

**J. Kevin Livingston**

St. Andrew's Hespeler Presbyterian Church

Cambridge, Ontario

August 13: *The Message of Reconciliation* (2 Corinthians 5:11-21)

**Jack Archibald**

St. Andrew's Presbyterian Church

Parry Sound, Ontario

August 20: *The Cost of Discipleship* (Matthew 16:21-28)

**Paul Stevens**

Regent College

Vancouver

August 27: *The Victorious Victim* (Colossians 2:8-15)

**John Visser**

Senior Minister

Knox Presbyterian Church

Toronto

**Knox Presbyterian Church, 630 Spadina Avenue  
Toronto, Ontario M5S 2H4**

**Information and brochures: (416) 921-8994**

Dessert and Coffee 6:45 p.m.; Praise and Worship 7:30 p.m.;

Ministry of the Word 8 p.m.

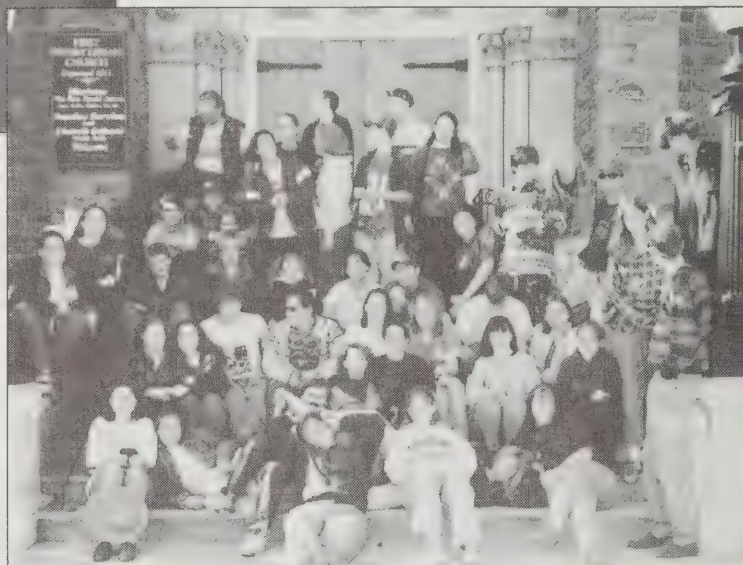


## PEOPLE & PLACES



▶ TWO STAINED GLASS WINDOWS called *The Nativity* and *The Last Supper*, given in memory of Arthur Robert Bell and Katharine Hedly Bell by their family, were dedicated at Knox Church, Burlington, Ont. Pictured are son William Bell and daughters Kay Davidson and Barbara Bell.

▶ PICTURED IN FRONT OF First Church, Brockville, Ont., are some of the more than 60 young people who participated in a PYPS Thanksgiving weekend event.



▶ THE CONGREGATION OF Callingwood Road Church, Edmonton, presented its minister, Rev. John Calvin Rhoad, with a colourful new stole in appreciation of his ministry. Pictured with him are Bunny Thorseth (left) and choir director Florence Schoenberger.

▶ CLERK OF SESSION Shirley Barnhart is pictured presenting a plaque to Gene Reese, honouring him as an elder emeritus of St. Andrew's Church, Welland, Ont. Also receiving a plaque but unable to be present was Bruce Reid.



▶ THE CHURCH SCHOOL of First Church, Prince Rupert, B.C., an aid-receiving church, has provided encouragement to the congregation by doubling in size within a year. Pictured are two of the 40-plus students, John and Ben McCaughan.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

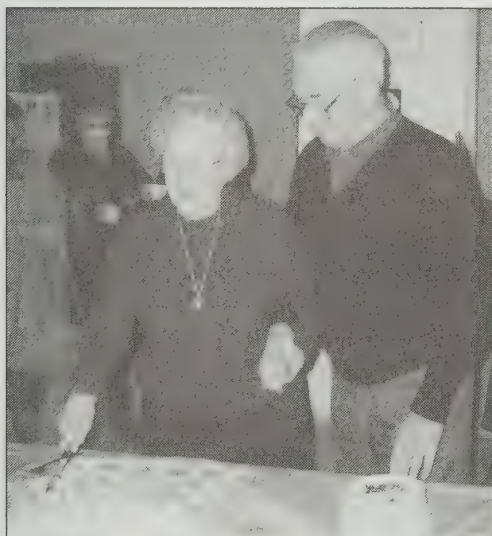
PICTURED DURING A VISIT to Aldershot Church, Burlington, Ont., is the Moderator of the 122nd General Assembly, Tamiko Corbett, with Rev. Ryk Brown and Amy White, a young adult representative to General Assembly from Aldershot who initiated the Moderator's visit.



EIGHT ELDERS OF Grace Church, Calgary, have given a total of 347 years of service to the church. Pictured, back row (L to R), are: William Clelland, senior elder David Hart, James Porter and Dr. Eric Nation. In the front row, are: Dr. Allen Wright, Curly Galbraith, George Dunlap and Stanley Corry.

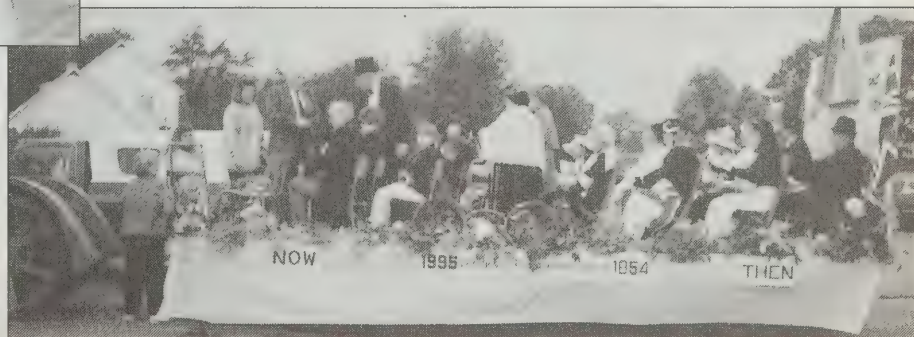


A MEMORIAL PLAQUE recognizing the faithful service of David McCartney was dedicated at St. Andrew's Church, Quebec City, by the Moderator of the 122nd General Assembly, Tamiko Corbett. The plaque was donated by David's wife, Hazel, who is pictured in the front pew (left) with her nephew, Ernest Latter, and sister-in-law, Isabel McCartney.



THE CONGREGATION OF St. Andrew's Church, Nanaimo, B.C., paid tribute to Dr. Gordon and Eleanor Blott as part of the church's Moment for Missions program. The Blotts have been members of the congregation for over 50 years. Gordon is a former elder, clerk of session and church school superintendent. Upon his retirement from the session in 1992, he was named clerk emeritus.

PICTURED IS the prize-winning float entered by the congregation of Dorchester Church, Dorchester, Ont., in the local fair parade. The float's theme is "Going to the Fair, Then and Now."





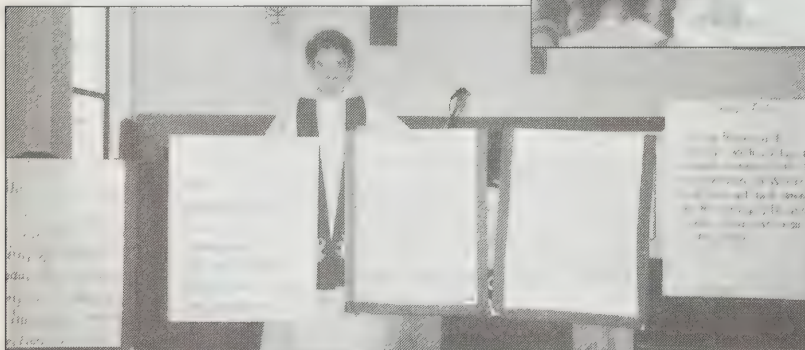
## PEOPLE & PLACES

MEMBERS AND FRIENDS of St. Andrew's Church, Lachine, Que., enjoyed a Robbie Burns Dinner held Jan. 25.



THE CONGREGATION OF Calvin Church, Halifax, began its 40th anniversary year with a service on Jan. 5 at which the three ministers who have served the church during its 40 years were present. Pictured (L to R) are: Rev. Cedric Pettigrew, minister of Erskine Church, Ottawa; Rev. A. O. MacLean, minister emeritus of Calvin; Rev. Sydney McDonald, current minister at Calvin.

AS A RESULT OF a Young Children and Worship program at Queen Street East Church, Toronto, nine children from the community recently requested baptism and were received into the church. The congregation celebrated the event with a cake decorated with the children's names. Pictured, back row (L to R), are: Todd Young, Amanda Lall and Shayleen McFarlane. In the front are: Joshua Schwarz, Priscilla Schwarz, Daniel Schwarz, Sammy Schwarz, D. J. McFarlane and Jason Lall.



WORLD MISSION was the theme when Tamiko Corbett, Moderator of the 122nd General Assembly, spoke at Knox Preston Church, Cambridge, Ont., last year. She is pictured with Rev. Alan Beaton (left) and Rev. Rodger Talbot, former missionary and staff member of the Board of World Mission, who accompanied the Moderator.

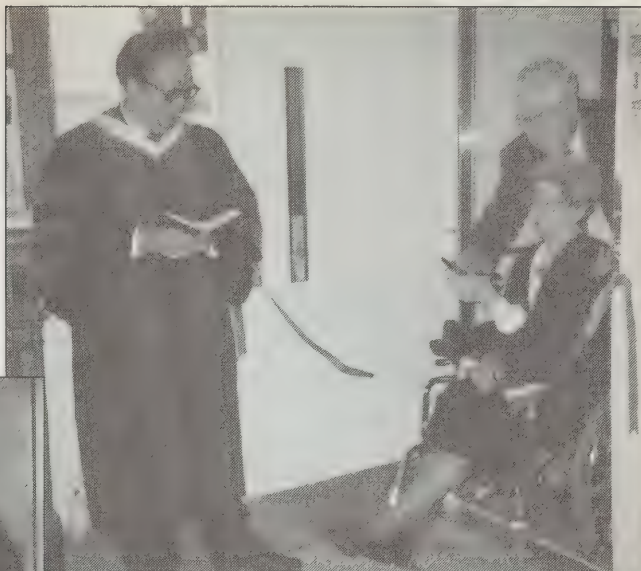
AN INTERGENERATIONAL SERVICE held at Langley Church, Langley, B.C., followed the entire church year, with hymns appropriate for each season. Pictured with posters giving information on the seasons of the church year is Rev. Elizabeth McLagan, interim moderator of Langley Church.





## PEOPLE & PLACES

ON THE DAY OF her ordination as an elder of Alberton Church, Alberton, P.E.I., Jean Burnett presented the congregation with a plaque commemorating the Gordon martyrs who were from the Alberton congregation. Jean, who is a descendant of the Gordons, placed the plaque in memory of her husband, George Burnett, who also served as an elder of the church. She is pictured with Rev. Barbara Wright-MacKenzie.



AS PART OF ITS 85th anniversary celebrations, the congregation of Parkview Church, Saskatoon, added a lift to the sanctuary. Pictured at the dedication service are: Rev. Michael Tai, elder Lois Lawrence and convener of the board Bud Horseman.

IVA BUSH, who has played the organ at St. Andrew's Church, Avonmore, Ont., for 60 years, was honoured by the congregation on her 80th birthday. Pictured (L to R) are: Eunice Henderson, Jean Canham, Lillian Phillips, Iva Bush, Duncan Phillips and Rev. Jeffrey Smith.



A FAREWELL SUPPER honouring Rev. Steven and Joan Cho for their 19 years of ministry was held by the Kirk of St. George, St. George, N.B. Steven Cho will minister at the two-point charge of St. Stephen's Church, St. Stephen, and Greenock Church, St. Andrew's, N.B.

AN OAK BOOKCASE and 12 hymn-books, purchased with memorial donations, were presented to Hillside Church, Sudbury, Ont., by clerk of session Ruth Maier and dedicated in memory of Jack and Beth McKenna. Pictured are Rev. George Hunter and Ruth Maier who built the bookcase.





**Hockey Dreams: Memories of a Man Who Couldn't Play** by David Adams Richards (Doubleday, 1996, \$27.95). Reviewed by Bert Vancook.

David Adams Richards writes bleak, lyrical novels centred in the Miramichi region of New Brunswick where he grew up. His novels can be heavy reading, because Richards weights them with the sounds, smells and desperate humour of people who live in poverty. Someone must have told him to lighten up a bit. He has tried with this book.

Richards is a proud and experienced Canadian hockey fan. But *Hockey Dreams* isn't really about hockey; it is more about the dreams to escape from the poverty which grinds away at family and friends. It is one thing to lose a hockey game to a poor, neighbouring community; it becomes a total insult to lose the game of hockey to financial wizards who have decided the real money is to be made in the United States using players from other countries and with other styles of play. When that happens, part of the hope of escape is lost as well.

You don't have to be a hockey fan to read and feel this book. But it helps if you have had frozen fingers while clearing off a patch of ice on the river or harbour. Or if you still play "old-man" hockey in games that start at midnight or later in arenas where the steam from your efforts follows you out the door into the night.

A telling criticism, given the novel's complaints about U.S. domination: it was printed and bound in the United States. The publishers obviously knew little about hockey. Many names are misspelled. If you know enough about hockey to recognize the references, then you know enough to be angry at the mistakes. When you are finished reading *Hockey Dreams*, you will probably also be angry at those who take games away

from children and at poverty that makes the game so important to children and adults in Richards' Miramichi.

Bert Vancook is minister of Summerside Church, Summerside, P.E.I.

**Strange Bodies on a Stranger Shore** by Ann Copeland (Goose Lane Editions, 1994, \$14.95). Reviewed by Bert Vancook.

Ann Copeland and her books probably have to be introduced to most people. She is not as famous as Alice Munro or Mavis Gallant, and she doesn't sell as many books of short stories. But if you want to enjoy finely crafted stories, buy or borrow one of her books.

*Strange Bodies on a Stranger Shore* is the second book of what is now a trilogy. Through her main character, Claire Delaney Richardson, Copeland explores and tries to explain why she entered a convent at the age of 21, and, then, why, after 12 years as a "religious," she re-entered the world.

During the celebration of the Mass, there is a pause after the proclaiming of the word. The priest sits, leaving some silence so people can reflect on the Scripture and the homily. This book of short stories is like that pause for reflection as Copeland searches, searches, searches for the presence and the humanity of God.

"Another Christmas" tells of the convent's pained and prolonged preparation for what turns out to be two hours of unexpected Christmas joy. "Speaking Bodies" is an arresting meditation on motion, as human bodies dance in three different settings. The 11 stories are beautifully written. Copeland is able to express her wonder that she could believe and practise the scrupulous life of the convent and, then, re-enter the secular life with its very different pieties.

Remarkably, in almost every story, Copeland finds a transparent moment when the sacred and the secular meet. She writes so well that, by the time you are done reading, it is hard to tell who inhabits the strange bodies and which is the stranger shore — the nuns washed up on the beach of secular life or those who, perplexed, look at them while heading for the water.

**The Chignecto Covenanters: A Regional History of Reformed Presbyterians in New Brunswick and Nova Scotia, 1827-1905** by Eldon Hay (McGill-Queen's, 1996, \$39.95). Reviewed by Arthur Van Seters.

Some 30 years ago, I conducted services in the East Coast village of Port Elgin, New Brunswick. I wondered about the people whose surnames are boldly displayed in the memorial windows of St. James Church. Memorial windows have stories behind them. The families of some of those people were still present in the congregation, so the names on the windows and their stories could be readily known. Others, however, were shrouded in mystery. One of them was "Brownell." He turns out to be a former minister from 1905 to 1920. In fact, he was instrumental in enabling the Reformed Presbyterians, also known as Covenanters, to unite with The Presbyterian Church in Canada.

Who were those early pioneer pastors who came, mainly from Ireland, to found congregations across the neck of land joining New Brunswick and Nova Scotia? The fascinating story of their exceptionally arduous ministry is told with studious care and vibrant narrative by Mount Allison University professor of religious studies, Eldon Hay. Drawing on both primary and secondary historical accounts, Hay invites readers to journey into the fragile, everyday 19th- and early

20th-century world of Alexander Clarke, Joseph Howe Brownell and others.

Clarke, for instance, was told at Fort Lawrence in 1827: "Sir, you need not stop here ... unless you can live upon potatoes and marsh hay...." At the end of that century, Brownell, "the indefatigable traveller," would return home from his ministrations "so exhausted it was necessary for him to climb the stairs on his hands and knees." This was due not only to the primitive conditions of rural roads but also because Brownell was afflicted with "a club foot."

At the end of his analysis, Hay concludes that the Covenanters movement failed because its "eyes were ever on the past" while the Presbyterian Church, by adapting to the conditions of its context, grew and spread. Yet, the spirit of the Covenanters needs to be remembered, specifically their "unyielding loyalty to principle," their "stern devotion to truth" and their "steadfast courage in the face of life's great battles."

In a day when the passion for mission has, unfortunately, lost some of its fervour and an appreciation of the distinctiveness of ordered ministry has been diminished, it is genuinely inspiring to read a vivid account of almost 80 years of courageous and committed pastoral service. Because the story is not romanticized, and the flaws and failures of individuals and church courts are transparent, its import for us today is doubly helpful.

Arthur Van Seters is principal of Knox College, Toronto.

## Video

### **Bitter Paradise: The Sell-Out of East Timor, a film by Elaine Brière.**

Viewing time: 56 minutes, 23 seconds (Snapshot Productions, 1657 East 55th Ave., Vancouver, B.C. V5P 1Z4, \$32 incl. GST and postage). Reviewed by George Adamson.

One of the grimmest stories since the end of the Second World War is largely unknown to most people in the western world, particularly Canadians: the In-

donesian invasion of East Timor in 1975. It was condemned at the United Nations by a majority vote in the Assembly (Canada abstained), but not acted on. Since 1975, an indigenous population of 700,000 has been reduced to 500,000 through slaughter and sterilization; meanwhile, transmigrants have been moved in from parts of Indonesia.

The people of East Timor have never surrendered. The young (some were barely born at the time of the invasion) are most virulent now in asserting their people's struggle for independence. The people are still oppressed, still being killed and tortured, and women are still being sterilized. Genocide continues.

What has Canada, "the best country in the world," been doing? It has never changed its UN vote, except to support directly the Indonesian presence in East Timor. Canada has even lobbied to have the original resolution removed. Canada has traded with Indonesia, sold armaments to Indonesia, and is currently expanding trade and economic investment there. Executives and spokespeople for Canadian business and large corporations disclaim much knowledge of East Timor, or suggest their people ought to "go away," and go quietly. This may be witnessed in the film *Bitter Paradise*.

The photography in this film is striking, both in colour and black and white. Elaine Brière travelled to East Timor in 1974, the year before the invasion, and documented the life of the people in their villages. This, in conjunction with subsequent interviews and visual reports that reveal Canada's role in this tragic piece of recent history, has resulted in a powerful documentary which deserves whatever exposure it receives. It would be a valuable addition to a film library.

George Adamson attends Knox Church, Lakehurst, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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**WORSHIP WITH US THIS SUMMER:** St. James Presbyterian Church, 21 Main St. N., Forest, Ontario (church is located one block north of lights). Worship service at 10:30 a.m. Dress is casual. Stair-chair available.



**Obituary notices** postmarked after September 1st will be charged 90 cents per word or \$43 per column inch (the lower amount) plus GST.

## DEATHS

**LATTIMORE, REV. DR. JOSEPH K.**, died on his 84th birthday, April 27, 1997, in Weston, Ontario.

Joseph Lattimore was born in Hamilton, Ont. He graduated with a BA from McMaster University, Hamilton (1937), and from Knox College, Toronto (1940). He served as a student minister at Assiniboia, Sask.; Sundridge, Ont.; and Calvin, Hamilton, Ont. Ordained in 1940, he ministered in Ontario congregations at Calvin, Hamilton; Westminster, Smiths Falls; Morningside High Park, Toronto; as associate minister at St. Andrew's Humber Heights and Knox, Oakville, for 10 years where he provided a pastoral care ministry to those shut-in and hospitalized. He served as moderator of the presbyteries of Lanark and Renfrew, West Toronto three times, and of the Synod of Montreal and Ottawa and the Synod of Toronto and Kingston. For the past 12 years, he was the clerk of the Synod of Toronto and Kingston. He was a member of the senate and the board of Knox College for many years and convener of the Board of World Mission 1965-1968. In 1968, Knox College honoured him with the DD degree.

Lattimore was president of the Smiths Falls Rotary Club 1948-49 and served as district governor of Rotary International for the Rotary district including eastern Ontario, western Quebec and northern New York State. He had 53 years of perfect attendance in Rotary and gave the winter address at the Smiths Falls Rotary Club every Christmas 1943-1996. He loved poetry and had a dry sense of humour and is remembered for his graciousness.

Joseph Lattimore was predeceased by wife Mary. He is survived by son Edwin and nieces Elaine Aikman and Marion Suggett.

**TAYLOR, REV. JOSEPH E.**, 94, died on February 12, 1997, in Toronto.

Joseph Taylor was born in Manchester, England. The family moved to Canada when he was eight and settled in Toronto. With the death of his father a few months later, Joseph left school at age 10 to help support the family. At the same time, he attended night school and earned his high school graduation certificate. Desiring to reach out to others, he helped to build up the new downtown mission called Evangel

Hall. He also graduated from Toronto Bible College in 1926 where he met and later married Violet Hancock. After further studies at McMaster University, Hamilton, Ont., and Knox College, Toronto (1938), Reverend Joe ministered in Slocan, B.C., and in congregations in Ontario including Hensall, Cranbrook, Shakespeare, Tiverton, Tottenham and Rockwood until his retirement from Holstein Church at 70. He is remembered for sowing seeds in many hearts. In retirement at St. Andrew's, Guelph, Ont., he assisted in pastoral care.

In 1983, Violet died and, in 1985, Taylor married Gladys Simkin, a friend from Evangel Hall days. They returned to Toronto and attended Bonar-Parkdale Church. For the past four years, he resided at Fairview Nursing Home.

Joseph Taylor is survived by wife Gladys and daughters Faye Flynn and Lois Newsome.

**ARCHIBALD, MARGARET JEAN**, 74, longtime faithful member, Melrose Park, Toronto, May 22.

**BIRD, LAURA**, 68, longtime dedicated WMS worker, representative elder, Mistawasis Memorial, Mistawasis First Nation, Sask., Feb. 10.

**BENDER, GARFIELD LLOYD**, elder, active in music programs, St. Andrew's, Kitchener, Ont., Jan. 31.

**BURROWS, ED**, 61, building and design committee chair for new sanctuary, photographer for 1986 congregational pictorial directory, senior choir member, elder, Chalmers, London, Ont., Jan. 31.

**CLARK, PHOEBE A.**, 93, longtime faithful member, Norval Church, Norval, Ont., March 27.

**CORNISH, ETHEL**, 94, longtime member, Ladies Aid and Knox Preston, Cambridge, Ont., April 13.

**DICKSON, MARY**, 83, longtime adherent, St. Andrew's, St. Lambert, Que., May 1.

**FINGLAND, JIM**, 83, member 42 years, Alexandra, Brantford, Ont., April 28.

**FLETCHER, FRED**, member 66 years, elder 31 years, participated in all areas of ministry, First, Chatham, Ont., May 2.

**FRASER, MARGARET MacKENZIE**, 101, longtime member, First, New Glasgow, N.S., May 17.

**GALLACHER, HUGH ALEXANDER**, 71, longtime member, elder, Nottawa Church, and member, Emmanuel, Nottawa, Ont., Dec. 1.

**HEERSCHAP, JACOB**, 73, faithful member, dedicated elder, Knox, Holstein, Ont., March 30.

**HILLCOAT, MOLLY**, 66, elder, valued member, Central, Cambridge, Ont., April 21.

**HO (SEMKE), SINDY**, 48, elder, church school teacher, organist, choir director, church council, active in Presbytery of Peace River, Chetwynd Shared Ministry congregation, Chetwynd, B.C., March 13.

**JONES, ELIZABETH**, 97, WMS life member, tireless worker, in Calvin Church, later Calvin-Goforth, Saskatoon, April 13.

**LEIN, KENNETH DOUGLAS**, longtime member, former church school teacher and officer, past convener board of managers and trustees, session member 31 years, Riverdale, Toronto, April 6.

**MacGREGOR, KENNETH ROBERT**, elder and active member 32 years, St. Andrew's, Kitchener, Ont., and active leader, St. Andrew's, Ottawa, Feb. 28.

**McINTYRE, JOHN**, 58, board of managers chair, longtime member, Central, Cambridge, Ont., April 4.

**MENSINK, HENRY**, 78, faithful member, elder, Fort St. John Church, Fort St. John, B.C., May 7.

**PATTERSON, DOROTHY**, Alexandra Johnston Circle member, charter member, Central, Brantford, Ont., May 20.

**POWELL, EUGENIA MAUDE**, 89, dedicated member, longtime organist, WMS life member, St. Giles, Moser's River, N.S., April 26.

**ROSS, JAMES RICHARD**, 80, elder, longtime member, Greenock, St. Andrews, N.B., April 15.

**STEWART, WILLIAM**, 86, longtime member and elder, former trustee, Renfrew Church, Renfrew, Ont., May 17.

**TAYLOR, ALBERT**, 53, board of managers chair, faithful and active member, Central, Cambridge, Ont., May 4.

**WAGNER, EMMA LOUISE**, 77, longtime member, choir member, WMS president, St. Paul's, Duntroon, Ont., and member, Emmanuel, Nottawa, Ont., March 5.

**WEIR, JAMES ALEXANDER RUSSELL**, 91, church school teacher, senior elder ordained 1944, hospital and shut-ins visitor, faithful worshipper, Drummond Hill, Niagara Falls, Ont., April 30.

**WOODS, BETTY**, 89, longtime member, Ladies Aid and Knox Preston, Cambridge, Ont., April 22.

**YEATS, ROBERT MACKENZIE**, conscientious elder, church school teacher, St. Andrew's, Kitchener, Ont., Jan. 11; architectural advisory board, PCC; director of specifications and theme pavilion design, Expo '67; Yeats House, Crieff Hills, named in his honour.

**YULE, IAN GEORGE**, longtime member, faithful elder, church school teacher many years, St. Andrew's, Kitchener, Ont., Nov. 12.

## TRANSITIONS

### ORDINATIONS

Franklin-Law, Rev. Sandra, St. Paul's, Eckville, Alta., May 4.

### INDUCTIONS AND RECOGNITIONS

Cho, Rev. Steven C.H., Greenock, St. Andrews, N.B., April 2.

Gillanders-Adams, Rev. Colleen, Knox, Binbrook; St. Paul's, Carluke, Ont., April 20.

### MINISTRY OPPORTUNITIES and INTERIM MODERATORS

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Hopewell, First; Gairloch, St. Andrew's; Middle River. Dr. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0 or Rev. Glenn S. MacDonald, PO Box 101, Thorburn, N.S. B0K 1W0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Union, Mira Ferry; St. Columba, Marion Bridge). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

#### Synod of Quebec and Eastern Ontario

Howick, Que., Georgetown; Riverfield; Beechridge, St. Urbain (10 services per year). Rev. Andrew Johnston, 146 Regent St., Beaconsfield, Que. H9W 5A7.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pincourt, Que., Ile Perrot. Rev. B. Grace, 72 rue St Georges, Beauharnois, Que. J6N 1Y9.

Quebec City, St. Andrew's. Rev. Dr. Wm. Klempa, 3495 University St., Montreal, Que. H3A 2A8.

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# Isaiah's Eagle Can Swim

David Webber

Read: Isaiah 40:31

What on earth is that silly eagle doing now?" Linda's surprised tone brought me running out of the bedroom, still hitching up my pants. The pair of bald eagles which nested on the island immediately opposite our Cariboo lakefront home were always up to something interesting. Usually, it was something predatory and, to our senses, somewhat delinquent. So much so, I had started referring to them as "white-headed buzzards" about a month after we began to share the lakeshore with them.

"What's he doing this time?" I asked as I blindly hunted for my glasses.

"I haven't a clue," said Linda. "He was in the top of that big spruce tree right beside our dock and, all of a sudden, he fell into the water as if he had a heart attack or something. Look there, he's sitting in the water looking as stunned as a drunken duck."

Somehow, I managed to get finished with my pants, miraculously located my glasses and perched them on my nose. The majestic bird was still sitting half-submerged, with only its neck and head above the water. It was about 10 feet from our dock, looking dazed and shaken. I was about to find a canoe paddle and go down to effect a rescue, or, at least, a mercy killing, when Linda began to laugh.

"Will you look at that!" she said. "The silly thing is doing the backstroke. And look at the loons. They are moving in for the kill."

Sure enough, that was exactly what was happening. The eagle was using its powerful wings to swim backwards through the water toward the island on the

far side of the lake. The loons were howling their heads off, circling the eagle and, at times, diving right underneath it. Two more loons from the bay near us also came to torment the water-bound eagle. It looked as if the Canadian loon were finally about to get the best of the American eagle. A wicked little grin began to form at the corner of my mouth. God knows how many baby loons the old eagle had killed since we had been living on the lakeshore.

By this time, the eagle was hitting his stride. He was powerfully rowing with his wings, like an Olympic sculler, looking over his shoulder at times to keep his line straight. He didn't seem to be the slightest bit concerned about the loons; and there was the mark of purpose in his actions, not the slightest hint of panic. Somewhat disappointed, I said to Linda: "That crafty old buzzard has this all planned. He is up to something. We'll watch what happens when he reaches the island."

Sure enough, after about 10 minutes of steady, effortless rowing, the eagle hit the shore of the island. Without pausing, he hopped out of the water pulling a huge sucker fish up onto the beach with

his talons. Through the binoculars, we watched as he commenced breakfast. When he had eaten enough to satisfy himself and lighten the load, he grasped what was left of the fish in his talons and flew heavily

up to the nest where young eaglets were waiting for their Cariboo

version of breakfast at the CN Tower.

As I was driving to a house church gathering later in the day, I found myself reflecting upon our eagle experience and upon Scripture. One of my touchstones is Isaiah 40:31: "... those who wait for the Lord shall renew their strength, they

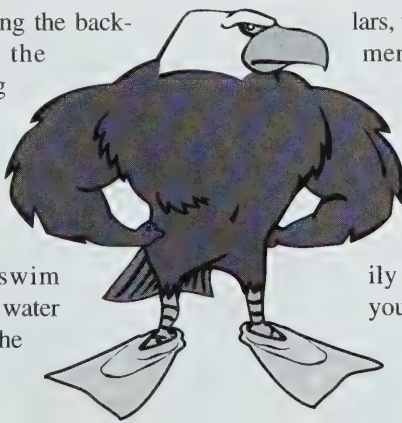
shall mount up with wings like eagles ... " I had always thought of this metaphor in terms of an eagle soaring in the sky. The promise of human strength coming from God being like the powerful eagle soaring in its element is rich. But,

now, it was somehow richer. What about the strength of the eagle swimming powerfully across a lake with its wings, completely out of its element, radically out of the zone of its usual comfort and safety. The promise of strength from God being like that is profound, for it is strength that is adaptable, strength that is effectual in the places of discomfort and risk.

So often, I have evaluated the presence of the strength of God in terms of how safe and comfortable I feel. This scant sense of the strength of God has often limited me to my own zones of comfort and the elements of life where I do not have to take any risks. But, if Isaiah's eagle can swim, and I now know it can, the strength promised from God is adaptable, effectual in any situation, supportive of risk-taking and present even when I have taken a plunge into the unknown and feel horribly uncomfortable. It almost moves me to take up skydiving in my old age.

Well, wait just a minute! **R**

David Webber is a minister of the Cariboo Presbyterian Church, a house church ministry in the Cariboo District of British Columbia.







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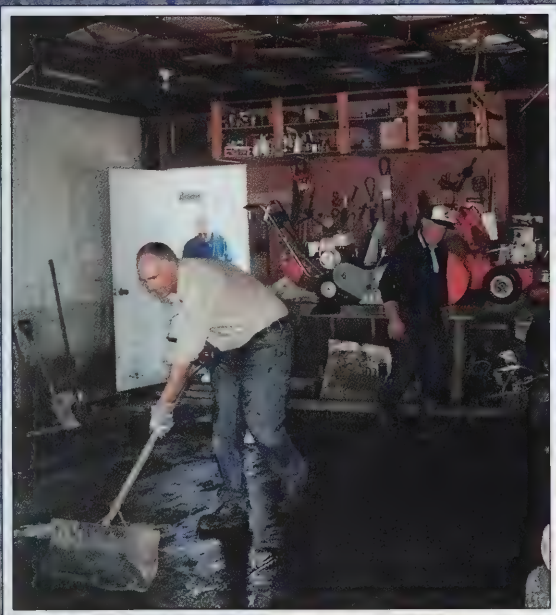


# PRESBYTERIAN Record

September 1997

## After the Flood:

Cleaning up as the Manitoba  
flood waters recede





## Achievement?

We have achieved electric lights but have not lighted the way to justice and brotherhood. We have mastered refrigeration, but it has not cooled the angry passions of man's heart. We have built towering skyscrapers, but they have brought us no nearer God. We have achieved giant power, but it has never been powerful enough to save a single man from his inner evil. Rather, we invent airplanes and get bombers, we invent automobiles and get tanks, we explore chemistry and get incendiary bombs, we create world-wide communications and use them for blockades and famines.... *There is something demonic in human nature that can use the best for the worst.*

— Harry Emerson Fosdick

There is nothing  
better for  
mortals than to  
eat and drink,  
and find  
enjoyment in  
their toil.

— Ecclesiastes 2:24

The trouble is,  
if you don't risk anything,  
you risk even more.  
— Erica Jong

## Hiding From God

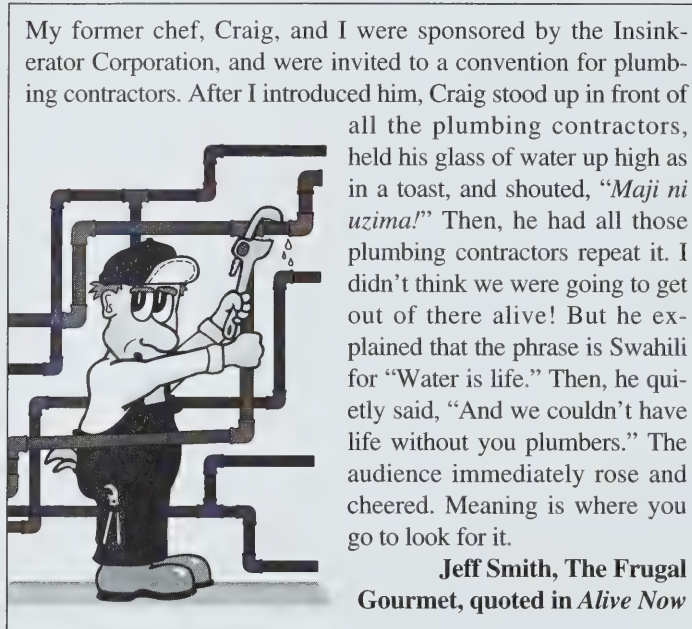
The havoc that tears its way through human lives comes not of God's hiding but, rather, of his persistent stepping out from behind every corner just at the moment when we undertake to sneak around it in our effort to get away. Never is it true that we cannot manage to find him — I sometimes wish we

would quit using that phrase. Always it is true that we cannot manage to lose him. That was Adam's problem back there among the trees in the garden. It was Jacob's problem, and David's problem. It was the problem the chief priests and the scribes had on Calvary: not how to find him, but how to lose him. It is our problem.

— Paul Scherer

A little boy who was bored with church was overheard to say, "Mummy, is this the only way to heaven?"

— James Simpson



## Vocation

It comes from the Latin *vocare*, to call, and means the work a person is called to by God.... The place God calls you to is the place where your deep gladness and the world's deep hunger meet.

— Frederick Buechner

## Modern Saints

In San Francisco, parishioners at the Church of Saint John Coltrane believe the Divine Word was spoken through the great jazz saxophonist. The store-front worship centre belongs to the African

Orthodox Church, a denomination that sees the wisdom of God in modern-day saints of African descent such as John Coltrane and Martin Luther King Jr.

— *Globe and Mail*

Every Christian should be both conservative and radical: conservative in preserving the faith and radical in applying it.

— John Stott

## What Saved Superman's Life

When they told me what my condition was, I felt that I was no longer a human being. Then Dane came into my room and knelt down to the level of my bed. We made eye contact. I said: "Maybe this isn't worth it. Maybe I should just check out."

And she was crying, and she said, "But you're still *you*, and I love *you*." And that saved my life.

— Christopher Reeve, star of *Superman*, on his wife's first words when he awoke from a paralysing equestrian accident



# Sacred Trusts

**T**hroughout our lives, we are granted a number of sacred trusts. One of the most wonderful and precious is our children. The young people among us, in our families and within our communities, are to be treasured — prayed for, loved, protected, nourished, nurtured, guided, instructed, encouraged, inspired and cherished.

This month, young people are returning to school. We are entrusting them to the educators in our society. However, we should not place all the responsibility for educating youth on the back of the education system and its servants. We need to remember our children learn as much from the role models around them as they do from the textbooks we urge them to study. The same young people who appear to ignore everything we tell them recognize every inconsistency between our “talk” and our “walk,” our stated principles and our life-styles. We tend to focus on and worry about peer pressure; perhaps, we have lost sight of the long-term impact of adult example.

Church schools are also gearing up for another season. If we are fortunate, the teacher recruitment efforts in our congregations last spring have provided a full complement of leaders for every class. We entrust our children to these leaders, grateful there are people willing to take on this responsibility week after week. Our hope and prayer is that our young people will learn to know God and the stories in the Bible through their studies. We expect values will be taught so that our children will learn about love, family, trust, faith, commitment, fair play, sharing and so forth. Think about it, we expect church school teachers to accomplish a lot while likely spending less than 40 hours a year with our children.

**There is more to Christian education than what happens in church school**

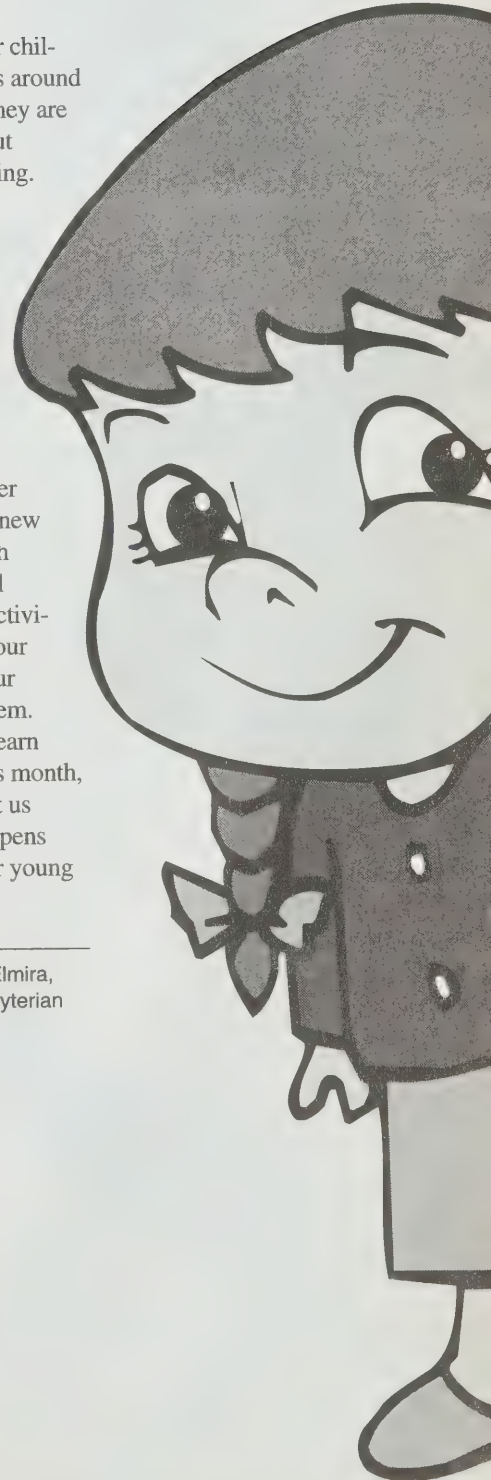
Again, we need to remember that our children learn as much from the role models around them as they do from the Bible stories they are taught. A teenager told me one day about “catching” her father on his knees, praying. I asked her if he knew she was there. “No,” she replied. “He would have

been really embarrassed if he had known.” She went on to say how powerful and important that moment was for her. She talked about what it meant to her, knowing her father prayed. “I never knew before that he talked with God. It is an image I will

never forget,” she said. There may be activities we should be embarrassed to have our children see, but talking with God on our children’s behalf is surely not one of them.

There is a song entitled “Children Learn What They Live.” Indeed, they do. This month, the focus is on “back to school.” But let us never lose sight of the learning that happens day by day, moment by moment, as our young people observe our lives. **R**

Linda Bell is the minister of Gale Church, Elmira, Ont., and a former Moderator of The Presbyterian Church in Canada.





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## FROM THE MODERATOR

John  
Congram



# Rise Up

When was the last time you participated in a two and a half hour worship service with 250 teenagers — and no one became restless or bored? Many would consider such an occurrence a major miracle. But it happened. I was there. On Saturday, July 5, I journeyed to the University of Waterloo in Waterloo, Ontario, to bring the greetings of the whole church to the four-day eastern Canada Rise Up conference.

So how come all these teenagers could get through a two and a half hour service when most young people we know, probably some of your own, can hardly make it through one hour? The reasons were obvious. Music played a significant role — a good band and a strong beat with their kind of music. It did not hurt that most were sitting with their friends.

## The health of our denomination depends on the vitality of its youth work

The theme of the event, "To the Mountain and Beyond," formed the core of Audrey Cameron's address. Audrey is a full-time youth minister working out of Westminster Church in New Glasgow, Nova Scotia.

Suffering from vocal problems that prevented her from speaking above a whisper, she kept us all transfixed with her stories of mountain experiences. Audrey, it became clear, has "been to the mountain." The highest compliment I can pay her is that I had no idea how long she spoke. Neither, I suspect, did anyone else.

Added to the mix was lots of singing, participation and laughter. Worship concluded with Communion. Participants celebrated by using intinction — they walked to the front of the hall, took a piece of bread from one of the celebrants, dipped it into the wine and ate. Another remarkable feature: I did not hear anyone complain, "We never did it this way before."

Admittedly, I attended the conference for only a few hours. The rest of the four days may have been a colossal bore or worse. But these kinds of events are essential for youth work to grow and prosper. The friendships woven during these occasions often last a lifetime and provide a sense of what the Body of Christ means for those who often feel isolated.

The past General Assembly set priorities for ministry. Among them was work with children, teens and young adults. I hope our church at all levels will follow this up with significant allocations of resources.

The health of our denomination bears a direct relationship to the vitality of its youth work. Many of the leaders of the church from my generation credit their training and experience in young peoples organizations for their participation in the church today.

In May 1992, the *Record* devoted a complete edition to young people and youth ministry. In preparation, we sent out surveys across Canada. Almost 1,000 young people filled them out and returned them to our office. To the question as to when they felt closest to God, two answers dominated. Experiences involving a grandparent were most often mentioned. Close behind came young people's events and camp.

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Background photo by Ted Moffatt; inset photo by Diane Drummond.

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## Because It's Important

Why would 24 young adults, myself included, a few international figures in Christ's Church and countless ministers and elders go to Ottawa for a week to sit in meetings? It was hot. During election week, there must have been more swingin' things happening than eight or so sederunts (sessions) in Porter Hall at Carleton University.

Fair enough. But when those eight or so sederunts are part of the 123rd General Assembly of The Presbyterian Church in Canada (PCC), such speculation falls apart. Who wouldn't want to travel two-thirds of the way across Canada to meet 23 avid young people with bright ideas and a strong Christian faith? Who wouldn't want to offer opinions on important decisions which will affect the church we, the youth, are in the process of inheriting? Who wouldn't want to make their voices heard — young people who are not only the church of the future but the church of the present?

The YARs — Young Adult Representatives and STuRs (a clever acronym for Student Representatives created by Anthony Pfaff of Vancouver School of Theology) — offered their views in a strong, inspiring fashion. I was impressed by the ideas and points of view,

doubly impressed by the respect our views were given. The commissioners of Assembly were enthusiastic regarding ways to attract and involve youth in congregational life. Finding a ready ear, we were more than happy to give them some ideas. A feeling of hope prevailed among everyone, along with the belief that the decisions made would bring positive change to the PCC.

Through Open Space Technology (a cool format for discussion and brainstorming), the YARs commented on issues on equal footing with the elder commissioners. On the floor of Assembly, YARs could also comment on motions. While we could not vote or make motions, it was easy to find a commissioner to sponsor a motion we felt strongly about. Such an opportunity was taken as the STuRs and YARs pushed for an emphasis on youth ministry in our theological colleges.

Strong friendships were made and brave ideas shared. The onus falls on all YARs and commissioners to take these ideas home and implement them.

Urgency is key here. The PCC cannot afford to wait for change to happen on its own. Presbyterian youth must request a greater role in the spiritual and practical workings of our local congregations. Speak boldly about what is important to you and see where the Spirit can move you! It moved me all the way to Ottawa, and I caught fire for Christ in this nation of ours. I'm going to hold this torch for a while; but, to quote my Calgarian roots, share the flame.

Michael "Mikey"  
Munnik,  
Nanaimo, B.C.

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

## Leaving the Death March

Maybe it's a sign of advancing years or, perhaps, of declining prospects, but it doesn't seem to take much to get me excited these days (my wife may have some comment on this). But I was excited, nay delighted, to read of the policy change at the *Record* regarding free obituaries. It seems to be a lively step in the right direction; i.e., away from the death march.

## WATSON'S WORLD

Noel Watson



It's not that obits don't have their place. In the midst of a chaotic world, they remind us, no matter how jumbled things get, people still die (decently) and in alphabetical order. I've also found them helpful in preaching — I never climb into the pulpit without first making sure I'm not listed in the *Record's* last goodbyes. I live, therefore I preach.

But more than my own excitement, more than my selfish personal appreciation moves me to shower kudos on your committee. The Transitions section of the magazine has always troubled me, not in what it said but in what it didn't say. If all we find worth mentioning are deaths, ordinations and vacancies, we declare to ourselves and to one another that, as a denomination, we have no interest in the movements of joy in the special times of our lives: births, baptisms, graduations, marriages, retirements, special accomplishments, etc. As Transitions has stood until recently, I could only conclude this was a pretty desperate church — people were dying to get out of it.

I hope a fresh wind of celebration will blow into the *Record's* classifieds from now on. The obits always gave mixed messages, like that found on the bulletin board of the Salvation Army camp where we held the think-tank last year. It read, in all earnestness, "We regret to inform you that General [So-and-so] has been promoted to glory." Huh?

Yours for life and life eternal,

Ian Victor,  
Vancouver

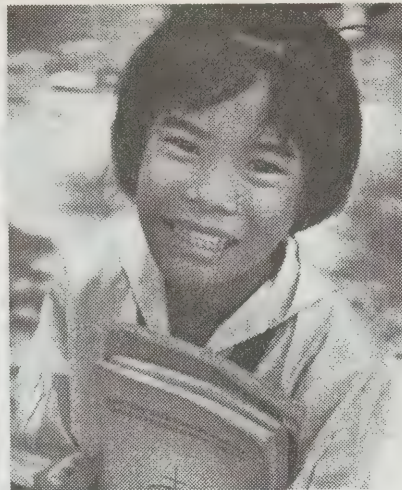
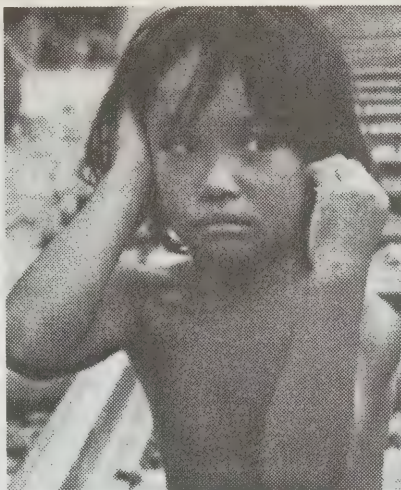
### Monitoring Changes in Hong Kong

I commend you for the article about Hong Kong (June *Record*). We now have a clear picture of what China has agreed with regard to religious and economic freedom in Hong Kong. China's actual performance can be monitored without speculation.

Richard Hall,  
Campbellville, Ont.

### Enough

For too long, I have let "George" do it without reply. It is not right that he



## Look at the difference \$27 a month makes

**C**humpoonuch (left) and her family live in a squalid Bangkok slum. They have far too little food. Their drinking water is polluted. Hunger and sickness are steadily sapping Chumpoonuch's strength. And her desperately worried parents feel powerless to change things.

Darinya (right) was in a similar situation. **But now a caring person is sponsoring her through World Vision Canada — and that's made all the difference.** Essential development work has begun in her community. Darinya now enjoys good food, clean drinking water, education, healthcare, Christian teaching — and hope for the future.

### You Can Make All the Difference!

Thousands more children like Chumpoonuch still suffer terribly in Asia, Africa and Latin America. Please help one now — by becoming a World Vision Canada Child Sponsor.

### World Vision Canada Child Sponsorship turns despair into hope!

It's only \$27 a month. You receive your child's photo, history and progress reports. And you can write to each other. Please don't delay. Mail the coupon below or phone 1-800-268-1650.

### A suffering child is waiting for the difference you can make.

☐ **Yes!** I want to make the difference for a suffering child.

I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America  
☐ whoever needs my help the most.

☐ I can't sponsor a child right now, but here's a special gift of \$\_\_\_\_\_ to help.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ PROVINCE \_\_\_\_\_  
POSTAL CODE \_\_\_\_\_ TELEPHONE NUMBER \_\_\_\_\_

- ☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.  
☐ I have enclosed a cheque for \$27.

Please make cheques payable to: WORLD VISION CANADA  
6630 Turner Valley Rd., Mississauga, ON L5N 2S4

**WORLD VISION  
CANADA**  
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

  
1784925



# PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"If I give away all my possessions, and if I hand over my body  
so that I may boast, but do not have love, I gain nothing."**

*1 Corinthians 13:3*



As the AIDS epidemic continues to grow, the number of children orphaned in Malawi has reached alarming proportions. It is estimated over 500,000 children will be orphaned by the year 2000. Traditionally, orphans are assimilated into extended community families, but many families are struggling to provide food and shelter for the children already under their care. The Blantyre Synod's *Community Based Orphan Care Program* is one way communities are responding. A central community centre provides a place where community members take turns teaching, feeding and playing with the children. As the program nurtures the intellectual, physical and spiritual development of children, it also strengthens family and community relationships. PWS&D supports the Blantyre Synod, Church of Central Africa Presbyterian, and its development projects.

*PWS&D, the relief and development agency of The Presbyterian Church in Canada, depends on your donations as it receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your donation goes a long way. Please donate through your local congregation or by using the tear-off form below.*

For more information or to make a donation, write or call:  
Presbyterian World Service & Development (PWS&D)  
50 Wynford Drive, North York, Ontario M3C 1J7  
Tel: (416) 441-1111 E-mail: [pswd@presbyterian.ca](mailto:pswd@presbyterian.ca)

Enclosed is my donation of \$ \_\_\_\_\_ to PWS&D.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Province & Postal Code \_\_\_\_\_

**Please make your cheque payable to  
Presbyterian World Service and Development**

## LETTERS

should have a national platform such as the *Record* ("Too Peaceful," April issue) from which to trash the Canadian military.

We don't know much about George except that he somehow managed a PhD. We are told he is chronically unemployed but have been given no reasons. Maybe he's simply a misfit. Whatever his problem, it has found vent in anti-business ranting into which George eventually ("The Dragon Business ...", January '96) managed to drag the PCC over its concern about deficits and shrinking budgets. In all of this, he seemed oblivious of the agonies at Wynford Drive. Then, in September '96, he told us ("Desk-Banging in the '90s") we could create jobs by shouting at the prime minister.

Now, George implies the Canadian military deliberately sets out to recruit youth and turn them into swaggering brutes who are locked in a sleazy, abusive command structure from which they are occasionally deployed to exacerbate regional conflicts and endanger the civil populace. He solves this by suggesting that the defence budget be diverted to the creation of a college for peacemakers, apparently unaware the peace field is already crowded. Trouble is, peacemaking works well among the peaceful but somehow lacks appeal for sadists and killers.

In the end, the Georges always run out of ideas when faced with the slaughter of their neighbours and children. For the rest of us who also weep, the larks still sing and the poppies still grow among the crowded, white pedestals in those now quiet places where the good, who were not violent but who had violence thrust upon them, lie silently uncomplaining.

*Michael Moorhouse,  
Calgary*

As a retired soldier, I am compelled to respond to the article "Too Peaceful" by Gordon Hodgson (April *Record*). I don't mind personally being classified as an "intellectually challenged bar-room bouncer ... trained to be brutal ... [subject] to mindless authority," although I

would not accept that as a fair generalization of the dedicated Canadians with whom I served. Even allowing for the tongue-in-cheek tone of the article, what bothers me is the casual dismissal of an important national institution, the inaccurate and negative stereotyping and, most of all, the over-simplification of complex issues of international security.

It would be wonderful if world peace could be achieved simply by the persuasive efforts of a few well-meaning individuals possessing some convincing "principles of peace." Unfortunately, history tells us that appeals to moral principles do not deter the Herods, the Hitlers, the Stalins or the Saddam Husseins of this world. Military forces continue to be an essential element in the deterrence of armed aggression, as well as being needed when deterrence fails. Peace, like faith, requires action as well as words.

The Canadian Forces have had their problems of late and, probably, will have others in the future, for they are made up of human beings. But the failures of a few should not obscure the achievements of the majority who continue to give outstanding service. Far from having "self-destructed," Canadian military personnel are serving the cause of peace in a variety of operations from Bosnia to Haiti to the Middle East, often at considerable risk.

Canada's military forces have suffered in recent decades from governmental neglect and lack of a clear and consistent defence policy. Public apathy toward defence issues has resulted in a growing gulf of understanding between Canadians and their armed forces. Our troops play an important role in maintaining peace and ensuring our security. They are also our sons and daughters, our brothers and sisters. They need our understanding, our support and our prayers.

Roger MacPherson,  
Nepean, Ont.

### Uncommonly Helpful

I read and used the material ("How Do You Size God?", *May Record*) provided with the UNcommon Lectionary. I do

not understand nor can I explain the Trinity; yet, I experienced the awe and intimacy of God the day I preached on these texts using the themes suggested. Please convey my appreciation to Michael Farris.

Dirk Evans, Chaplain,  
St. Michael's Hospital,  
Toronto

### Three Cheers for Fergie

I purchased a set of the Fergie the Frog story-books last year and have had the opportunity to field-test the stories with my five-year-old twin boys. What a wonderful experience this has been! Two of the characteristics of the books I appreciate most are the accompanying commentaries and prayers. These separate the Fergie stories from other children's books I have read with my children. I was so impressed with the books, I volunteered to participate in The Story Project currently being undertaken by Fergie's creator, Nancy Cocks.

I am surprised your reviewer (*May Record*) seems to denigrate what I find most valuable. Too often, I read stories that try to manipulate my children's feelings by using imagery and contexts that are alien to them. The reviewer notes that readers bring their own life experiences to stories. How true! I appreciate the opportunity Fergie allows me to engage my children in a discussion based on the reflection, a discussion a parent can control and use to integrate children's experiences with what they have read.

I am not an expert in contemporary children's literature, so I can't comment on what may or may not be a "hallmark of contemporary children's literature"; but I know what my children like and don't like, and I know what I like reading to them. The reviewer is correct when she states that "ultimately, the children will make the final decision as to whether these books will earn a high 'read to destruction' ratio." My children won't go to bed without their Fergie or Sherman stories. That is the best indication of the books' value.

Eric Muirhead,  
Medicine Hat, Alta.

I like Fergie  
And Sherman  
I like to read them  
With Daddy My  
Name Is Matthew  
I Am 5 years old.

My name is  
Is Andrew  
I am 5 I love  
Fergie and  
Sherman  
My Daddy  
read them  
to me  
sometimes  
before I  
go to  
bed

### Maintaining Justice

In February, an ecumenical group including Presbyterians in the Oshawa-Whitby area sponsored a forum on topics suggested by Ten Days for World Justice. One of the featured leaders of the forum was Lee McKenna-duCharme, associate director of Justice Ministries of our church. Her guidance and leadership in exploring the theological and social implications of the topics were superb. Insights from the Justice Ministries General Assembly reports and Lee's



own presentations have filtered out into the work of the Durham Coalition for Social Justice, a local secular group seeking justice in our own area.

We were surprised, therefore, to learn of the action of the Life and Mission Agency in terminating McKenna-duCharme's contract. Has this agency become too large and too powerful to be sensitive to the real needs of the church?

Lee's dismissal should be reviewed by a committee asking such questions as these: Were the terms of the contract really breached, or were attempts to help congregations fulfil their tasks in Justice Ministries hampered by a lack of back-up staff and resources? What were the real reasons for the rejection of Lee's ministry? Could there be unwarranted pressure from some parts of the church opposing the advocacy aspects of Justice Ministries? Was the contract imposed on Lee fulfilling the General Assembly's purpose in commissioning Justice Ministries or were revisions in the terms made without General Assembly's knowledge and permission? I trust General Assembly has never weakened its purpose in establishing Justice Ministries. If it has, we face doom and gloom.

Donald M. Warne,  
Whitby, Ont.

### Still Laughing

Thanks to Ian Victor for the interview with Oliver Nugent (May *Record*). I thought I was reading an article from the British *Punch* when I found myself guffawing after every few lines. However, I think "Ollie" was serious when he implied that the Presbyterian Church has lost something by dispensing with student mission fields and that "visiting the flock" is as essential for ministers as preaching good sermons.

When we were together in Westminster Presbytery, the presbytery presented departing ministers with a book. When I left Central, Ollie was instructed to select a volume for me. I am still waiting for it. He probably liked it so much he decided to keep it.

He once gave me Frank Morley's *Why a Presbyterian Church?* On the front cover, he inscribed the following: "To my successful minister friend Edward Bragg of Central Church, Vancouver, for letting me sit in his chairs."

May Ollie be among us for many years.

Edward Bragg,  
Penticton, B.C.

### Worth-ship

The article "First Impressions" in the May *Record* is indicative of an all too prevalent motivation for church attendance.

The word worship means worth-ship, giving to God the honour of which he is worthy. The primary object of going to a place of worship is to give, not to get.

The ideal of worship is of an offering made by the creature to the Creator. "You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created" (Revelation 4:11).

Evan H. Jones,  
London, Ont.

### Lay Preachers

I love and respect Joe McLelland. I always find his articles stimulating and thought-provoking. However, I do not agree with his recent comments about laity in the pulpit (April *Record*).

I was amused with the analogy he used about drivers on the highway. The licensed drivers I've come across in Montreal, Toronto and, the past few years, in Vancouver, and their ability to use common sense, obey the rules of the road and show some courtesy while being in possession of a valid license, don't say much for those in our denomination who are licensed to preach. The number of licensees with an ability to preach from (not only occupy) the pulpit or to give an inspiring message are few. But, thank God, we have some with such gifts. It is so much more enjoyable to listen and so much easier to support.

I have been in congregations where a good preacher is not threatened by lay

participation and also in congregations where a poor preacher isolates himself from the congregation and lay participation. The effect of the latter is devastating to a congregation.

So I suppose the analogy is accurate after all: "Many are licensed, but few are chosen."

Jim Mair,  
Burnaby, B.C.

### FROM THE MODERATOR

(Continued from page 4)

I believe God calls young people through events such as Rise Up and gives them the confidence to take up the challenge of leadership. I hope you do whatever it takes to see that young people in your congregation attend events such as Rise Up or synod and presbytery events in your area such as Thanksgiving rallies and winter week-ends. In July 1998, the Presbyterian Youth Triennium will be held at Purdue University in the United States. Many young people have found the triennium, which brings young people together from Canada and the United States, a life-changing event. Start planning now so that several from your congregation can attend.

When my opportunity came to address the Rise Up conference, I assured the young people of your prayers and support, and invited them to play a full role in the church today. I hope my confidence in you has not been misplaced.

I concluded by quoting a saying from George Bernard Shaw that John Kennedy was fond of using: "You see things as they are and ask 'Why?' But I dream things that never were and ask 'Why not?'" I challenged young people to be part of the group which sees what might be and works for its realization. I hope you will join that group, too.

*John Longram*



# Worthy of Their Labours

**W**e live in a small rural community. When we first moved there four years ago, the mail all came to one small post office with a wonderful postal code: V0H 1P0 — Valley Only Has 1 Post Office.

That's where we met people. Around noon every weekday, people gathered to pick up their mail, exchange news and commiserate about junk mail. Most of the junk mail went straight into a large garbage can the post office staff thoughtfully provided. So the post office stayed relatively clean.

Then, someone in Ottawa or Vancouver or somewhere decided we needed better service. So they gave us wonderful superboxes — shiny aluminum and brown porcelain enamel — at the side of the road.

But I guess the planners overlooked a vital question: who would take care of these wonderful, new conveniences? Most people take their junk mail home before they put it into the trash. But there's no one assigned to pick up the occasional bits that do get dropped. No one to pull the weeds or cut the long grass. Over a few summer months, the superbox up the road from us began to look like a refugee huddled in a haystack.

Then, one day, two women parked their van near the boxes. I think they were local; I thought I recognized the van. They got out their clippers and pruning shears and a garbage bag. They trimmed the grass and pulled the weeds growing around the boxes. They picked up the junk. No one asked them to do it. No one made them do it. They were simply doing it for the good of the community.

It's too bad, I sometimes think, that we have put the Bible on a pedestal. We begin to think that God's Kingdom — or however you want to name God's sphere of influence — can only be expressed in biblical terms. So we use religious images of vineyards and sheep, never of sidewalk cafés or cattle. In church, we speak of olive branches, not of apple orchards. We celebrate springs of water in the desert, not glacial streams; wedding banquets, not square dances; hereditary kings,

**Creating God's kingdom — a world without fear where people care for each other**



not elected officials. Particularly, we use the language of slaves and servants, not of employees and volunteers.

No one today wants to be a slave. And most people who work as servants want to find another job as soon as they can. Yet, what those two women were doing that afternoon, cleaning up around the mailboxes, was a perfect example of a biblical message. From the stories of the Garden of Eden to the Hebrew prophets, to Jesus, to the pastoral epistles, the Bible keeps trying to tell us what kind of world God wants us to live in. It's a world in which people can live without fear of

each other, a world where people take care of each other.

The prophet Isaiah created some of the most compelling images. In his "peaceable kingdom," lion and lamb can live together in harmony. "No one will hurt or destroy on all my holy mountain," he says. Similarly, Jesus spins parables of unconditional love. He reminds us of parents who welcome errant sons home, of social outcasts who become saviours, of sheep who unwittingly give a cup of cold water to a stranger. In their epistles, Paul, Peter and John give long lists of the qualities they commend to Christians, most of them intended to enable us to get along better together.

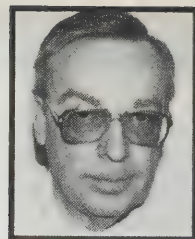
Although we're accustomed to thinking of ourselves as a Christian society — after all, we did include God in our Constitution — a lot of people have never heard that message. So there are people who leave their beer cans behind on the beach. And people who discard their cigarette packages along the curb. And vandals who tip over mailboxes for fun.

But there are also those who take pruning shears along when they walk their dog and tidy the trail as they go. Who pick up the cigarette packages and move them to the nearest litter basket. Who drop in on the sick or the bereaved to do the dishes, vacuum the carpets or scrub the bathroom. Who teach church school, serve on countless committees, pour tea, count offerings and shake hands ... And, sometimes, clean up around mailboxes. They're volunteers.

You won't find many references to volunteers in the Bible. But they are truly biblical. Because they're trying to make this world more like the world God wants it to be. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





# James and the Poor Bunch

## James 2

**T**hat boisterous Reformer, Martin Luther, was not happy with the Letter of James and its emphasis on "doing" — what is unflatteringly called "works." With his emphasis on *sola fide*, "faith alone," Luther called the book "a right strawey epistle with no tang of the gospel about it." John Calvin, on the other hand, accepted James as an authoritative letter and concluded that the gospel could be heard in it.

The theme of James can be summarized as the call to be doers of the gospel and not merely hearers (1:22). The first part of Chapter 2 is concerned with attitudes to people who are poor while the second part argues the relationship of faith and works. Those who don't like the chapter and/or the book call verses 14-26 a polemic against Paul's doctrine of justification by faith. Scholars still argue the case, but it is enough for us to know that controversy still swirls around the book of James. Setting aside the questions of author, time and place of writing, it is the contents of the book that engender most of the passion. Is there something about this book that is disturbing, or even threatening?

Read Chapter 2. Can the gospel be heard in this chapter? The message could be good news or, in the wrong company, bad news. Our mothers didn't tell us the rich were bad company, so we better listen up.

Maybe it is true the difference between the rich and the poor is that the rich have more money; but more money also affects relationships. If someone who wears nice clothing, jingles with money and smells of expensive perfume wants to join a small group, we have a tendency to hang out the welcome signs. But if the person dresses shabbily, lacks parking-meter money and makes our noses twitch with something less than

Chanel or Chantilly, we subtly (or not so subtly) sometimes suggest he or she would fit in better with another group.

Against this common approach to group-building is a kind of bias for the poor that both the New and Old Testaments speak about in God's name. The context is God's desire for justice, along with an awareness of the economic and political complexities that make it almost impossible for the poor to escape their plight. Yes, the rain falls on the rich and the poor alike, but guess who controls the umbrellas?

It would have been embarrassing to be around Jesus and some of his friends. It still is. Jesus told embarrassing stories like the one about the nameless rich man who ended up poor in hell and Lazarus, the poor man, who enjoyed the riches of God. There was also his sad and funny story of the rich man who wanted to enter the Kingdom of God but couldn't because he held so tightly to his possessions he couldn't get through the door.

Looking ahead to James 4:4, the warning is we can't serve God and mammon. Being a friend of "the world" means being an enemy of God. The life lived by grasping, covetousness and self-serving puts us at odds with God and God's compassion for those who are poor.

James notes how different our bias is to God's. Most of us want to associate with those who send their dogs to summer camp. God seems to gravitate to the other side of the tracks. Like some Statue of Liberty, written in capitals and carved in living stones, God identifies with the poor. God seems to say: "In my group, I'll take the tired and the poor, the huddled

masses, the wretched refuse, the homeless and the tempest tossed." Was it an oversight the complacent and the content are left off the list? Who is in God's group?

Some take pride in knowing kings and princes, presidents and prime ministers. But our gang (those who are children of

the Kingdom) includes — or, should include — those who are poor. If we take the letter of James seriously — and there is no other way to take it — our great treasures are not found in gold and silver and precious stones but in the lives of those who are impoverished and poor and of more value than precious stones. It might not make for an attractive

looking group in the eyes of some, but God likes it and that is what counts.

It is one thing to think, speak or even pray about the poor; but, as James insists, faith without works is not faith at all. We are to be God's front-line people. If we don't speak on behalf of the poor, who will? If we don't include people who are poor in our group, we may discover God is not there either. James and his concerns challenge the group-builders among us! **R**

Word Alive replaces the UNcommon Lictionary column. Ted Siverns is minister of First Church in New Westminster, B.C. He has previously ministered in parishes in Ontario and British Columbia, as executive director of the Board of Congregational Life of The Presbyterian Church in Canada, and as professor of biblical studies at the Near East School of Theology in Beirut, Lebanon. He has also served on presbytery, synod and national committees and as chair of the Ecumenical Center for Stewardship Studies. Ted is married to Betty Preston, and has four children, five grandchildren and a car called Alfredo.

## My dear Moderator:

In another effort to recapture "That Old-Tyme Religion" (i.e., Presbyterian folkways circa 1951), St. Barnabas Presbyterian Church and Home for the Rich in Years (the property originally purchased for planned extension of the sanctuary was used for a seniors complex) decided to revive the Sunday School Picnic. The practice had fallen into abeyance for the very good reason that recent and present Sunday schools could be driven to a picnic site in one, maybe two, minivans. A hint of underwhelming support among the supposed beneficiaries — usually expressed in words such as "Ah, Mom! Do I gotta go?" — lowered the desired excitement level as well.

The Rev. Carrie A. Leason was not to be daunted, however. She had become daunt-proof in her years before assuming the clerical collar when she served the church as a diaconal minister and area education consultant. She had been wounded in action and mentioned in dispatches in many a Vacation Bible School. And she had proved ingenious in developing curricula on a budget of \$38.79 per annum for teachers who wanted preparation time limited to seven minutes or four consecutive TV commercials, whichever came first.

Her belief in the process of consensus had been weakened over the years, but she felt obligated to "brainstorm" with the Christian Education Committee even though she suspected their brains hadn't harboured so much as a light shower for some time. Farquar Finlayson, the custodian and teacher of both members of the senior class, seemed to confirm her suspicions by suggesting "Bible-related games."

Farquar is one of that all too plenteous crowd who fears fun for fun's sake. Even feeling good makes him a little anxious. But his specific suggestions showed a glimmer of imagination. The "Can Two Walk Together Unless They Be Agreed?" event would link the good, old three-legged race with Amos 3:3. "Go Up, Old Baldy!"

(based on II Kings 2:23-24) would be an exciting variation on hide-and-seek and would teach the kids not to mock the follically deprived. Farquar effects a let-it-grow-long-on-one-side-and-comb-it-up-over-the-top hairstyle. When he stands the wrong way to the wind, he looks like a walking carport.

When his somewhat mystified colleagues on the committee actually looked up the passage and discovered how the prophet Elisha (who apparently shared Farquar's condition and hostility toward jokes about it) responded, they thought it far too violent, however biblical. "And he [Elisha] turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them" (II Kings 2:24, *KJV*). Ms. Leason was more concerned with having to explain the integrity of Holy Writ at this point, but she gladly sided with the anti-violence crowd. Farquar had already lined up two bear suits from a cousin who is a costumer. He offered to play one of the she-bears, and demonstrated the results of

private rehearsal for the role by jumping about and growling in a high-pitched squeal. To no avail. He left the meeting in a huff which he had parked and waiting by the door. But everyone knew he would eventually be back and they were a little depressed by that thought.

Farquar had thrown down his list of suggestions, and those remaining proved no more helpful. The scavenger hunt to see who could find as many of the Ten Commandments as possible (each one to be inscribed with a marker on a "stone tablet" — a brick) would, some felt, "just put ideas into their heads."

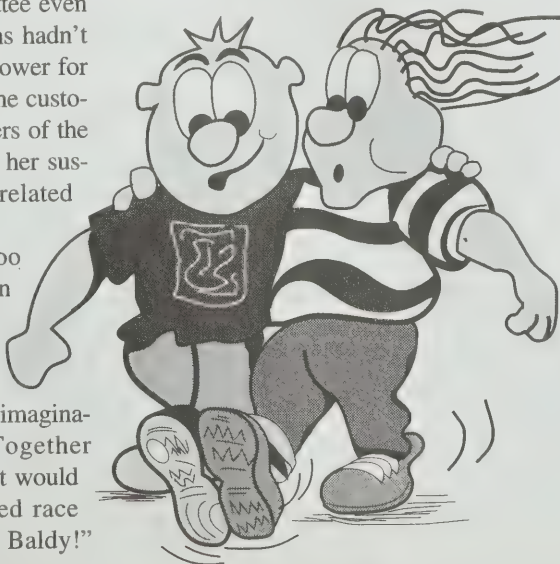
The Rev. Carrie felt a familiar gloom beginning to settle and her stress-related heartburn began to rise. She offered the radical suggestion that "We ask the kids what they want to do" but knew the immediate reaction, "But they don't *want* a Sunday school picnic!", was undeniably the truth.

Then it dawned on her.

St. Barnabas Presbyterian Church and Home for the Rich in Years had its best Sunday school picnic ever. The use of a cottage was secured as were the services of capable volunteers to look after those who needed an "activities afternoon" for their children — videos and refreshments in the church basement. The Christian Education Committee, the Sunday school teachers and any parents interested were invited to the cottage. They borrowed some New Testament biblical references such as John 2:1-10 and re-enacted the feeding of the multitude with some excellent take-out fish and chips. Even Farquar was mollified.

Yours for matching beverage to bottle  
(Matthew 9:17 *et al.*),

*Peter Plymley II*





# After the Deluge: Reflections on the Manitoba Flood

*by Sharon Wilson*





## What one Winnipeg congregation did and learned during the great flood of 1997

**O**n the May long weekend, Winnipeg mayor Susan Thompson declared the flood crisis over. But many Manitobans greeted the news with scepticism. The parade of Canadian Forces troops down Portage Avenue capped off festivities. Signs and posters declaring heartfelt thanks were everywhere. The television crews packed up their trailers and left town. Officials proclaimed the triumph that all eight of the ring-diked communities had remained dry.

A few metres beyond the secondary dike, however, revealed a different truth. The crisis was *not* over. Normalcy was an illusion. As the flood waters receded, they left destruction and devastation unmatched in Manitoba history. The media saw the flood of the century; hundreds of Manitoba families saw the tragedy of a lifetime.

Rebuilding after a flood is a daunting task. First, we waited for the waters to recede. Then came the chore of pumping the water out from the basements and main floors of most of these homes. The completion of this job uncovered mud, slime, mold, bugs, rats and ruin beyond words.

Calls and notes of concern began arriving from Presbyterian churches across the country. A special appeal by Presbyterian World Service & Development brought an immediate and generous response which encouraged us. Through co-operation with the Salvation Army, Canadian Red Cross and Mennonite Disaster Services, the arduous task of restoring homes and farms began in earnest. Manitoba Agriculture reported that, by

### Presbyterian World Service & Development

Since Presbyterian World Service & Development issued an appeal for Manitoba Flood Relief at the end of April 1997, more than \$150,000 has been raised and money continues to arrive. In collaboration with the Presbytery of Winnipeg, it was decided that 25 per cent of the funds should be sent to the Mennonite Disaster Service, the lead agency coordinating clean-up efforts, and 75 per cent reserved for use by the presbytery. A three-person committee appointed by presbytery will use the funds to help people rebuild in areas not covered by government assistance. The committee is currently waiting to see what the government assistance will cover before funds are dispersed, a process that will probably go into September.

Left: Bill and Pat Jervis's flooded house and shed (lower part of photo). Photo by Ted Moffatt.

Inset: David Stubel and Don Campbell clean slime out of the Jervis garage. Photo by Diane Drummond.





Bill Jervis looks over the clean-up of the sun-room.

mid-June, as much as 85 per cent of the Red River Valley had been seeded.

While media spotlights turned to other issues and places, dedicated volunteers worked through June and July. They toiled on, providing tremendous physical and moral support to stricken families. Imagine de-constructing your house down to the wall studs, followed by a strict regime of decontamination and drying. Only then can rebuilding begin. Slowly, some families returned to their homes. For others, it will be months of rebuilding. Some will never return.

**F**irst Presbyterian Church stands near the intersection of Portage and Broadway in downtown Winnipeg. The neighbourhood around the church has changed over the past 70 years. Stately, single-family homes gave way to rooming houses and, recently, to the gentrification of the Wolseley neighbourhood.

First Church has changed, too. It serves a diverse community far beyond its immediate environs. In fact, the membership of First represents the broad spectrum of Manitoba society. It draws from a broad social, economic and geographic base.

That broad geographic base drew the congregation into the flood crisis. Two families live within the most threatened area south of the city. In the weeks preceding the flood, we kept in touch to make sure they were receiving the assistance they needed.

The first call for help came from Bill Jervis on the evening of April 23rd. Having endured the 1969 flood, Bill had constructed a concrete dike around his house; but he needed help to sandbag the openings of the dike at the driveway and sidewalk. Within an hour, a crew of nearly 20 volunteers and enough food for an army were arranged for the following morning.

We were greeted with a truckload of crushed stone, a bale of lentil bags and the enormous job of filling each bag. As the day wore on, we watched our pile of stone turn into a secure wall. Sadly, by the end of the afternoon, we knew our efforts were in vain. When an engineer came to measure the wall against the predicted height of water, we realized we were nearly two feet short.

As the water began to splash over the highway to the east and onto the property, it became clear the next best strategy would be to get as much of the Jervises' belongings out as quickly as possible. But where would we find trucks? Thankfully, years in rural ministry paid off. Two well-placed phone calls brought grain trucks from the Lilyfield United Church congregation and many eager hands to help fill them. In a matter of

hours, the trucks were loaded and headed north to my home in Stony Mountain where the furniture was stored.

Weeks of worry and wondering followed. The Jervises moved from temporary quarters to a motel, to a hotel and, finally, to a tiny apartment. On June 7 and 8, volunteers from the church set about the difficult chore of gutting the house. The piano, which had floated upside-down in the recreation room during the flood, was cut into four pieces and carried out to the dumpster. Carpets as slippery as a freshly caught fish had to be carried out in pieces. Treasured possessions were added to the pile in a silent memorial to the fury of the water.

We did all we could for the Jervises, but we cannot return their home or their memories to them. It has been a heartache to all involved to discover how powerless we are. Yet, this episode continues to galvanize the congregation. Weeks before we were set into action, I preached on the theme of "walking your talk." It has been gratifying to see how many people have translated their faith into acts of service and caring for another in need. Those who could not wield a sandbag or crowbar baked or made sandwiches. Many helped with laundry, packing and a host of other household chores that are real hassles for evacuees. St. James Presbyterian donated dozens of juice boxes for the work crews. McDonald's restaurant provided lunch for all the workers on the first day of the clean-up. One man arrived at the house with an enormous box of doughnuts, and another with lunch from a city church. People from First Church worked side by side with volunteers from Mennonite



Carpet and furniture damaged by the flood piled outside the Jervis house.



Disaster Services. From the beginning, our ability as a congregation to offer assistance depended on our openness to work with others.

For a congregation as scattered as First Church, it has been a lesson in the power of a co-ordinated effort. People in the congregation who had worshipped together for years without getting to know one another found themselves side by side on the sandbag line or ripping off drywall. Our youth group proved to be the critical and tireless workforce we needed so many days. This has been the turning point for many youth in discovering their "place" in the church.

Another invaluable learning experience has been the merit of *doing* first and calling a meeting to plan later! This ministry to the Jervises and to another family happened spontaneously as the urgency of the situation dictated. No committees needed to be formed and no one needed to be in charge. Collectively and immediately, we answered the call. It was like a breath of air breathing new life into the congregation.

Ministry is many things. For us at First, we learned that ministry can be grinding, dirty work. It is also compassion which embraces people in a crisis that paralyses their lives. Ministry is commitment to see the need through to true healing and not to abandon the cause when the disaster abates.

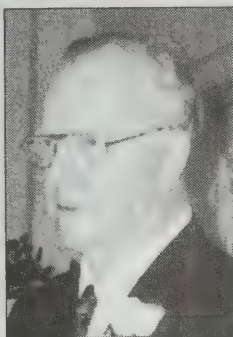
The Sunday following the inundation of the Jervises' home, the lectionary included Jesus' commandment to his followers: "You are my friends if you do what I command you" (John 15:14). We have experienced what Christian friendship means: to respond to need as it arises, to give generously and freely, to live as a community in service to our brothers and sisters.

Manitobans are a tough lot. In more than a decade here, I have endured floods, droughts, mosquitoes and endless winters. Through it all, there is steely determination and faith-filled patience to live in the midst of creation and be thankful. **R**

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Sharon Wilson is a United Church minister who served one year of interim ministry at First Presbyterian Church, Winnipeg, before accepting a call to Windsor Park United Church in Winnipeg.

# Faces of Faith



**Gordon Towers**, former Lieutenant-Governor of Alberta, is a descendant of one of central Alberta's first settlers. In 1994, the Towers family celebrated 100 years of pioneering in the Red Deer area. Gordon's grandparents were charter members of St. Andrew's, Valley Centre. Gordon has been an elder at Zion, Willowdale, for over 40 years. He served as a member of parliament for the Red Deer constituency for 16 years before retiring to accept the role of Lieutenant-Governor of Alberta. During the United Nations Year of the Family in 1994, Gordon and his wife, Doris, were made

Honorary Patrons of the Family, a designation provided by the UN. In the Red Deer area, the Towers name is synonymous with compassion, integrity and faith.

## What is your earliest memory of church life?

The cold nights in winter when members of the congregation gathered for worship, tying their horses in a shed close by the church. A pot-bellied heater, fuelled by wood, and the coal oil lamps throwing a glow from the sides of the church. The minister leading the congregation with the message.

## What is your favourite hymn?

"Abide With Me"

## What musical piece has most inspired you?

"Amazing Grace"

## What book (outside of the Bible) has most influenced you?

*Hurlbut's Story of the Bible* by Jesse L. Hurlbut

## Where do you find inspiration to sustain your faith?

Congregational services of worship and the results of prayers of others in daily living.

## Who has played a major role in your faith journey?

A certain teacher in day school working in conjunction with a deaconess, Freida Matthews, accompanied by ministerial guidance in services from the pulpit.

## If you could invite anyone (past or present) to a dinner party, who would you invite?

Any present member of the Presbyterian Church who labours day after day bringing the gospel message to a world society.

## What is your biggest regret?

I would like to have been privileged to be a Presbyterian minister, but that door was closed to me.


## What one change in the church would make it substantially better?

If somehow, some way, the Presbyterian Church could establish a stronger line of communication with more of the young people, it would be better for all.

## Write your own epitaph.

He did his best.





# SMALL GROUP MINISTRY: The History of Christian Nurture

*by Calvin Brown*

**I**'ve never felt so cared for in my whole life!" "Now I know what the Bible is talking about when it says the church is the Body of Christ." These are typical comments of many who are newly initiated into a small group experience. The search for community is our culture's deepest longing and the Christian faith's greatest promise. It is also the will of God who, as the psalmist reminds us (Psalm 68:6), puts the solitary in families.

Charles Scobie, a well-known Canadian biblical scholar, notes that theologian Professor Seebas "repeats the assertion that the God of the Bible can only be known in relation to his people." In fact, in his book on biblical theology, Seebas entitles one chapter "The People of God as a Condition for Understanding God." The Westminster Divines who wrote our Confession of Faith, which every minister and elder promises to uphold, shared the same biblical understanding of our need to belong to the fellowship of believers. They said, "Outside of the visible church, there is no ordinary means of salvation." This biblical theme emphasizes that we need to be a people in community if we are to be a people who love and serve God.

The most compelling reason for being in a small group, however, is stated in *Biblical Foundations for Small Group Ministry* by Garth Icenogle. He provides

an extensive Old and New Testament context for small groups, arguing that community is found in the very nature and character of God and in the way God works to bring people into a new humanity that is learning how to care for one another. "Christian congregations ought to consider and form small groups not so much because they 'work' in getting people to know each other, but because they are part and parcel of who God is and what God desires to reveal to us." This, of course, reflects Jesus' own words and actions. In his first epistle, St. John says this is the reason the gospel is preached: "We declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son, Jesus Christ. We are writing these things so that our joy may be complete" (I John 1:3-4).

A brief biblical survey illustrates the place of small groups in Christian nurture. In Exodus 18, Moses divides the people into groups of 10 and puts leaders over them. Presbyterians often regard this as the beginning of eldership, but it is equally the beginning of small groups that are not primarily family groups. The people of God were covenanted together

through the Ten Commandments which defined their focus and moral character; the small groups enabled them to grow in understanding, support and accountability in living the holy life. Jesus centred his ministry in small groups as well — the group of the Twelve and the inner circle of three (Peter, James and John). In

the small group, he took time to explain the deeper meaning of his teaching and actions which were often not understood or heard by the multitudes. Acts 2:42-47 gives the best illustration of the beauty and power of small groups. This pas-

sage presents the essentials: devotion to the Apostles' teaching, commitment to the fellowship, the breaking of bread and prayer. The result was an awesome presence of God in power and grace — a true community of love where everyone shared and worshipped. It was a growing church, and the whole city marvelled at how the Christians loved one another.

Every renewal movement in the church throughout history has included small groups of believers gathered for support in ministry, study and accountability. In the early centuries, the church often gathered in small house groups. Even though they also gathered at the Temple, at synagogues or in rented halls

**Small groups go  
hand in hand  
with vital and  
authentic  
Christianity**

for larger gatherings, the small household groups were often the primary fellowship groups. The monastic movements also often practised holy disciplines in small groups and, like the early Franciscans, travelled in bands and lived in small groups to encourage one another.

At the time of the Reformation, small groups met for prayer, Bible study and support, often at risk to their lives. Many are the stories of the Presbyterian Covenanters of Scotland who also met in small groups in secret for the same purposes. In the 17th century, the Pietists, who gave such impetus to the missionary movement, promoted the creation of "conventicles" or small groups to share in Bible study, practical help and discipleship. The great revivals, such as the Wesleyan movement, thrived and grew, in part, because of the weekly "classes" in which they not only studied Scripture but prayed and held each other accountable for their Christian walk.

Small groups which exercise the true marks of Christian fellowship — worship, study, prayer, outreach and accountability — have always produced a vital Christianity in our own tradition and throughout the Church world-wide. Small groups are indispensable to authentic spiritual renewal in the church. [E]

Calvin Brown is the executive director of The Renewal Fellowship Within The Presbyterian Church in Canada.



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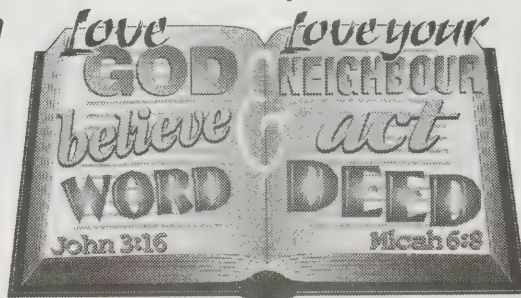
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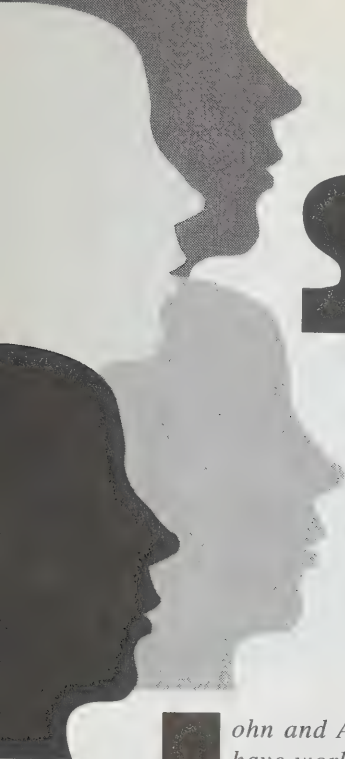
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# SMALL GROUP MINISTRY:

## A Conversation With John and Adrienne Carr

**J**ohn and Adrienne Carr have worked with small groups since their ministry began. They have founded congregations, led numerous training events and developed small group resources, including *Experiment in Practical Christianity*, *The Power and Light Company* and *We Are an Easter People*. *Alive Now* magazine spoke with the Carrs at Candler School of Theology, Emory University, Atlanta, where John is associate director of church ministries and director of continuing education and Adrienne is assistant professor of Christian education.

**ALIVE NOW:** Why is increased attention being paid to small groups?

**ADRIENNE:** People feel alone and long to be invited into deeper relationships. People long for an anchor in a world that looks frightening and is changing so fast. Small groups provide a structure for this.

**ALIVE NOW:** What are the roots of the small group movement?

**JOHN:** In the Bible, there is the notion of a remnant. The masses of people do not understand all the tenets of faith, but the disciples of the prophet will pass them on. Jesus saw his disciples as a remnant.

**ADRIENNE:** The monastic movement is also key in the origins of the small group movement.

**ALIVE NOW:** How did you get started with small groups?

**JOHN:** I started a church in suburban Cleveland. I did all the standard things in starting up the church and was successful but desperately unhappy. It seemed the church was making people even more harried than they already were. A mentor urged me to start some small groups meeting in homes that would study the Bible and the meaning and purpose of the Church. I discovered it was an exciting process.

Then we were invited to start a church in Indianapolis. As a doorway into membership, we invited people to be part of a small group that explored the Christian life. We also had task forces engaged in mission in the community with responsibility to care for one another and to be engaged in study and growth. These started as direct service work but tended to progress into concerns for justice issues.

**ADRIENNE:** Later, we read in a book of theory on small groups that people are more likely to act their way into new ways of thinking than to think their way into new ways of acting. That was the premise of our work.

I started out as a director of children's work but ended up going into adult work. In Indianapolis, I started to work with small groups of women shortly before the women's movement began.

**JOHN:** Then we moved to Columbus to serve on the staff of a large church. We were asked to develop a Lenten program that would bring members together.

**ADRIENNE:** We decided to use a small group approach. Each group was a microcosm of the church, with a range of ages from ninth grade to 81 years old. Within two weeks, we could feel the energy from the new relationships in the congregation.

We learned that when we put a diverse group together, it's obvious the only thing they have in common is God. When a group is homogeneous, people are less free to be open. They don't want to expose that they think differently from the others.

**JOHN:** Part of our agenda for small groups has been to give people principles for encouraging Christian community that they could apply to different aspects of the church.

**ALIVE NOW:** Would you describe those principles?

**JOHN:** The first principle is being clear about what Christian community is. Christian community is a group of people trying to relate to each other in the light of the fact that God loves each of them unconditionally. That's the sole basis for their relationship. It's not that they like each other or agree. The disciples are a good model of people who didn't agree or weren't similar but were held together by that love.

**ADRIENNE:** The second principle is person-centred rather than problem-centred sharing and praying. We've all been in church groups where leaders ask, "Does anyone have any concerns they

want to lift up?" This means the only time I get attention is when I've got a problem. But we all need to be held in God's love. Everyone needs to be valued. One way of doing that is making sure everyone is heard from.

**JOHN:** I think that's the genius of the class meeting in the Wesleyan movement. Albeit in a somewhat inquisitorial way, every person got checked in with as to how it was going with him or her and the Lord.

We talk about trying to see other people from God's point of view by putting aside one's agenda. We base this on II Corinthians 5:16: "From now on, therefore, we regard no one from a human point of view." That's at the heart of Christian community; yet, there are few places in congregational life where this occurs.

There are skills for mutual ministry that one can learn. The fundamental thing is Galatians 6:2: "Bear one another's burdens."

**ADRIENNE:** Teaching people to share burdens gives them language they can use. I can call you up and say, "I've got a burden I want to share." Right away, you know what we're into. Another thing we teach is what we call "noticing the

nudges." Few of us are going to have Damascus Road experiences, but we do get small nudges that go through our mind. Again, that gives people language to use.

Another thing absolutely basic to small group life is covenant. Churches are often not willing to challenge people to make commitments so that they can have a quality experience. We serve a covenantal God; in our life as a community, we need to reflect that kind of faithfulness. We insist that people commit to the group; if they cannot come, they let the leaders know ahead of time.

**JOHN:** Our last big principle is celebration. In *Life Together*, Dietrich Bonhoeffer says only a Christian community that celebrates the small things will receive big things.

**ALIVE NOW:** *What sorts of challenges does small group life present?*

**ADRIENNE:** The group's life needs to incarnate the biblical message. If we don't do that, it often does not become believable. Whenever we are together, we need to be the church and not simply talk about being the church at some other time. So our committee life and group life need to reflect that kind of incarnational principle.

**JOHN:** The dynamic of the Early


Church was encountering the Good News, supporting one another and sharing, and offering some form of witness. One of the unfortunate things in church life is that these three things get fragmented: I'm in a sharing group over here, I may do study over there, and I may engage in service somewhere else. Small groups may become one-dimensional. That can serve a purpose for a short time but will quickly run out of steam.

Another issue is helping small groups serve something larger than the group. Jesus didn't say, "Find yourself and then you will be able to lose yourself." It's the other way around.

**ALIVE NOW:** *What is the role of leaders in small groups?*

**ADRIENNE:** They are particularly important at the beginning of small group life to help establish, facilitate and model.

**JOHN:** We've found that working in teams can combine a variety of gifts and provide a nucleus of community in a small group. When we look for a leadership team, we look for people who, in some way, combine pizzazz or enthusiasm, the ability to say "shut up" in a reasonably loving way, and the gift of listening and caring. Over time, gifts emerge in the group, depending on the



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group's mission. The accountability needs to be shared.

**ADRIENNE:** It's also important that leaders develop new leaders. The attitude of the leader makes a great deal of difference. A leader who truly believes the people of the group have things to contribute, and are gifted and valuable, will invite and create an atmosphere in which people will feel free.

**ALIVE NOW:** What keeps a group vital?

**JOHN:** Certainly covenant.

**ADRIENNE:** Celebrating its life together.

**JOHN:** Finally, I think the thing that sustains a group is a sense of a vocation as a group. When that ceases, it is a dead group. And we have a lot of dead groups still meeting.

**ADRIENNE:** It's amazing how much can happen within a group in a short time — even a number of weeks. A family in California who participated in one of our programs experienced the tragic loss of a child. They said their long-term friends sent cards and flowers. The people who came and sat with them were members of the small group.

**ALIVE NOW:** Have you had personally transforming experiences within small groups?

**ADRIENNE:** Heavens, yes. I suppose that's one of the reasons I continue to work using small group models. I always find I grow in some ways. I always find God is more real. **R**

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# SMALL GROUP MINISTRY:

## Shelter and Nourishment

by Linda Paquette

**U**nder good conditions, sycamore trees in Egypt and Asia Minor grow tall and provide both shade and an edible fig-like fruit. Like sycamore trees, people need both shelter and nourishment for growth.

Women often take on or are given the demanding role of caregiver. This happens in the family, the workplace and the church. (How many church school teachers and other volunteers in churches are women?) But who cares for the caregivers? To whom do they turn for encouragement?

Small groups can provide a nurturing atmosphere for women. In a mobile society, intergenerational women's groups can offer positive role modelling, help break down feelings of isolation and integrate women into the larger church community, especially those who come to church by themselves.

At a time when things in my life seemed upside-down, I joined a morning Bible study group for women at my church. I went for shelter. We built friendships and discovered new things about the Bible, about ourselves and about God. When I needed something, I knew I could call on someone. I was accepted for who I was. I was nurtured.

But I was also challenged. I remember with fondness one study that asked about our commitment to Jesus. It puz-

zled me. Two members spoke about letting my faith be lived out in every part of my life. Did I realize I had done things that were wrong? Did I realize Jesus had died for these sins? Could I trust Jesus to help me live my life now? Would I accept Jesus into my life as my Lord and my Saviour?

Even though I knew the answer to all these questions was yes, I went home and thought about them. Jesus asked his disciples to follow him. They did. And they were changed. Clumsy Peter became a powerful speaker. Doubting Thomas believed. They were never perfect but they were definitely in touch with God's will for their lives.

Just as I need to tell my children I love them, I also needed to say to God that my life is in his hands. As I look back, there has been change — good, positive change. There have also been other challenges. God does not leave us in a comfortable place for too long.

I Thessalonians 5:11 reminds us to encourage one another and to build each other up in the Lord. We grow in our faith when we share it, when we hear the joys and struggles of others, when we listen to the Holy Spirit speak through the

Scripture. And, as prayer is an integral part of small groups, I have also learned the power of God through prayer — God hears our prayers.

In his book *Working the Angles*, Eugene Peterson says reading Scripture is not a solitary activity. "The Spirit brings people together over Scripture — listening, questioning, conversing toward faith." Scripture can encourage growth, challenge us and help us to be accountable.

When Christians find shelter and nurture in small groups, they eventually produce the fruit

of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. We need patience during times when little fruit appears, and joy when new growth takes place.

The small sycamore is nurtured. It grows. Soon, there is a forest. Though some are transplanted to other areas, the smaller trees still receive shelter and all can bear fruit. Is this not what being a Christian is all about? **R**

**"How high does a sycamore grow? If you cut it down, then you'll never know"**

**— from the Walt Disney movie Pocahontas**

Linda Paquette lives in Orleans, Ont., and is a student at The Presbyterian College, Montreal.



# SMALL GROUP MINISTRY: One Congregation's Experience

by Janet DeWolfe

**I**n our congregation (Grace United in Sarnia, Ontario), we already had five long-standing, small Cursillo groups. Nearly 100 people from the congregation have gone to Cursillo retreats and many have stayed active in this movement to train church leaders. This, plus the facts that small group ministry is in the air — something whose time has come — and that this congregation has some in leadership who are tuned in to current literature and trends, has meant small groups have lots of grassroots appeal here.

When we decided to offer training for those interested in small group leadership, many of the initial 15 people were

part of the Cursillo movement who already met weekly in small groups. My colleague and I borrowed and adapted material for leadership training. We divided the 15 people into two groups. My colleague worked with the afternoon group — two hours a session for six weeks. I met with the other group one evening a week for six weeks. We used identical material.

We began each session with a check-in period or an icebreaker exercise. A teaching time followed. Then, we moved into an emphasis on

process (experiential) — being a group, practising, being aware of dynamics etc.

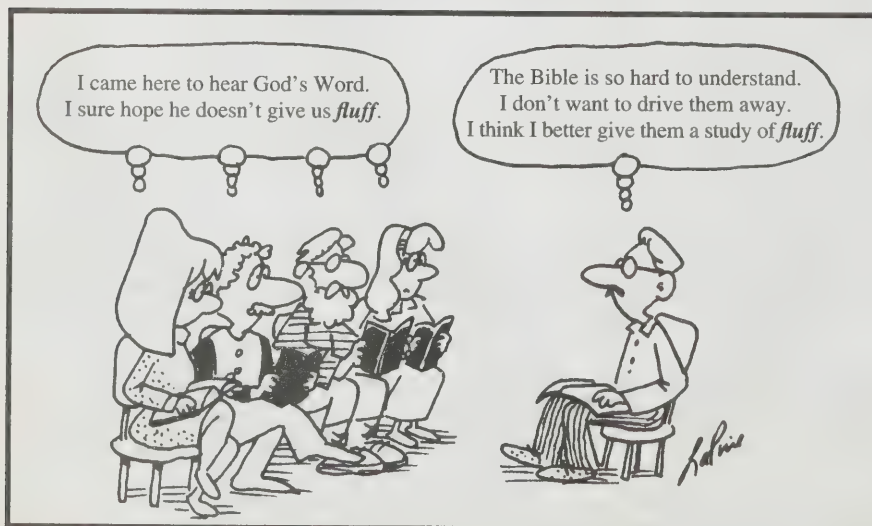
This section had a predetermined emphasis each time. The wrap-up time included prayer requests and practising various forms of prayer together, followed by a simple closing ritual.

My colleague developed the instructional material — borrowing and adapting from Fuller Institute material collected

over the years (including a lot of material prepared by Roberta Hestenes), Serendipity small group material (for example, the *Small Group Training Manual: 6 Sessions For Training Leaders*, 1991), William Easum, Tom Bandy (The United Church of Canada's guru on the Church in the 21st century), Carl George (Fuller Institute). We made sure we pitched the vision of what promotes health in a congregation into the 21st century and gave the historical sweep, drawing upon the church in the first century.

I put together the process/experiential content, drawing heavily on a book written by Richard C. Meyer, an American Presbyterian: *One Anothering: Biblical Building Blocks for Small Groups*. His material leads small groups through eight or nine weeks. He provides content and

**We pitched the vision of what promotes health in a congregation into the 21st century**



process, warm-ups and activity outlines, ideas for prayer and closing rituals. Each week is planned around a theme, a tenet or task for small group life; for example, care for one another, pray for one another, love one another. I found this book very helpful.

There is a lot of material available from massive, conservative American publishers. While some of it is helpful, the language and culture doesn't transport into our setting without a lot of translation. Don't expect to be able to sell it in a congregation as is. Some of it assumes megachurch structures and staffing. Authors Carl George, Michael Slaughter and Dale Galloway can leave smaller congregations feeling inadequate.

I've noticed more home-grown material beginning to be published. I haven't sampled it yet because I've opted not to buy resources on the basics of getting started because we're already on our way. I have noticed some resources written by Tom Bandy who works out of the offices of The United Church of Canada. I liked his material when he came to work with our members.

In our congregation, we are fortunate to have a large number of well-trained folk in human resources, training, teaching, facilitating backgrounds. We found leaders were terrified at first to start groups. They couldn't get over the hurdle of thinking they had to be an expert on a subject, a book or something for a group to work. Some became paralysed trying to light on the right topic. Gradually, we had successes with groups having minimal structure and preparation, drawing on life experiences (perhaps a connection discovered only as the group life unfolded), and sharing care, laughter, tears and the Holy Spirit. This was a breakthrough.

We now face challenges of putting supports and some structure in place to help the small group venture further and develop. We need help with promotion, communication, record-keeping, and people to share the work of coaching leaders and providing resources for them. **R**

Janet DeWolfe is a minister of The Presbyterian Church in Canada currently serving on the staff of Grace United Church in Sarnia, Ont.

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# Hymn of the Month

by Judee A. Green

**W**hat prompts a hymn-writer to create a particular hymn? It can be many things: a moment of inspiration, an event, a passage of Scripture. A request inspired "A Prophet-Woman Broke a Jar."

The session of St. Andrew's Presbyterian Church in Thunder Bay, Ontario, looked for ways to celebrate the 25th anniversary of the ordination of women as teaching and ruling elders in The Presbyterian Church in Canada. They used the newly created Senator Norman M. Paterson Endowment Fund to commission a hymn by Brian Wren.

Brian Wren was born and educated in England. The English Congregational Church, now the United Reformed Church, ordained him in 1965. His interests include education, worship and social justice. In 1983, with the encouragement of composer Eric Routley, he chose to pursue hymn-writing full time. Wren also serves as a workshop leader and visiting professor at several colleges and universities in Canada, the United States, Australia and New Zealand. He has published several collections of hymns as well as other writings. Twenty-two of his hymns will appear in the 1997 *Book of Praise*.

In writing "A Prophet-Woman Broke a Jar," Wren chose two

## A prophet-woman broke a jar

MEGERRAN 8 7 8 7 D Iambic

G (D) Em Gmaj7/D C Gmaj7/B Am /G

1. A pro - phet-wom - an broke a jar by  
 2. A faith - ful wom - an left a tomb by  
 3. Though wom - an - wis - dom, wom - an - truth, for  
 4. The Spir - it knows, the Spir - it calls, by

D/F# Bm/D Em Am7 Dsus4-3 G C G (D) Em Gmaj7

Love's di-vine ap - point - ing. With rare per-fume she  
 Love's di-vine com - mis - sion. She saw, she heard, she  
 cen - tu - ries were hid - den, un - sung, un-writ - ten  
 Love's di-vine or - dain - ing, the friends we need, to

A Gmaj7 D/F# A/C# Bm /D Em D/F# G6 A D D7 /C

filled the room, pre - sid - ing and a - noint - ing. A  
 preached the Word, a - ris - ing from sub - mis - sion. A  
 and un - heard, de - rid - ed and for - bid - den, the  
 serve and lead, their powers and gifts un - chain - ing. The

Scripture texts that portray the ministry of women. The first verse refers to the story in Mark 14:3-9 where a woman breaks open an alabaster jar of precious ointment and pours it on Jesus' head, anointing him. The second verse points out that, in all four Gospel accounts, women were the first witnesses to the resurrection and were commissioned to "go and tell" the other disciples. Verse three laments the reality of the undervaluing of women's ministry down through history. The final verse reminds us the Spirit of God gives gifts to all members of the Body of Christ and that all ministries are to be valued and welcomed.

Wren chose the music to match the metre and the mood of the text. He picked *Megerran*, a tune which was not closely associated with any other text. This tune, written by Walter K. Stanton, is not new and appeared in the 1972 *Book of Praise*.

Although the hymn is written in a classic style, do not expect a congregation to sing it with little or no introduction. Consider having the choir sing it as an anthem one Sunday and the congregation the next. Or the choir might sing verse one, with everyone joining in for the rest of the verses. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise the *Book of Praise*.

Bb Eb/G F Bb/D Eb7 F7 Gm F/A Bb Bb7/A Gm C/Eb

pro - phet-wom - an broke a jar, the sneers of scorn de -  
 faith - ful wom - an left a tomb, with res - ur - rec - tion  
 Spir - it's breath, the Spir - it's fire, on free and slave de -  
 Spir - it knows, the Spir - it calls, from wom - en, men and

Gm/D D G (D) Em C/E

fy - ing. With rare per - fume she  
 gos - pel; she saw, she heard, she  
 scend - ing, can tum - ble our di -  
 chil - dren, the friends we need, to

F G C D D7/C G/B (D6) Em Am G/B C6 D G

filled the room, pre - par - ing Christ for dy - ing.  
 preached the Word, a - pos - tle to a - pos - tles.  
 vid - ing walls, our shame and sad - ness mend - ing.  
 serve and lead. Re - joice, and make them wel - come!

# ANGELS UNAWARE

BY JOSEPH C. MCLELLAND

**T**ime was when angels were awesome and splendid beings from the Other Side. Today, they come in all shapes and sizes, including Della Reese and Denzel Washington (I liked Cary Grant better). Experts tell us the sudden burgeoning of angelic figures — in movies and TV, books and sermons, even cute lapel pins, and now the Internet! — reflects the *angst* of our time: the end of a millennium, the passing of traditional Christianity and so on.


The “high rate of angel consumerism” is also part of New Age spirituality with its personal mythology. Everyone has his or her own angel or, perhaps, each of us is an angel. All very comforting, even if terribly simplistic. The new spirituality doesn’t need God; indeed, it rejects authority figures and plays up self-reliance and independence. Angels may bolster our self-esteem; they can hardly bring an alien word of judgment from God against such nice people as ourselves.

Personally, I prefer the biblical picture. Begin here: in Greek, *angelos* means “messenger,” a being sent from God with a specific message. At first, of course, the heavenly host surrounding the Throne had several tasks, what with driving The Couple out of Eden, holding Abraham back from the fatal stroke, wrestling with Jacob (one fall, match called because of injury), leading the Exodus, smiting enemies and chastising friends. All very heady stuff about

which theologians used to argue — was it God himself or angels that gave the Law? etc. (compare Exodus 19:20 with Galatians 3:19).

The New Covenant shifts gears, opening with angels announcing, singing, praising the *ev-angelion* or “good news.” They turn up at awkward moments, such as getting apostles out of prison (*angelus ex machina*). They also may visit you unawares, as the book of Hebrews puts it, for entertainment. At last, the book of Revelation gives their presence climactic celebrating. From now on, they begin to be named and ranked — seven archangels and on down: Michael the warrior, Gabriel the messenger, Raphael the healer, etc.

Gradually, angels became an important and grim part of systems of theology, with a parallel column for demons. As Mervyn Peake’s Mr. Pye discovered, the line between virtue and vice — growing wings or growing horns — requires a delicate balance. Karl Barth developed his own angelology with restraint, remarking on “the lack of any sense of humour” of former ideas. For Barth, angels symbolize the mysterious nature of the biblical Story, more like poetry than “world history.” By contrast, he takes “a quick, sharp glance” at their opponents,



BIBLICAL LORE  
SHOWS ANGELS  
IN A BETTER  
LIGHT THAN  
MODERN  
CONSUMERISM



the demons. Just because angels feature so prominently in revelation, we should be sceptical about the reality and power of the demonic realm. This is "the myth" that Christians should exorcize because it "exists" only by mimicry. That is, evil gains a foothold in God's good creation by stealing from goodness, masquerading to fool us into accepting its power. Even the devil can appear to us only as he imitates an angel of light.

Such biblical lore shows angels in a better light than modern consumerism.

They're not a pretty sight, except to Renaissance artists. Think of Raphael (I mean *Raffaello Santi* the artist, not the archangel) taking those monstrous *cherubim* that guard veil and ark in the ancient Temple and reducing them to the cutest of cherubs!

Is this a sign of our times? Have we lost the dimension of awesome mystery, the terror occasioned by revelation? How strange, for instance, that at the beginning and ending of the life of Jesus, the angelic messenger's first words were

"Fear not!" How's that for an authentic greeting on our Christmas cards: Don't be scared, we're friendly aliens — by the way, try to have a merry Christmas! Not to mention that it sure beats daffodils and bunnies for telling Easter like it is. Without fear first, you'll find no Joy; or, in an old saying, *No cross, no crown.* **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

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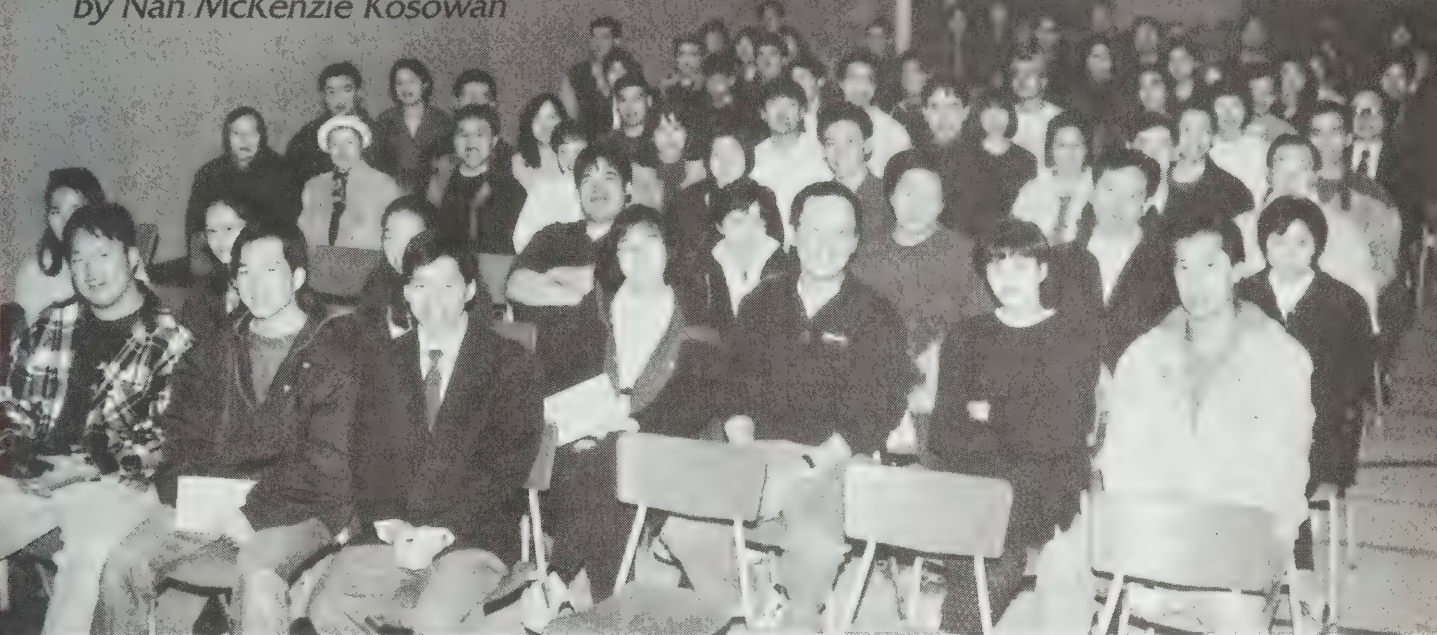
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# Ministering to Newcomers From China and Hong Kong

by Nan McKenzie Kosowan



Toronto Chinese Presbyterian Church: 11 a.m. English service.

**W**ith grace, good humour and creativity, Chinese Presbyterian pastors deal daily with the needs of a complex mix of Cantonese- and Mandarin-speaking immigrants pouring into Greater Toronto and neighbouring areas, one of Canada's two most concentrated Chinese populations, with the July 1st repatriation of Hong Kong to China.

Rev. Vincent Lee of Markham Chinese Presbyterian Church (CPC) sees a strong connection between newcomers feeling comfortable communicating and feeling accepted. His 300-member church has a large number of Canadian-born Chinese who are English-speaking, a larger Cantonese group from Hong Kong and a smaller, newly started Mandarin group from Taiwan and Southeast Asia. He recognizes the need for these groups to hold services in different rooms and time slots, but he also takes pleasure in the small linguistic triumph the entire membership enjoys twice a year. In joint Christmas and Easter services, every worshipper participates through direct translation from Cantonese to English

and Mandarin through earphones.

Lee came from Hong Kong when he was 14 and is fluent in Cantonese and English. His habitual smile widens as he states: "And I am going to preach in Mandarin to our new group. I am going to do this. I'm taking Mandarin lessons," he says, looking at Rev. Tom Eng of Toronto CPC who laughs and nods in appreciation. Mandarin is a challenge. "I conduct Communion in Mandarin, even though I'm reading it. I preach to them in Mandarin, even though I use an interpreter. I converse with them in Mandarin, even if a bit awkwardly. But in 1998, I hope to preach to them in Mandarin!" Lee grins.

To help the church membership work together, a ministry support team with representatives from the three groups deliberates together in English, falling back on Cantonese or Mandarin at times for

those still not comfortable with English. Lee believes it is worth every effort for staff to become fluent enough in the three languages to communicate with all members and to assist the three groups to communicate better among themselves.

**Chinese  
Presbyterian  
pastors help  
newcomers  
adjust to a  
new life and  
to a new  
definition of  
success**

Language difficulties present outreach opportunities, says Rev. Hugo Lau, extension worker of Mississauga CPC that has grown from nine members in 1991 to 80. No matter what the age, the newcomer's need to integrate into Canadian life requires English. Second language English classes are an effective way to

meet immigrants and introduce them to the church, says Lau. He appreciates and lauds Glenbrook Presbyterian Church for sending non-Chinese teachers to model the Canadian accent for the CPC advanced-level classes.

Members of seven weekly home English Bible study classes express a sense



of acceptance and belonging as contact co-ordinators make a point of following up absentees to see if help is needed, says Lau. Many of the elder teachers he trains are retired and give much time to immigrants in their classes, befriending them and bringing them to church. Rev. Samuel Chan, a retired minister from Hong Kong, helps part time with teaching, caregiving and counselling. And the local high school principal gave Lau a room and time to hold Chinese Christian Fellowship meetings for a pioneer counselling project to help Chinese students with English and personal problems.

## Hopes and Dreams Not for Themselves

Markham CPC holds t'ai chi and Chinese painting classes for seniors. For the children on Saturdays, it's mathematics with Mandarin, Cantonese and English tutorials. Many parents bring their children to these classes and to any class that might improve school marks and make a professional career possible. "Their hopes and dreams are not for themselves; they're for the kids," says Vincent Lee. "They want the best learning opportunities here for them. Children are expected to do at least five hours of homework a day."

"Hong Kong Chinese are pragmatic," he explains. "Once here, children are ingrained by parents that they must be successful." But what about creativity? "If creativity will help design graphics for big computer companies, parents are all for it!" says Lee.

A third generation Canadian, Tom Eng is relaxed about his children's choice of careers. "I haven't the same need to drive them into lucrative careers if they choose art or drama instead of business or a profession. Future generations of these immigrants will experience well-rounded lives."

Lee relates how a young couple from Hong Kong found a new definition for success through the Christian faith and community. Professionals, well-educated, but with no Canadian experience, they struggled to find jobs in situations different from what they had known in Hong Kong. They had to re-educate themselves and climb the ladder again which they had already climbed in Hong Kong. After two years of moving from

job to job, the husband improved his career path beyond contract jobs and the wife found a position after training at teachers college. "They were able to walk this road with a pioneer spirit for those two years because the church body supported them with prayers and encouragement, saying: 'We've been that route. Don't worry, the time will come when God will open up your way.'"

This couple experienced God's blessing and are now contributors. They work in the school parents association, at fund-raising events and help immigrants of many origins to adjust, especially those without the benefit of good education or

## Chinese Presbyterian Churches in Canada

Chinese Presbyterian Church, Toronto  
— Rev. Tom Eng

Chinese Presbyterian Church,  
Vancouver — Rev. Morgan Wong,  
Rev. Harry Bailey

Chinese Presbyterian Church, Victoria  
— Rev. Wing H. Mak

Celebration Presbyterian Church North,  
North York, Ont. — Rev. Peter Ma

Chinese Presbyterian Church,  
Markham, Ont. — Rev. Vincent Lee

Chinese Presbyterian Church,  
Mississauga, Ont. — Rev. Hugo Lau

Chinese Presbyterian Church, Montreal  
— Rev. Cirric Chan.

Chinese Presbyterian Church, Windsor,  
Ont. — Rev. Brian Tsang

Christian support to give them a sense of worth, love and respect. "The Hong Kong mind-set became reset," Lee says, "as they recognized that the love of Christ and his community, not a career, is the place where self-esteem is built."

## Isolation Antidote

Lee believes Christian support can make a critical difference to successful immigrant assimilation and should motivate new immigrants to use their gifts and skills, not only in Chinese circles but in the wider Canadian society. Some Chinese Christians are insecure working with non-Chinese and fear community involvement. "Tending to be self-contained," says Lee, "Chinese often don't know what's going on outside their

own community or what opportunities they have to influence the greater society, perhaps in areas such as business management or education. However, a good number of Chinese newcomers have become active and are helping to shape their society. Canadian Christians coming alongside newcomers, sharing knowledge of the language, the law and ways of doing things in Canada, can help them find their way around."

Markham CPC's 12 geographically and age-oriented home care groups play an important role with host couples who care for several newcomer families, often inviting them into their own homes. Some groups bond so well they develop into Bible study groups that give newcomers encouragement and strengthen their relationship with Jesus Christ.

The 400-member CPC in Toronto began as a mission to 20 Cantonese in 1917. A second congregation of mostly English-speaking, Canadian-born Chinese was added in 1975. Eng affirms that Chinese do tend by nature to stay in their own circles, unaware of their potential contribution to their new country. Newcomers may hesitate, concerned about possible ulterior motives, when non-Chinese Canadian Christians try to help by taking the initiative to be neighbourly. But to persist graciously in encouraging newcomers and drawing them out is a genuine Christian service.

## Family Trials

Markham CPC began as the Agincourt mission of Toronto's CPC in 1979 with 25 members. By 1989, the mission had become a self-supporting, 120-member congregation. In 1991, it moved its 150 members to Markham, foreseeing the immigration shift northeast of Metro Toronto.

The early 1980s did bring Markham CPC some so-called businessmen, says Lee, due to a government policy of welcoming monied immigrants to invest in Canada. The \$250,000 required then is now \$450,000. "Hong Kong businessmen, a little jumpy about the movement from being a British colony to a mainland China jurisdiction, bought houses and established families here and, usually, returned to Hong Kong to work. We call them 'astronauts'." The average

family had four members. That changed in the late 1980s and early 1990s with the next wave of mainly professional immigrants who brought over non-professional family members. Now, many grandparents and extended family members are arriving as those already here apply for their entrance to Canada.

Hong Kong housing is costly, Eng explains. To sell an apartment there is to have enough to buy a monster house here. Malls like mini-Hong Kongs spring up to service immigrant concentrations. While newcomers find comfort in familiar entertainment, television programs, movies and food, this helps inhibit assimilation.

"I believe women need more support than men," says Eng. "Men who become involved in business with Canadians seem to adjust better. A mother at home often becomes frustrated and depressed trying to cope with her children in a school system she considers too lenient, less disciplined and which assigns less homework than the Hong Kong system. Women need their own support and interest groups."

The church must create ways to help families for whom the astronaut situation makes a lot of family adjustment necessary, says Lee. "The mother serves as both parents. With more time on their hands, children do things in the community which she considers fooling around. The father, without Canadian experience, has lower self-esteem when in Canada. And the kids are driven nuts by parents keeping them involved in so many activities."

Markham CPC has 10 Christian women committed to meeting for weekly Bible study and Christian fellowship, expanding to bring in non-Christian women through friendship evangelism. Group topics include training of children, good family communication, being a better wife, what to do when the husband is absent. "We are also learning from an interdenominational Chinese Christian parents association that has a burden for these women and can show us how to handle up to 50 per group," says Lee.

"To help with family conflicts, we offer non-Christian parents tapes in Mandarin or Cantonese from Christian psychiatrists, psychologists and family counsellors. We follow up with work-

shops on these topics, available on Saturdays when parents bring children to Saturday morning classes. We want a Christian presence in these workshops so the parents will become our friends and feel comfortable in our church, fellowship groups and Bible studies.

"Befriended by Christians who do not carry the baggage from the Buddhist society they've come from, new immigrants will rub shoulders with effective, joyful Christianity. That's a first step to dropping the baggage," Lee says. "The faith will come. They will have their opportunity, a distinct time to encounter Jesus personally and to make their own decision for Christ."

The impression of being flooded by successful Chinese businessmen is a bit mythological, smiles Lee. Chinese Presbyterian Churches of the Greater Toronto Area, started with funds from the Board of World Mission and then Canada Ministries, can be self-supporting, he says. "But the hope is that The Presbyterian Church in Canada will discover new ways and methods to minister to this tide of newcomers from Hong Kong."

At least part of this vision may be realized through a new initiative in the northern part of Metropolitan Toronto called Celebration Presbyterian Church North. This congregation began as a mission of downtown Toronto's Chinese Presbyterian Church and was recognized as a congregation by the Presbytery of East Toronto in March 1997. A present, it meets in the Metropolitan Toronto Police Association building in North York. The minister, Peter Ma, a recent graduate of Knox College, leads this English-speaking congregation. "We hope," he says, "to integrate fully into the mainstream of the church. We want to become a multi-cultural congregation." Although the congregation is still made up of mainly ethnic Chinese, it has attracted some Vietnamese and other Asians.

The point is that mission and evangelism is everyone's business. That includes ministering to newcomers from Hong Kong. Chinese churches can help, but responsibility resides with the whole church. **B**

Nan McKenzie Kosowan is a free-lance writer living in Kitchener, Ont.

# Solitaire

is an appropriate game for him. He's always alone, and he prefers it that way. He didn't know I was watching when he hid the piece of plywood he plays on in a crack between the buildings in the laneway. There's something mystical about seeing him sitting in a sunny, out-of-the-way spot early every morning before we open, the plywood on his knees, the game of solitaire in full swing.

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# Teaching Moral Values: An Uphill Struggle in a Secular Society

Jean Guarino

When I was a kid, sex, like Uncle Harry's drinking and Aunt Tilly's kleptomania, was locked away securely in the closet. Although we knew all these things were part of life, it was still considered bad manners to dissect them in any detail at the dinner table.

How times have changed! Today, the closet door has swung wide open, and all those old taboos have tumbled out and been swept away. Although we still may be able to set the ground rules in our homes, it is apparent the battle has been lost on television and in the majority of newspapers where anything goes. Values and life-styles that most people consider abhorrent or objectionable are portrayed as the norm in many of today's popular TV shows and news programs.

Today, the *Scarlet Letter*, according to the media, seems to be Abstinence while Adultery is viewed as normal and even desirable behaviour. The problem with this and other aberrations that run counter to the values we are trying to teach our children is that, if people repeat the Big Lie often enough, it isn't long before it begins to resemble the truth.

It is a tragedy when anyone tests positive for the HIV or AIDS virus regardless of how it is transmitted. The fact that former basketball superstar Magic Johnson tested positive is no less a catastrophe than someone who receives the virus through a blood transfusion during surgery. But I find it difficult to consider Johnson a hero — as the media does — when he incurred the disease through his promiscuous life-style. And to tout him

as a role model for young boys does a disservice to all the fathers and other men who, measured against Johnson's flamboyant life-style, lead exemplary but ordinary lives.

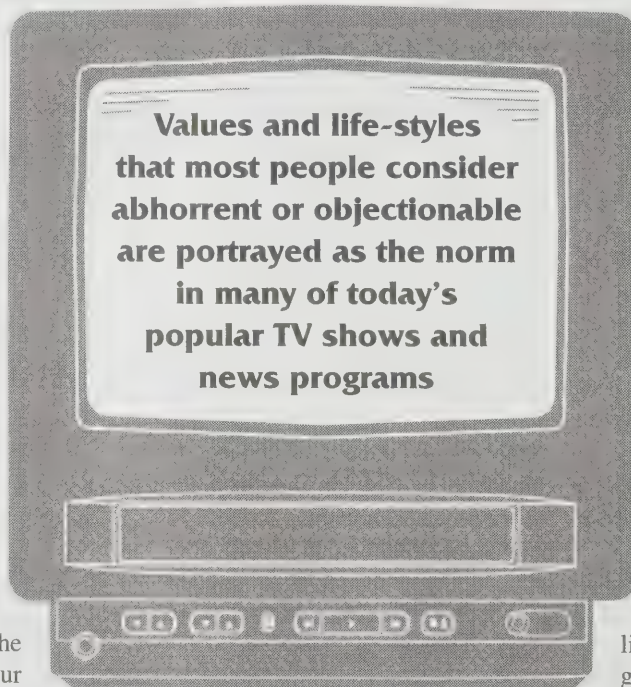
Is it any wonder our 11-year-old daughter's head is constantly spinning. What is reality? Which message has the most impact on her impressionable

These programs are not "slice of life" vignettes as we know reality to be: full of grey areas, loose ends, unresolved conflicts and problems that have no easy answers. Instead, they present a slick and distorted picture of life in which characters who live an affluent life-style, out of reach for most viewers, wisecrack their way through a powder puff minefield of contrived and trivial situations that are all neatly resolved before the final commercial.

Critics will say that if you don't like what you see, turn off the television. And we do. Actually, we're probably considered dysfunctional by many people because we don't have cable TV or a VCR and we keep one hand on the remote control ready to turn off anything we don't want our daughter to see. And when we do switch channels, we try to explain why the program was objectionable — not an easy task if "every one" of her friends is allowed to watch it.

Today, it's impossible to shield children from all of the ugliness they will encounter in life. But it's essential that parents give children specific answers to why we object to certain life-styles. We can't teach math to a kid without translating abstract numbers into concrete examples; and we can't instill moral values without offering kids tangible reasons why many of the value judgments made on popular TV programs are skewed and the exact opposite of the values we are trying to live by and teach them. ■

Jean Guarino is a free-lance writer living in Oak Park, Illinois. This article was first printed in *Annals of St. Anne de Beaupré*.



mind: the moral values we've tried to teach her or those of dysfunctional families on television such as the family portrayed in *Married ... With Children*? How can we convince her premarital sex is wrong when someone as glamorous and successful as Murphy Brown is a single mother? And why is it wrong to put down her brothers, sisters and friends when the same cutting comments uttered by smart-mouth kids on sit-coms like *Roseanne* rate a big laugh on the canned laugh-track?

# PCC News

## Museum receives royal treatment



Her Majesty Queen Elizabeth II was on hand for the official opening of the relocated 48th Highlanders of Canada Museum, now housed in St. Andrew's Church, Toronto. The Queen unveiled a commemorative plaque in the church at a ceremony held the afternoon of June 29.

## Breakfast of champions

A community breakfast sponsored by First Church, Brockville, Ontario, attracted nearly 600 people and raised \$8,556 for flood relief in Manitoba. Pictured presenting a cheque to Maureen Sheldahl, manager of the Brockville and District Red Cross branch, and Eric Gouldson (far right), branch president, are Dave Paul (far left), a member of First Church and economic development officer for the City of Brockville, and Rev. David Jones.



## We couldn't have done it without you!

The *Presbyterian Record* received six awards in the 1997 Canadian Church Press Awards of Merit. The two first prizes and four honourable mentions are in addition to a first place in the A. C. Forrest Memorial Award, of which the *Record* was a co-winner with *The United Church Observer* [see July/August *Record*, page 37].

The *Record* received first prize in the colour photo category for its November 1996 cover, "The Year of the Wooden Boat" by Zander Dunn. It also received first prize for best front cover (1, 2 or 3 colour) for the June 1996 anniversary issue.

The honourable mention awards came in: general excellence — denominational and interdenominational general magazines; theological reflection (inspirational) for "Why David Danced" by Eugene H. Peterson, March 1996; narrative fiction/non-fiction for "It Isn't Lost If You Know Where It Is" by Mary Lee Moynan, October 1996; and original written humour for Pastoral Epistles From Peter Plymley II, September 1996.

## A tangled Web?

Michael Farris has announced his resignation as webmaster of the PCCWeb because of differences with decision-making at the national church level.

Farris says he is proud of his work with The Presbyterian Church in Canada website and calls it "the most advanced denominational site in the world." He says he can't remember another project "which called forth such vision and passion for the church."

Farris is also quick to acknowledge "the community that gave the site its energy and direction." Although he has never met most of the contributors to PCCWeb, he points out that many have become his colleagues and friends. "We worked together for great things ... and were far, far ahead of anything church offices dreamed up," he says.

As for his future, Farris says his resumé reads "Teacher, Designer, Innovator," and that's what he'll be doing. He plans to pursue Internet development for companies and teaching at university.

With PCCWeb now closed, an interim site called PCCNet (which can be accessed in the same way) has been set up under the direction of Ian MacCready until a permanent plan can be put into action in September. MacCready, a member of Knox Church, Oshawa, Ontario, describes PCCNet as a "fairly low maintenance" site compared to PCCWeb, involving four hours per week compared to PCCWeb's 18 hours. He looks forward to input about the site and plans to present ideas he receives to the oversight committee in charge of formulating the permanent plan.

MacCready has high praise for Farris and believes it is unfortunate The Presbyterian Church in Canada wasn't ready to carry out his vision. "He made us all feel as if we were a part of what was happening in our denomination," MacCready says.



## Building with extensions

On April 29, 1997, the Presbytery of Edmonton-Lakeland gathered in Stony Plain, Alberta, to constitute Parkland First Presbyterian Church. Twenty-five charter members, 15 children and several adults made a covenant before God to be a congregation within The Presbyterian Church in Canada.

What makes the birth of Parkland First unusual is the fact that it is a mission extension of another aid-receiving congregation, Callingwood Road Church, Edmonton. The newly formed congregation had its beginning in 1992 as a Bible study group begun by Callingwood Road to serve some of its members who live in the community of Stony Plain, 40 kilometres west of Edmonton. After that, the

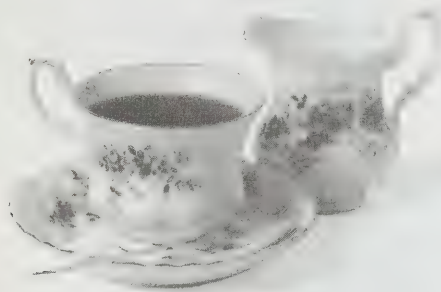
pieces came together relatively quickly but surely. In the fall of 1993, the Stony Plain group began meeting on Sunday mornings for worship and church school. In the fall of 1995, the Presbytery of Edmonton-Lakeland officially recognized the developing ministry as a mission of

the Callingwood Road session. In the fall of 1996, the presbytery approved a petition to constitute the Stony Plain mission as a congregation and arrangements were made to hold the service of constitution on the weekend following the 12th anniversary celebrations of Callingwood Road Church.



Les Young, representative elder of Westmount Church, Edmonton, and moderator of presbytery, welcomes the new congregation, Parkland First, which is currently meeting in Stony Plain United Church.

The success of the Stony Plain extension has encouraged the Presbytery of Edmonton-Lakeland to use it as a model for establishing two other similar missions — one in Sherwood Park, under the supervision of the session of Eastminster Church, Edmonton, and the other in Camrose, under the guidance of the sessions of Killam Church, Killam, and St. Paul's Church, Galahad.



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## The North Korean famine:

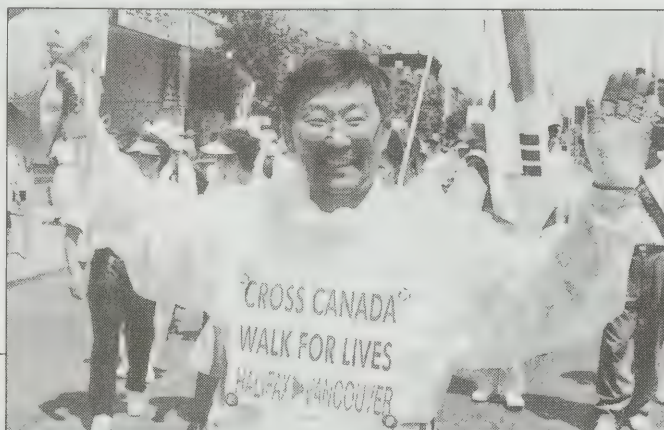
### A Presbyterian elder and the Presbyterian Church respond

On June 2, 1997, Jay Won, a 43-year-old businessman from Markham, Ontario, and an elder in East Toronto Korean Presbyterian Church, began to walk across Canada. Averaging approximately 60 kilometres a day, Won's "Walk for Lives" campaign hopes to raise awareness of the devastating famine gripping North Korea and to raise money for food for the North Korean people. Won's goal is to end his journey in Vancouver in the fall and then travel to South Korea where he will continue his walk into North Korea.

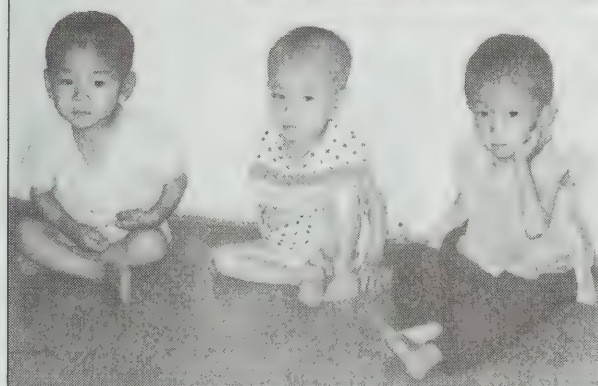
"The North Korean people are facing a serious food deficit due to consecu-

of Thai rice (valued at \$1.8 million) and contributed to the 13,500 tonnes of wheat (valued at \$4.5 million) which the CFGFB shipped to North Korea in June.

PWS&D director Richard Fee was part of a CFGFB delegation that travelled to North Korea to monitor the milling, bagging and distribution of the wheat. He was struck by the signs of severe malnutrition among the people, particularly the children.



Top: Jay Won passes through Toronto on his "Walk for Lives." Photo: *Korean Times and Daily News*



Left: The North Korean government estimates 80,000 children are suffering from severe malnutrition. The actual number could be four times that amount. These children are at a nursery in Wonsan City while their parents attempt to harvest what crops they can. Photo: Richard Fee

tive years of flooding and the collapse of their economy, but not many people have heard about the terrible conditions that exist because North Korea is such a closed state," Won says. He is encouraging Canadians to make donations to the Canadian Foodgrains Bank (CFGFB), a Winnipeg-based charitable organization that provides food aid to countries in need.

Presbyterian World Service and Development (PWS&D) has been a member of the CFGFB since 1994. Last year, PWS&D participated in three shipments

"Without additional substantial food aid shipments, people will simply starve in large numbers," Fee says. "The need is staggering and compelling. We must act now to avert further disaster and suffering."

PWS&D is committed to providing food to North Korea for as long as assistance is required. Donations can be sent to: Presbyterian World Service and Development, 50 Wynford Drive, North York, Ontario M3C 1J7. Please make cheques payable to PWS&D and mark them "North Korea."

## URGENTLY NEEDED:

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## NEWS

### The voice of youth

**W**e, as representatives and advocates of the youth of The Presbyterian Church in Canada, are committed to working in and with our church. We are committed to returning to our home churches to challenge the people in our congregations, presbyteries and synods. We commit ourselves to being a part of every aspect of our church, a part of both the joys and the struggles, to the Glory of God.

It is clear from the Vision Statement created at the first ever National Presbyterian Youth Summit, held in Ottawa from May 29 to June 1, 1997, that the participants came away with a renewed faith and a commitment to strengthening the role of youth in the church.

Forty youth, plus synod regional staff, came from across the country to attend the event developed and implemented by youth leaders Mary Ingram and Matthew Brough. Through large and small discussion groups, casual conversation, con-

temporary and traditional worship and a shared desire to create a network of active Presbyterian youth, the participants worked to begin change in the hearts, minds and attitudes of themselves and the church. Major issues were identified, such as the need for education for laity and youth ministers, the need for effective communication and networking, and the need for a new discovery and renewal of worship.

There are several projects now underway as a result of the summit. One sign of the times is the desire to create a website for youth. And e-mail is proving to be an effective way for youth from coast to coast to communicate.

Plans are also being made for another national summit at the turn of the century to be called, appropriately enough, Canada 2000.

Above all, the Presbyterian youth who attended the summit in Ottawa are determined to put their talk into action.

### Ontario Presbyterian Chorus tours Maritimes

**S**tanding ovations greeted the Ontario Presbyterian Chorus at each of 11 concerts the choir gave during a tour of the Maritimes, June 18 to July 2. The 63-voice chorus also took part in an impromptu worship service at Nova Scotia's Loch Broom Log Church, a replica of a church built in 1787.

Proceeds from the concerts went to the sponsoring congregations for use in local community projects. For example, in Alberton, P.E.I., \$800 was raised (to which the chorus added \$200) for the Caring Cupboard. In Wolfville, N.S., a cheque for \$5,000 was presented to Rev. Tim Archibald of King's Church, New Minas, N.S., a congregation established seven years ago that has begun a building fund with plans to begin construction in 1999.

The Ontario Presbyterian Chorus is made up of members from various congregations in Toronto, as well as in the Barrie and Collingwood areas. (Source: Valerie M. Dunn)



Roy Peacock (left), Ontario Presbyterian Chorus treasurer, and Alastair McCallum, director, present a cheque for \$5,000 to Rev. Tim Archibald (right) of King's Church, New Minas, N.S.



# Other News

## U.S. Presbyterians make amendment to amendment

In what the denomination's magazine, *The Presbyterian Outlook*, called a "stunning action," the 209th General Assembly of the Presbyterian Church (U.S.A.) voted overwhelmingly to send to the presbyteries a proposed change to the *Book of Order* that would make the recently ratified Amendment B less restrictive.

At the centre of the new amendment — dubbed "Amendment B-plus" by some — is the requirement to "demonstrate fidelity and integrity in marriage or singleness, and in all relationships of life." The language would replace the requirement to "live either in fidelity in the covenant of marriage between a man and a woman or in chastity in singleness." The proposal also makes other changes that, supporters say, restore the primacy of Jesus and Scripture they believe had been compromised by references to the confessions in the original Amendment B. The vote to send the changes to the presbyteries passed 328-217, or 60 per cent to 40 per cent. (The vote at the previous General Assembly to send the original Amendment B to the presbyteries was 57 per cent to 43 per cent.)

Supporters call the move pastoral while opponents are saying it is divisive. Scott Anderson, co-moderator of Presbyterians for Lesbian and Gay Concerns,

called the proposed changes "a mid-course correction, not a stunning reversal ... It's a nuance — not so harsh, more gracious." However, James Logan, a minister from South Carolina and a board member of Presbyterians for Renewal, believes the changes would not bring reconciliation and he predicts "the gap of division will widen even greater."

In another surprising vote at the Assembly, held in Syracuse, N.Y., June 14-21, Patricia G. Brown, an elder from Cincinnati, Ohio, was elected Moderator in a clear victory on the first ballot. Brown was generally considered the most liberal of the three candidates for the position and was thought by many to be the least likely to win. She received 287 votes, outdistancing her two opponents, Louis Zbinden Jr., who polled 180 votes, and Eugene Sibery, who had 72 votes. Saying she wanted to demonstrate that "people of different viewpoints can work together," Brown chose Sibery as her vice-moderator.

In other business, the 209th General Assembly of the Presbyterian Church (U.S.A.) rejected a standing committee proposal to authorize the selection or preparation of a new translation of the Heidelberg Catechism for the *Book of Confessions* and voted to stay in the Consultation on Church Union. (*The Presbyterian Outlook*)

## Decision deals blow to magazine industry

In a decision that could have a drastic effect on the *Presbyterian Record*, the World Trade Organization (WTO) has ruled that Ottawa's postal subsidies for Canadian magazines violate international trade rules. Ottawa currently gives Canada Post about \$50 million a year to subsidize lower postal rates for Canadian magazines.

The Geneva-based WTO also upheld an earlier decision that Canadian policies effectively barring so-called "split-run" editions of foreign magazines are unacceptable.

The latter had been expected. The decision on postal subsidies was a surprise.

Both decisions were victories for the United States, according to Catherine Keachie, president of the Canadian Magazine Publishers Association. No matter what route Canada chooses to take, the Americans will continue to challenge it, she said.

Maude Barlow, chair of the Council of Canadians, called the WTO ruling "a body blow to Canadian culture" and predicted the United States will use it to challenge Canadian policy in a wide range of cultural fields, including copyright and broadcasting.

Heritage Minister Sheila Copps called the ruling "a set-back." But both Copps and Trade Minister Sergio Marchi said Canada remains committed to finding other ways to support the domestic magazine industry.

Canada has until next fall to adjust to the decisions. The contested Canadian policies, therefore, remain in place for the time being.

Copps and Marchi have been meeting with industry officials to discuss the options, and Copps said she hopes to have a package of proposals ready this fall. (Source: *Toronto Star*)

## Cannes Ecumenical Jury chooses *The Sweet Hereafter*

The Ecumenical Jury at this year's Cannes Film Festival awarded its prize to Canadian director Atom Egoyan's film *The Sweet Hereafter*. Set in British Columbia, the film tells the story of a town struggling with its grief after it loses its children in a school bus accident.

Among the six judges (three Protestant and three Roman Catholic) on this year's Ecumenical Jury was Andrew Johnston, minister of Briarwood Presbyterian Church, Beaconsfield, Quebec.



Members of the Ecumenical Jury at the Cannes Film Festival included (L to R): Maurice Terrail (Switzerland), Dr. Guy Bedouelle (Switzerland), Nathalie Durand (France), Andrew Johnston (Canada), Pierre Deschamps (France), and Antonio Oliveira (Portugal).



## Timothy Njoya badly beaten during demonstration in Kenya

Rev. Timothy Njoya, a Presbyterian minister and political activist, was among hundreds of people injured when riot police broke up protests against Kenyan President Daniel arap Moi, July 7. Riot police fired tear-gas, rubber bullets and live rounds to break up rallies in the nation's capital of Nairobi. At least eight people, including a police officer, were killed.

Despite the protesters' chant of "Moi must go," the 73-year-old Kenyan president looks certain to extend his 19-year rule by five more years because of electoral rules.

The protests are geared to push the government to reform electoral and other laws that the demonstrators criticize as oppressive.

Kenya embraced a multiparty political system five years ago. Since then, opposition leaders have accused the ruling Kenya African National Union of using corruption and heavy-handed tactics to stay in power.

Police beat a number of opposition politicians and activists, sending them to hospital. Several were injured when police stormed the Anglican All Saints Cathedral where about 100 people were praying. After leaving the grounds of the cathedral, Njoya was kicked and slammed around the head and upper body by six police wielding wooden pickaxe handles. His assistant was also badly hurt.

"We were in the middle of the service when they broke in, fired tear-gas into the house of God," Njoya said. "This is

Kenyan justice for you. Even in God's house, they beat innocent protesters."

Timothy Njoya received the E. H. Johnson Award at the 121st General Assembly of The Presbyterian Church in Canada in recognition of his work in the Presbyterian Church and his struggles on behalf of the Kenyan people. A longtime human rights activist, he once preached a sermon that was debated for three hours in the Kenyan parliament. He has been assaulted and left for dead on numerous occasions.

News received by International Ministries indicates Njoya is recovering well from his latest injuries. He is expected to arrive in Toronto this fall to take up studies at Knox College. (Compiled with information from the *Toronto Star*)

## News Scan

### Time on side of Korean seminary

The Presbyterian College and Theological Seminary in Seoul, Korea, is the recipient of a two-year \$1 million US grant from the Henry Luce Foundation. The money is for the construction of a new Center for Ecumenical Co-operation whose goal is to foster unity between Asian Christian groups and cultures. The Henry Luce Foundation was established in 1936 by the late Henry R. Luce, co-founder and editor-in-chief of Time Inc. The foundation supports programs focusing on higher education, Asia, American art, theology, public affairs, and women in science.

### Presbyterian church in Jerusalem looking for help

For 67 years, St. Andrew's Presbyterian Church in Jerusalem has served as the only church in the Reformed tradition in the city. Its small congregation is regularly augmented by travellers from around the world. A vital part of St. Andrew's mission is the guest house adjacent to the church where increasing demand for accommodation has resulted in the need for expansion. Despite

vigorous fund-raising, the church is still £90,000 short. The Society of Friends of St. Andrew's is appealing for help. Donations can be sent to: The Hon. Treasurer, Friends of St. Andrew's Jerusalem, c/o World Mission, The Church of Scotland, 121 George Street, Edinburgh EH2 4YN, Scotland.

### Nae foolin'

What many consider Britain's most impenetrable dialect now has its own Bible thanks to Jamie Stuart, an elder in the Church of Scotland. Stuart, a 76-year-old former actor, says he counts it his greatest achievement to recount the Bible in the way Glasgow people talk. In the Glasgow version, for example, the Ten Commandments read: *Serve me an me alane. Take nae heed o ither idols. Honour ma name — aye — respect the name of the Lord, yer God. Nae workin oan the Sabbath. Love yer faither an mither. Nae murderin. Nae thievin. Nae lyin. Stick fast tae yer ain partner. Nae greedy habits.* The Glasgow Bible was published in May by Saint Andrews Press. Ministers of the Church of Scotland are allowed to use it in worship services. (ENI)

### Roman Catholic new CCC general secretary

Janet Somerville, 58, an associate editor with the *Catholic New Times* in Toronto, has been chosen general secretary of the Canadian Council of Churches (CCC), effective October 1. She is the first Roman Catholic in the council's 50-year history to hold the position, and the first woman.

The announcement of Somerville's appointment was made at the council's triennial assembly in Ottawa, June 13. Council president Dr. Alexandra Johnston, who is Presbyterian, told the delegates she hoped the appointment would be "part of the whole rejuvenation of the council and ecumenism in Canada."

Somerville says she is approaching her new duties "nervously." She views the council as a place where the churches can join hands and think soberly about "the few things that they can do together."

Somerville had planned to retire from the *Catholic New Times* where she has served as associate editor for 10 years. She had already made arrangements to spend August and September in a Benedictine convent in Massachusetts when she saw the council's advertisement for the vacant position. (The *Catholic Register*)



# Ensuring the Song Remains the Same

**W**ith the publication of new hymn-books comes controversy and dispute. As always.

Some disagreements centre around the music itself. New styles of music and new instruments have not yet firmly established their appropriateness for a church setting. Most of the controversy, however, seems to be about language — politically correct language vs. traditional “church” language; new metaphors vs. old, loved phrases.

Personally, I’m on the side of updating and overhauling. Out-of-date language suggests an out-of-date theology and an out-of-date church. Language is constantly changing — not for better or worse, just changing. And let’s face it, *no one* says “How great thou art” any more. We use the modern syntax “You’re great.”

I’m on the side of those who want more egalitarian language as well — or, as its detractors call it, “politically correct language.” I don’t care about being “politically” correct, but I do think it’s important to be “spiritually” correct. And, since God is not male or female, but both and neither, our language should reflect that. The ancient Hebrews had numerous names and metaphors for God, some in the feminine gender; so we’re not doing something new, but something very, very old.

Despite these excellent reasons for rewriting and updating the language of our hymns, we do lose something in the translation. Something our language has already lost.

Most languages have a grammatical difference between second person singular and second person plural (our English “you”). French, for example, uses *tu* and *vous*. *Tu* is used when addressing someone inferior, younger or close and familiar; *vous* is used to show respect or when

addressing more than one person.

Old English had the same distinction: “*ðe*” and “*ðu*” (pronounced “thay” and “thoo”) were used for second person singular, while “*ze*” and “*zow*” (pronounced “yay” and “yow”) were second person plural. Like French, Old English made a grammatical distinction between superior/inferior and polite/familiar, depending on which pronoun was used.

Middle English continued this tradition, using “thee” and “thou” for second person singular and “ye” and “you” for second person plural. For some reason, however, by the time Modern English developed, we dropped the distinctions and started using “you” for plural and singular. Moreover, we no longer make a distinction between a term of respect and one of familiarity.

In ordinary conversation, the change hardly matters. When it comes to hymns, however, the change obscures an important theological point.

We call God our “Father.” Yet, many different kinds of fathers exist — harsh, authoritarian fathers; loving, generous fathers; absent fathers; abusive fathers. For too many people, the word “father” does not have positive connotations.

The language of our hymns, however, points to the kind of father God is. Before the language changed, addressing one’s father as “he” or “you” would be equivalent to us addressing our father as “sir” — formal, proper and distant. Such a father would likely fall into the authoritarian or absent categories. A father addressed as “thee” or “thou,” by con-

trast, would be loving, gentle and close to his children. “Thee” and “thou” indicated familiarity, equality and intimacy.

It’s significant, then, that our oldest hymns address God as “Thou” rather than “you.” “I love Thee” is something

you would say to a family member, a close friend, a lover. Not a distant, authoritarian, judging God. The language of our traditional hymns indicates God is the best kind of parent — close, loving and familiar.

So, do I still advocate updating our hymns? Yes. To most people these days, “thou” sounds much more formal than “you.” In the tradition of John Wycliffe, Martin Luther and all the other Reformers, we must speak to

people in a language they understand. We must not give the impression the church’s *message* is out-of-date simply because our *language* is out-of-date.

At the same time, though, whenever we make changes, we need to be aware of what is lost and compensate for it. We need to reinforce our message that God is a loving, generous, familiar parent, and not the authoritarian or abusive kind of parent too many people know. We need to ensure that changes in our language do not inadvertently result in unintentional, unwanted changes to our theology. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying for her Master’s degree at Oxford University, Oxford, England.

**While recognizing the loss caused by modern language, the author still opts for updating hymns**



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## **YOU WERE ASKING?**

*Tony Plomp*



# **Annual Meetings: Who Needs Them?**

**I am a longtime member of a Presbyterian congregation and have gone to all its annual congregational meetings. Why are they always so poorly attended?**

As a minister of a congregation, I have often wondered about the same thing. I mean, we are spending a whole evening (or afternoon) discussing the very life of the congregation, celebrating its past and looking forward to and planning for its future. Should not this be one of the most exciting times in congregational life? It should, if there is a past to celebrate and a future to look forward to.

But in my experience, a lot of people simply cannot get excited about a legally mandated meeting which often routinely passes audited financial statements and a proposed non-controversial budget. The way I see it, most members and adherents receive the printed annual report a week or so prior to the meeting, read most or all of it, agree it looks pretty good and, then, say to themselves that others "who like that sort of thing" are competent enough to speak and vote for them. It spares them an evening of utter boredom!

To be fair, I have also noticed that, as our congregations age, many formerly active members are less able to attend evening meetings. For this reason, many congregations now schedule annual meetings after the Sunday morning worship service. But this does not seem to be much more successful. After a morning of activities (church school, Bible class, choir, worship), folk want to go home and take a rest. In our congregation, we found that virtually the same number of people attended the annual meeting whether it was held after the church

service or on a Monday evening. Come to think of it, our annual meeting is not all that poorly attended with about 40 per cent of the membership represented.

There are ways to make a business meeting more interesting. One way is to use the materials supplied by The Presbyterian Church in Canada as covers for the annual report. These suggest a process of small group discussions and provide a series of helpful questions to get that process started. No doubt, some congregations have used this process. Others have used guest speakers, videos, sing-a-longs, skits or even more imaginative ideas to lift the veil of boredom that hovers over many an annual meeting. Yet, I would guess that no matter how exciting we try to make our annual meetings, in the end, the results, at least in terms of attendance, will be the same.

Congregations are not the only bodies that fail to draw large attendance at annual general meetings. An employee of a major civic institution in Vancouver told me that although that body has over 2,000 members, its annual general meeting attracted only 25 people! And I remember a congregation of 700 members in Ontario deciding to renovate its organ for \$250,000. The meeting at which the decision was made to proceed with this work was attended by 30 people!

After I had been ordained and served two years in the congregation to which I had been appointed in Saskatchewan, I complained to the then-superintendent of missions about the poor turn-out at the annual meeting. He said: "M'boy, don't worry when they *don't* show up. Begin worrying when they *all* show up!" **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

# The Great Presbyterian Read-a-thon

Jim McKay



A group of children from St. Andrew's Church, Orillia, with Bev Lauer, one of the church librarians, celebrating the Great Presbyterian Read-a-thon.

A challenge took place between St. Andrew's Church in Orillia, Ontario, and St. Andrew's Church in Saskatoon. For five weeks, we challenged each other to a friendly competition to see which congregation could read the most books from our respective church libraries. One point was awarded for each book read. Pre-school children and those in Grade 1 gained points by listening to books read by their parents or siblings.

Each week, faxes flew between congregations. The neck-and-neck race whipped up enthusiasm and spurred on readers who discussed and compared books being read. On the Sunday the re-

sults were announced, each congregation celebrated with a huge cake at the coffee hour after the worship service.

In all, 791 books were read. The Orillia congregation had a challenge within the challenge in which the children out-read the adults 185 to 182.

Subsequently, each congregation exchanged photos of the celebration. It was great fun. Both congregational library staffs commented that never had their library been read so thoroughly and so appreciatively. **R**

Jim McKay is minister of St. Andrew's Church, Saskatoon.



Children at St. Andrew's Church, Saskatoon, wait for a piece of the Great Read-a-thon celebration cake.

## THE PRESBYTERIAN COLLEGE, MONTREAL PRINCIPAL

The Presbyterian College, Montreal, invites applications and nominations for the position of PRINCIPAL which will become vacant on the retirement of the Rev. Dr. William J. Klempa in July 1998. Founded in 1865, The Presbyterian College is a Presbyterian and Reformed seminary preparing candidates for ministry. A theological college of The Presbyterian Church in Canada, The Presbyterian College is also a member of the ecumenical consortium at McGill University with Montreal Diocesan College and United Theological College and the Faculty of Religious Studies, McGill University, which provides theological education to a doctoral level for all enrolled students.

A profile of the position is available from the college at the address stated below. The appointment is subject to approval by The Presbyterian Church in Canada.

Applications and nominations should be accompanied by a C.V. and the names and addresses of three or more referees. These are to be submitted by November 14, 1997, to: Professor M. H. Ogilvie, F.R.S.C., Convener, Search Committee, The Presbyterian College, 3495 University Street, Montreal, Quebec H3A 2A8. Phone: 514-288-5256, Fax: 514-288-8072.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. The Presbyterian College is an equal opportunity employer.





▲ FORTY YOUNG PEOPLE and their leaders from seven churches in Manitoba participated in a 30-Hour Famine for World Vision held at Calvin Church, Winnipeg.

THE MODERATOR OF the 122nd General Assembly, Tamiko Corbett, was a special guest at Cariboo Presbyterian Church in the Cariboo District of British Columbia on March 23. Pictured in the back row (L to R) are elders Brian Lawrence and Mary Krajczar and Rev. David Webber. Seated are: elder Don James, Tam Corbett and organist Neil Duncan (in kilt).



▲ THE CONGREGATION AND church school of Knox Church, Dunedin, Ont., recently honoured clerk of session Jean Rowbotham, who has been involved with the church school as a teacher and superintendent for more than 25 years. She is pictured receiving a corsage from Betty McLeod.

TWO MEMBERS OF St. Paul's Church, Galahad, Alta., were presented with plaques commemorating 40 years of service to the congregation. Pictured with Rev. Stephen Haughland are Gordon Stewart, who has been a member of session since the church building was erected in 1957 and who recently stepped down as clerk, and Gladys McMahon, who has served as organist/choir director from 1957 until her retirement this year.

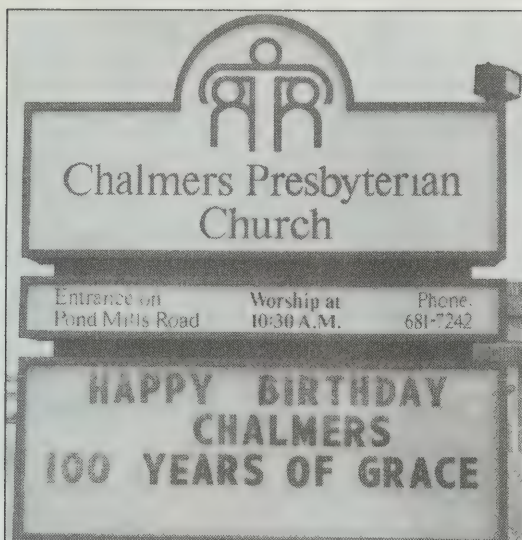


THE 100TH BIRTHDAY of Christena Cochrane was celebrated at Renfrew Church, Renfrew, Ont., following a worship service in April. She is pictured with elder Betty Zwiers (standing) and Doris Spence.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.





CHALMERS CHURCH, LONDON, Ont., celebrated its 100th anniversary earlier this year. Several social events and out-reach projects were held to mark the occasion, including a congregational dinner, variety night and special worship service the weekend of March 22 and 23.

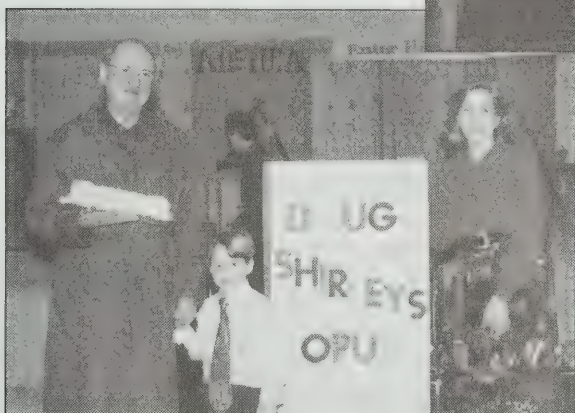


FRIENDS AND FAMILY of Rev. William and Mary Grace Reid gathered at their home in New Glasgow, N.S., to honour them on their 50th wedding anniversary. The Reids served congregations in Nova Scotia and Ontario before retiring. They are pictured with Rev. Kenneth MacLeod, who presented them with a certificate on behalf of the congregation of St. Andrew's Church, New Glasgow.

A BRONZE PLAQUE was dedicated in memory of Lloyd Neville at St. Andrew's Church, Fort-Coulange, Que., recently. Lloyd Neville was a representative elder and clerk of session at St. Andrew's, and a veteran of the First World War. He died in 1995. Members of the joint charge of St. Andrew's and Bristol Memorial Church, Bristol, attended the dedication service. Pictured are Rev. Gordon Fresque, Nancy Kilroy, a niece of Lloyd Neville, and her daughter, Margo Thrasher.



A SURPRISE CELEBRATION called "In Appreciation For All You Do" was held for Rev. Doug and Shirley Miles by the three-point charge of St. Andrew's Church, Beechwood, Knox Church, Centre Road, and West Adelaide Church, Kerwood, Ont. The evening included a pot-luck supper and entertainment, complete with a "Doug and Shirley's Opus." Pictured with them is their grandson, Cameron Kramer.



AN "AWAKE-A-THON" held by the Junior High Youth Group of St. James Church, Chatham, Ont., raised \$300 for the Presbyterian Corn Share project of Kent County. Staying awake for 24 hours were: (back row) Toyna Van Dusen, Kam Denkers, Amy Van De Wynckel, Mario Smith, Frances Ward and Matthew Robertson. In the front are: Michael Bean and Elizabeth Ward. Not pictured are Jamie McAffe and Jennifer Mather. The bulletin board in the background was made by the Grade 5 and 6 church school class.





## PEOPLE & PLACES

THE PRESBYTERY OF Essex-Kent played host to the Moderator of the 122nd General Assembly, Tamiko Corbett, at an "All Nations Pot-Luck Supper" at St. Andrew's Church, Windsor, Ont. The Moderator, who had asked to meet some of the ethnic congregations, was treated to a supper featuring Chinese, Hungarian, Indian and Spanish cuisine. She is pictured with Rev. Aziz Bassous, interim minister of St. Andrew's, and Ann Torrie, president of the Evening Guild.



THE LADIES CHOIR of Jubilee Church, Stayner, Ont., was the overall winner among 24 entries at the First Annual Georgian Triangle Choral Festival held in Collingwood, Ont., in May. The choir, along with other category winners, was invited to perform at a "Concert of the Stars."

THE SESSION OF Knox Church, Magnetawan, Ont., sponsored a 10-kilometre walk-a-thon on behalf of a local charity. About 25 people took part, including several dressed in Knox T-shirts and two in "bug shirts" (it was blackfly season). And, yes, the children shown completed the walk.

Walter R. Adamson celebrated his 50th anniversary as an elder (including clerk of session from 1961-89) of Knox Church, Oakville, Ont., June 1. His daughter, Luella Fraser, who became an elder of Knox last year, joined him in participating in a Communion service



THE 140TH ANNIVERSARY of Burnside Church, Clyde River, P.E.I., was celebrated by the congregation last year. Among the events held was a special service recognizing the 95th anniversary of the Burnside AMS. During the service, a commemorative banner was unveiled, a history of the group was given and several life memberships were presented.



PICTURED AT THE 100th birthday celebration held Jan. 26 for George Armstrong, a longtime member of Knox Church, Holstein, Ont., are his daughter, grandson and great-grandson. He died two months later.





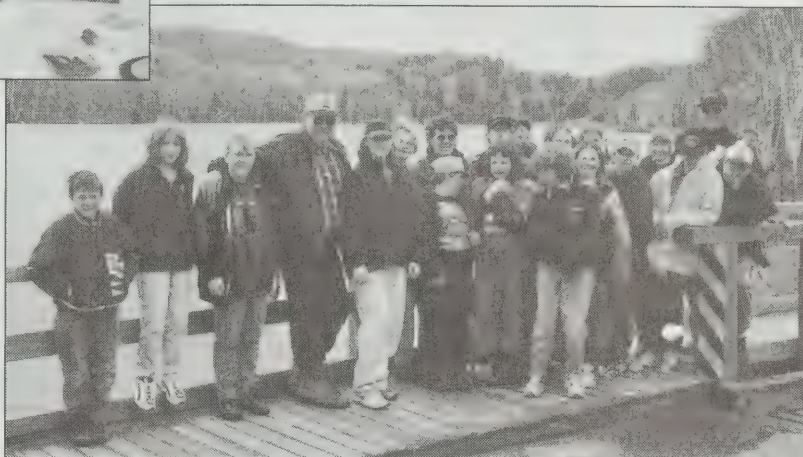
## PEOPLE & PLACES



STAINED GLASS WINDOWS in memory of sisters Vivian and Irene Bright were dedicated at Knox Church, Windsor, Ont. Pictured are: Dennis Douthart (left), convener of the memorial committee and the board of managers; Rev. David Leggatt; Fred Plexman, clerk of session.



THE PRESBYTERY OF Central Alberta hosted a get-together at Knox Church, Red Deer, to honour Rev. Gordon Cunningham and his wife, Anna, on the 50th anniversary of his ordination. They were joined by two sons and one grandson in celebrating the occasion. Also participating in the program was the choir of Memorial Church, Rocky Mountain House, where Gordon spent many years in ministry. The Cunninghams were presented with a gift of money from the assembled group of friends and colleagues.



THE SUNDWAN-FALLS YOUTH GROUP, made up of members from St. Andrew's Church, Burk's Falls; Knox Church, Sundridge; and Knox Church, Magnetawan, Ont., held an overnight camp-out at Arrowhead Provincial Park.

50 YEARS IN the choir of Bonar-Parkdale Church, Toronto, came to an end when Evelyn Soutar retired recently. Evelyn, pictured with Rev. Jim Cuthbertson, was presented with a collage of choir photos.



BREAD- AND MUFFIN-making was the focus of the first of several "Girls' Night Out" events being held by Durham Church, Durham, Ont., to encourage younger women to take a more active role in the church. Marie Nicholson gave a demonstration of the various steps in bread-making, assisted by her husband and interim minister of the congregation, Rev. David Nicholson, who also showed off his muffin-making talents. The Nicholsons are pictured with Wendy McConnell (left) and Susan Nixon (right).



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## REVIEWS

### Resources for Small Groups

*Recommended by Dorothy Ruddell, former manager of the WMS Book Room.*

#### One Anothering: Biblical Building Blocks for Small Groups by Richard C. Meyer (Luramedia, 1990, \$18.95).

The author states that the purpose of this book is to improve the quality of small group life in the church. It focuses on "one another" passages in Scripture: "Love one another," "Pray for one another," "Bear one another's burdens."

#### Starting Small Groups and Keeping Them Going, *Intersections Small Group Series* (Augsburg Fortress, 1995, \$24.25).

This manual covers the why and how of small groups.

#### Intersections Small Group Series (Augsburg Fortress, \$7.10 each)

The Intersections series of small group Bible studies has 12 titles, each with six studies on each topical study, which encourage sharing, reflecting together, listening and action. Some titles:

- Caring and Community: Perspectives From Ephesians* by Robert H. Albers
- Captive and Free: Insights From Galatians* by Walter F. Taylor Jr.
- Peace: Christian Living in a Violent World* by Mary I. Farr.

#### Small Groups in the Church: A Handbook for Creating Community by Thomas G. Kirkpatrick (Alban Institute, 1995, \$21.75).

A planning and training handbook for church leaders who want to discover how Christian community can emerge through small groups.

#### Vital Adult Learning by Wade Paschal Jr. (Abingdon, 1994, \$18.99).

This book in The Effective Church Series gives special attention to the needs

of single adults, the needs of smaller churches and the role of small groups.

#### Job: Faith Remains When Understanding Fails by Janice E. Catron, with suggestions for leaders by Lynn Williamson Delgado (Horizons, 1997, \$6).

This 1997/98 Bible study contains nine session outlines for group study. It will also be available in Korean with suggestions for leaders by David H. Chai.

#### This Presbyterian Church of Ours by John Congram (Wood Lake Books, 1995, \$16.95).

An entertaining and informative look at the Presbyterian Church and what is important to us. A five-session group study guide is included.

## Other Resources

#### Leading Life-Changing Small Groups by Bill Donahue (Zondervan, 1996, \$21).

The author is the director of adult education and leadership training at Willow Creek Community Church in Chicago. He and his team provide training and resources for 2,000 small group leaders.

#### InterActions by Bill Hybels (Zondervan, \$7.99 each)

From the Willow Creek Community Church in Chicago, a series of six-session studies on the themes of *Evangelism, Authenticity, Lessons on Love, Marriage, Commitment, Community, The Real You* and *Parenthood*. New titles added in 1997: *Transformation, Jesus, Psalms, Freedom, Fruit of the Spirit, Character, Transparency, Prayer*.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

## DEATHS

**DUNBAR, REV. FRASER J.**, 73, died June 20, 1997, in Riverton, N.S.

Fraser Dunbar was born in Eureka, Pictou Co., N.S. He attended New Glasgow High School, then graduated from Mount Allison University, Sackville, N.B., with a BA degree. He received a theological certificate from Knox College, Toronto (1950), and was ordained in Zion Church, Eureka. He served with the Canadian Infantry Corps (1944-45) and with the Canadian Chaplain Corps (1953-57). He ministered in Chatham, N.B.; Winnipeg; Edmonton; and Westville, N.S.

Dunbar was a member of the Royal Canadian Legion, Branch 75, Eureka; member of the 110 Northumberland Wing, Air Force Association, Stellarton, N.S.; honorary chaplain of the Stellarton Fire Department; past-president of Clan Dunbar Society and sub-chieftain of Clan Dunbar Incorporated of the United States; past-president of the St. Andrew's Society, New Glasgow; member of the founding committee of the YM-YWCA, New Glasgow, and the Hector Centre Trust, Pictou. He was an active Mason at all levels and was district deputy grand master of Masons for Pictou District 7.

Fraser Dunbar is survived by his sisters, Adeline Smith (New Glasgow) and Jean Baudoux (Kingston, Ont.), and several nieces and nephews. He was predeceased by foster brother Alex Halliday.

**HOOD, REV. J. CLARKE**, died in Ottawa on June 28, 1997.

Clarke Hood was born in Creemore, Ont. He received his BA degree from the University of Toronto before entering Knox College, Toronto. After his first year at Knox, he joined the Royal Canadian Air Force. Following the Second World War, he returned to Knox before going on to McCormick Seminary, Chicago, from which he received a BD degree.

Hood served pastoral charges in Norwich and Bookton, Ont; Ormstown and Valleyfield, Que; Lakeview, Thunder Bay, Ont. He was a member of several national boards and committees of The Presbyterian Church in Canada and served as clerk of the Presbytery of Superior for 19 years and moderator of the Synod of Manitoba and Northern Ontario. Upon retirement, he moved to Ottawa where he was pastoral visitor at St. Andrew's. While in Thunder

Bay, he served as legion chaplain for several years.

Clarke Hood enjoyed people, loved his family, was faithful in his pastoral duties and had a passion for sports, especially baseball, football and hockey.

J. Clarke Hood is survived by his wife, Grace; son Jamie, daughter Ellen (Westlund), four grandchildren and sister Dorothy Anderson.

**BALL, JOYCE A.**, 83, longtime faithful member, St. Paul's, Victoria Harbour, Ont., May 15.

**BURKE, JOHN EDWARD STANLEY**, longtime member, faithful elder, former trustee, Essa Road Presbyterian Church, Barrie, Ont., April 16, 1997.

**BROWN, AGNES NAIRN**, 89, longtime benefactor of The Presbyterian Church in Canada, St. Andrew's, Owen Sound, Ont., May 20.

**COOPER, KEN**, 82, longtime member, elder, church school superintendent many years, Elmvalle Church, Elmvalle, Ont., March 17.

**CRUISE, JANE E.**, 41, choir member, dedicated member, Knox, Burlington, Ont., May 27.

**DICKSON, DOROTHY**, longtime member, Knox, Welland, Ont., April 10.

**EXEL, GERALD**, 85, faithful member, Melville, Brussels, Ont., May 8.

**FINLAY, EMILY**, 80, longtime faithful member, organist, Knox, Flos, Ont., March 7.

**GILLATLY, LOUISE**, 88, longtime member, faithful WMS member, former choir member, St. Andrew's, Wyoming, Ont., April 10.

**HAMRE, VALERA**, longtime member, Knox, Welland, Ont., Nov.

**INNES, CALVIN GEORGE**, 70, lifetime member, elder, Avonton Church, Avonton, Ont., April 27.

**KING, CHRISTOPHER CHARLES**, 30, musician, Melville, Brussels, Ont., April 10.

**LAMBIE, RICHARD**, elder, St. Paul's, Hamilton, Ont., June 13.

**LAYE, JAMES "JIM"**, 77, member 50 years, elder and clerk of session many years, Knox, Selkirk, Man., April 23.

**LINKLATER, MARGUERITE "PEG"**, 77, served in many capacities over 50 years, elder many years, Knox, Selkirk, Man., May 9.

**LITTLE, MELVIN**, member, Knox, Welland, Ont., Dec.

**LOW, RUTH**, 92, longtime member, devoted elder, Montreal West Church, Quebec,

May 26.

**MacCALLUM, CHARLES EDWARD**, 84, longtime member, First, New Glasgow, N.S., June 22.

**MacLAREN, JEANICE**, 93, longtime member, devoted WMS and WA member, Glenview, Toronto, March 1.

**MacLEAN, EWEN JOHN**, longtime active member, elder, Ashfield Church, Ashfield Township, Ont., July 2.

**MASKERY, PEGGY NORMA**, 73, active in Presbyterian Women, member, St. Matthew's, Ingleside, Ont.

**McBURNIE, ROBENA**, honorary WMS member, longtime member, Knox, Belgrave, Ont., June 12.

**McCASKELL, DON**, of Beaverton, Ontario. Died suddenly in an accident, April 12, 1997. Survived by his wife, Gladys, and children, Tim and Lisa. Founder, and until his recent retirement, co-owner for 40 years of McCaskell Lumber Limited in Beaverton, Kirkfield and Pefferlaw. An elder in the Beaverton Presbyterian Church; convener of the restoration committee of the Old Stone Church, Beaverton; a longtime member of the Lions Club and an enthusiastic golfer; a much loved member of his community. Known for his integrity, he was a good friend to many and an employer who gave people an opportunity to prove themselves. Don will be sorely missed by all his friends, former employees and family. A memorial service to celebrate his life was held in the Old Stone Church, August 23, 1997.

**McGIBBON, ELIZABETH**, 93, faithful longtime member, St. John's, Cornwall, Ont., June 24.

**MILLER, J.R. ERNEST "ERNIE"**, 80, faithful member 66 years, former clerk of session, St. Andrew's, Perth, Ont., May 19.

**NIX, HELEN**, longtime member, Knox Preston, Cambridge, Ont., May 28.

**PORTER, MARJORIE**, 90, member since 1927, active in all aspects of church life, Knox 16, Oakville, Ont.

**SHEARER, MONA**, member, Knox, Welland, Ont., April 6.

**SOUTHWELL, OLIVE**, faithful member 61 years, Knox, St. Catharines, Ont., July 6.

**SOVEY, THELMA**, 65, elder, lifelong member, Knox, Midland, Ont., May 27.

**STICKNEY, MARTHA**, longtime member, faithful WMS member, Glenview, Toronto, March 12.

**The Transitions column welcomes** announcements of special events such as births, marriages, anniversaries, graduations, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.



TEES, MARY KIRKLEY, faithful member over 50 years, Knox, St. Catharines, Ont., July 15.

WYATT, JAMES LYALL, born in 1913 and baptized at Westminster Presbyterian Church, Sault Ste. Marie, Ontario, died June 10, 1997. Mr. Wyatt lived all his adult life in Timmins where he was widely respected for his work in the community. He is survived by his wife, Hazel (née Ralph), daughter Jane Baggs of Sudbury, daughter Jill Wyatt of Calgary, son Don Wyatt of Timmins and daughter Wendy Wyatt Donaldson, elder at Beaches Presbyterian Church in Toronto. Also survived by sister Enid Thomas of Calgary, sisters Ida Rose and Jean Gibson of Sault Ste. Marie.

### ORDINATIONS

Allison, Rev. Andrew, St. Paul's, Leaskdale, Ont., May 21.

MacLeod, Rev. Kirk, St. James, Truro, N.S., June 22.

Robinson, Rev. Gary, Knox, Ospringe; Burns, Erin, Ont., July 6.

### INDUCTIONS AND RECOGNITIONS

Allison, Rev. Andrew, St. Paul's, Leaskdale, Ont., May 21.

Brand, Rev. Virginia, Atwood Church, Atwood, Ont., July 13.

Robinson, Rev. Gary, Knox, Ospringe; Burns, Erin, Ont., July 6.

### MINISTRY OPPORTUNITIES and INTERIM MODERATORS

#### Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Eastern Charlotte pastoral charge, N.B. (St. George; Pennfield). Rev. John Allison, PO Box 413, Sackville, N.B. E0A 3C0.

Hopewell, First; Gairloch, St. Andrew's; Middle River. Rev. Glenn Cooper, Box 1840, Pictou, N.S. B0K 1H0 or Rev. Glenn S. MacDonald, PO Box 101, Thorburn, N.S. B0K 1W0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Union, Mira Ferry; St. Columba, Marion Bridge). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

#### Synod of Quebec and Eastern Ontario

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

#### Synod of Toronto and Kingston

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church. Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.

Bobcaygeon, Knox; Rosedale, Rosedale Church. Rev. David Whitecross, 40 William St. N, Lindsay, Ont. K9V 4A1.

Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.

North York (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.

Sault Ste. Marie, Westminster (effective Oct. 1/97). Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.

Scarborough (West Hill), Grace. Rev. James Czegledi, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Scarborough (West Hill), Melville (effective Nov. 1/97). Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

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Uxbridge, St. Andrew's-Chalmers. Rev.

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Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Dresden, St. Andrew's; Rutherford. Rev. Kate Pfeffer, 89 Riverview Dr. #502, Chatham, Ont. N7M 6A4.

Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

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Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Catharines, St. Andrew's (Merritton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.

St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

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Welland, St. Andrew's. Rev. T. Theijsmeijer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.

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# CHILD'S PLAY

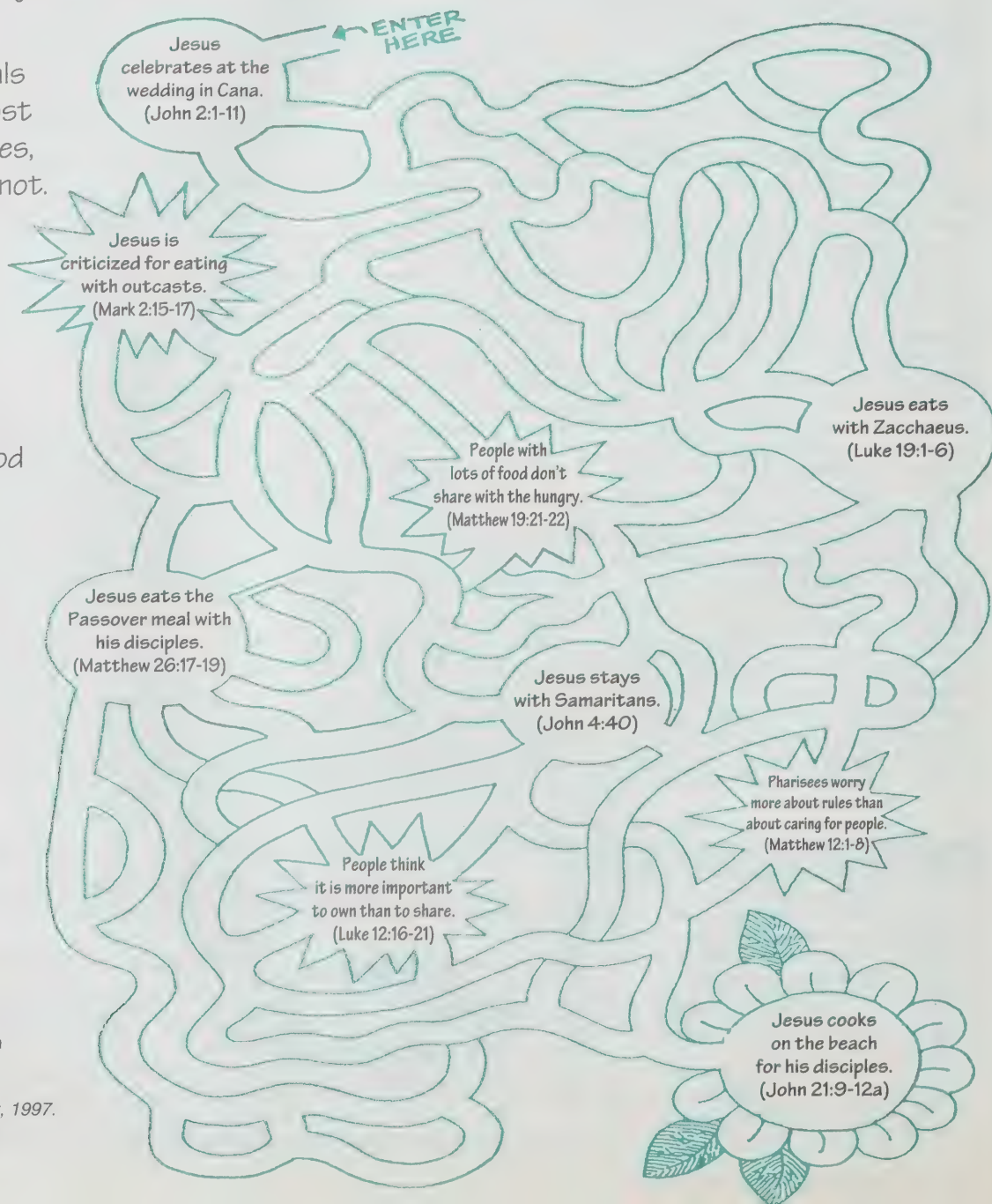
Written by  
Anne Saunders  
Dorothy Henderson

## Jesus Shared Meals

Many important things happen at mealtimes. Think about a wonderful thing that happened during a meal at your house.

Jesus also had memorable meals with people. Most were happy times, but some were not. Follow the path of Jesus' life and remember some of these meals.

We, like Jesus, are to share food with others.



This maze is taken from  
*Loaves and Fishes*  
for Children and Youth:  
Learning/Sharing Study, 1997.  
Writer: Anne Saunders.

# The Surprising Gospel

Patricia Dutcher-Walls

Read: Mark 8:27 - Mark 9:50

**S**ometimes, surprises are wonderful. Like children anticipating gifts Christmas morning, we can enjoy the excitement of the unexpected. Whether it's drop-in visitors, an unanticipated challenge at work or holiday travel with no itinerary, the unexpected can open up new perspectives and experiences.

This passage from Mark appeals to that sense of surprise because it is full of the unexpected. Chapters 8 and 9 portray Jesus' final teachings and acts of power in and around Galilee before he leads the way, for the first and final time, to Judea, Jerusalem, death and resurrection. He is preparing his disciples and followers to understand and receive the kingdom of God with its astonishing mixture of vulnerability and suffering, and power and glory.

Part of what Jesus represents as God's Son is communicated in the glory and intensity of the Transfiguration (9:1-13) and in Peter's recognition of him as Messiah (8:29), the anointed, expected Saviour. But this glory is only found in and through suffering rejection, betrayal and death at human hands (8:31, 9:31). The "just plain folks" followers of Jesus, weary with the oppression of the powerful Roman occupation, have trouble understanding this surprising message (9:32). In the face of the disciples' persistent misbeliefs and misunderstandings, Jesus uses strong words and even shocking ideas to convey the new reality of God's rule that confronts them.

Peter receives the first surprise when Jesus rebukes his understandable protest that the much anticipated, royal Messiah must suffer and die (8:33). Jesus cannot allow his messiahship to be aligned with humanly conceived power and privilege, or with the forces of arrogance and death, here identified as "Satan."

In his next unforeseen message, Jesus

calls his would-be followers to deny themselves, to lose their lives for his sake (8:34-35) and to give up their obsessions with self-protection, predictability and control. Only with their willingness to let go of everything the world counts as gain (8:36) will they be following Jesus and saving their lives.

The unexpected turns continue as the disciples discover that their human expectations of greatness and status are precipitously undermined. The first, the greatest, must be last and servant of all (9:35). Against all they've ever thought, whoever wel-

comes a child, the most vulnerable and powerless by all the world's standards, welcomes Jesus — indeed, welcomes God (9:37).

Even the disciples' ideas about boundaries, about who's in the in-group, get overturned. The disciples try to stop the healing ministry of someone because "he was not following us" (9:38). But they hear their accounting of "insiders" must be revised. The standard is not membership in a select group but action in Jesus' name (9:37, 38, 39, 41). Even flashy miracles aren't required; a simple cup of water will do (9:41).

If the disciples thought they had been surprised so far, there are a few more twists coming. Jesus warns about putting a "stumbling block before the little ones" (9:42). Guarding against putting any impediment in the way of the vulnerable who have sought refuge in Jesus, whether society's outcasts and expendables or new Christians, is so central to God's rule that one's life depends on it. The other option is having a great mill-

stone hung around your neck and being thrown into the sea!

But the disciples might also stumble in their attempts to become a part of God's kingdom. Anything that stops someone from entering life is better gotten rid of, for the other option is being cut off from

all life (9:43, 45, 47). The impediments evoked by the "hand" or "foot" may refer to various temptations that could lead one astray. But given the disciples' misunderstandings and denseness in recent incidents, they can also symbolize personal decisions, commitments, opinions and identities that hinder the life-giving visions Jesus offers.

Jesus' startling words and images — taking up a cross, being the last, cutting off a hand — get the disciples' attention and turn their expectations upside-down. This new way they are following cannot be understood in terms of their usual experiences, traditions, commitments. Rather, both their way of life and their values must be re-examined and revised in light of God's values. Jesus' followers who heard his words, and all disciples who read and hear through Mark's writing, are confronted with a surprising gospel. Greatness cannot be won by calculation, by grasping after power, by gaining the whole world. Only by embracing and welcoming vulnerability, encouraging the weak, acting in the name of the one who was crucified does one become "first." Surprising — yes, but a wonderful surprise; for by this, one enters life, the kingdom of God. **R**

Patricia Dutcher-Walls is assistant professor of Hebrew Scripture and Old Testament, Knox College, Toronto

**Even the disciples' ideas about boundaries, about who's in the in-group, get overturned**



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PRESBYTERIAN  
**Record**

October 1997

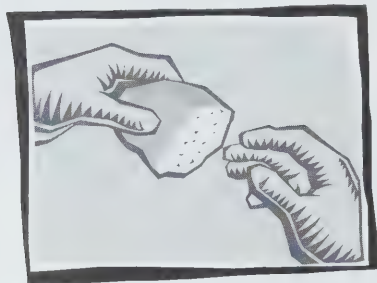
# CLONING





## Cannot Be Taken From You

We who lived in the concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer



sufficient proof that everything can be taken from a person but one thing: the last of one's freedoms — to choose one's attitudes in any given set of circumstances, to choose one's own way.

— Viktor Frankl

## Presbyterianism

Why has Presbyterianism so many negative associations? In her autobiography, a Scottish woman referred to her Presbyterian elder father as "a man of rectitude, rigid with duty. He was entirely unselfish and in all his long life he never committed a pleasure."

— quoted by Wallace Whyte

Preach  
the gospel  
all the time;  
if necessary,  
use words.

— Francis  
of Assisi

## Unexpected Thanks

A note was placed in the offering plate at the Church of St. Andrew and St. Paul in Montreal:

"Thank you for your warm welcome. I'm sorry I don't have much to offer as I'm down in Montreal from Iqaluit, Baffin Island, for medical reasons — and my money's running short. However, I want to let you know how much I enjoyed Handel's *Messiah* and your Easter service. Today will probably be my last time here. Thanks again for your gift of music and hospitality. God bless!"

— from *Good News*, newsletter of  
the Presbytery of Montreal

## A Great Teacher

No one ever said to me: "I had this teacher who was an absolute snap. Her classes were a breeze to get through." The great teachers are always described as having extremely high standards for the students and for themselves....

It's not a deal where the teacher demands that the student please him or her. Rather, it's where the teacher says, "Let me help you find your highest potential."

— Robert Fulgham

## 666

Number of the Antichrist in the Bible, which the U.S. Social Security Administration recently ruled Americans can have changed if they are assigned it as part of a social security number.

— from *Report on Business*

## Janitor's Helper

A young man from Nashville, with ambitions to be a minister, arrived in New York and headed for Union Seminary, a college where I studied in the late 1950s. He rang the bell at the first door he saw which, unknown to him, was the front door of the home of the president, Dr. Henry Sloane Coffin. When Dr. Coffin opened the door in his shirt sleeves, the student asked, "Are you the janitor?"

Dr. Coffin smiled and said, "No, I am one of his helpers."

— James Simpson

## Disunity

The continuous and widespread fragmentation of the Church has been the scandal of the ages. It has been Satan's master strategy. The sin of disunity probably has caused more souls to be lost than all other sins combined.

— Paul Billheimer in *Love Covers*

## Regret

Regret for the things we did can be tempered by time; it is regret for the things we did not do that is inconsolable.

— Sydney J. Harris



Michael Jordan earns more endorsing Nike shoes than 18,000 Indonesian workers make in a year.



# Depending on the Environment

**I**n the front yard of a manse where I once lived, there is a lovely maple tree. Its leaves are always about the last to turn colours, and I enjoyed it long after the other leaves had fallen.

A few years ago, I mentioned to a friend that I was going to try to get a sapling started with a seed from that tree. My hope was that, one day, I would plant the sapling near the cabin I have built for my retirement.

My friend's response has stayed in my mind. He said that if the seed took root and a sapling grew, it would never be exactly like the tree in the front yard. Depending on the soil, the climate and the surrounding environment, the sapling's leaves might not have the same colour nor turn as late in the season as the parent tree.

Depending on the surrounding environment ... How true that is for our youngsters as well as our trees. For an idea or a belief or a faith to take root within young people, surely the seed must be planted. Yet, if the surrounding environment is not conducive to growth, that which was planted will languish and die.

During my years in ministry, many couples have brought their babies to be baptized. We spend time together examining the vows and commitments the couple will make during the baptismal service. One of the promises is that the couple will raise the child within the fellowship of the church, teaching him or her the stories of Jesus. I assume when a couple requests baptism, they want their child to be Christian. In baptism, the seed is planted.

Sadly, however, too often neither the couple nor the child returns to the church until, perhaps, the child's wedding day. What has the soil, climate and surrounding environment been like all those years in between? The home may have been loving and warm, but what has happened to the stories of Jesus? Have they been told and retold as treasured truths? And what

can the child, a baptized Christian, think of the church she or he has never visited — the Church Jesus said he would establish, which Paul described as the Body of Christ in the world?

So often, the seeds of faith are sown, but the busyness of life and the assumption that we'll get to "it" some day keep us from tending to those seeds, from cultivating and nurturing what has been planted. Then, when our children are grown and we realize

the Christian faith hasn't taken root in them, we wonder why. We used "good" seed, after all.

Depending on the surrounding environment, the soil and the climate ...

So often during my lifetime, I have remembered what God said: "I will give up whole nations to save your life,

because you are precious to me and because I love you and give you honour" (Isaiah 43:4). Do we help our children, our grandchildren, the young people in our midst know they are this important and a delight to God? **R**

---

Linda Bell is the minister of Gale Church, Elmira, Ont., and a former Moderator of The Presbyterian Church in Canada.

**The survival of Christians, like trees, depends on cultivating the environment**



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## FROM THE MODERATOR

John  
Congram



# There Are No Enemies at the Table

**O**n July 25, I spent a day attending the Sixth Biennial Convention of the Evangelical Lutheran Church in Canada, held this year in Toronto. This is the largest branch of Lutheranism in Canada, a denomination the approximate size of our own. During the proceedings, I could shut my eyes and, except for some differences in nomenclature, think I was attending one of our General Assemblies.

The Lutherans are in dialogue with the Anglicans, working toward a closer relationship. It made me wonder why Presbyterians have not made greater efforts to work

more closely with Lutherans. Surely, we have more in common with Lutherans, both theologically and ecclesiastically, than they have with Anglicans. Lutherans have bishops, but they act more like moderators than traditional bishops.

When I raised the question of dialogue between Presbyterians and Lutherans with some of the delegates, they had no answer. Some suggested no one had ever asked the question. Part of the reason, I suppose, stems from the fact we did not enter into the United Church union, fuelling the misconception that Presbyterians are anti-ecumenical. In fact, we have always

been in the forefront of ecumenical activities — an early member of the World Council of Churches, a founding member of the Canadian Council of Churches (CCC) and always carrying more than our share in church coalitions. In a letter from Janet Somerville, a Roman Catholic and the new general secretary of the CCC, she speaks of “some marvellous Presbyterians” who have been among her mentors in ecumenical affairs.

To my knowledge, the last time any discussions were held between the Lutheran and Reformed branches of the Church was in the 1970s when James Smart represented our church. Around the world, however, there are a number of examples of Lutherans and Reformed (Presbyterians) working closely together. At the recent meetings of the World Alliance of Reformed Churches in Debrecean, Hungary, the general secretary, Milan Opočenský, suggested his organization should grow into “full communion” with the Lutheran World Federation. And why not? We have common roots and theology in the Reformation.

I don't claim this to be a scientific survey, but when I ask Presbyterian clergy what denomination they might gravitate to should the Presbyterian Church cease to exist, a surprising number, perhaps even a majority, say Lutheran. A Lutheran friend claims both denominations are excessively “head-oriented.”

In the United States, discussions are underway between four denominations, including the Presbyterian Church (U.S.A.) and the Evangelical Lutheran Church in America, to have joint participation in worship and sacraments, pulpit exchanges and sharing resources. The denominations will still maintain their own structures and identities.

(Continued on page 8)

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Sorting out the issues involved in human cloning.

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- How one congregation takes its mission to the streets
- Why Presbyterians believe in the Holy Catholic Church
- Words of encouragement for worried parents

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*Gordon Hodgson*

Sheep can be cloned.  
Why not humans?



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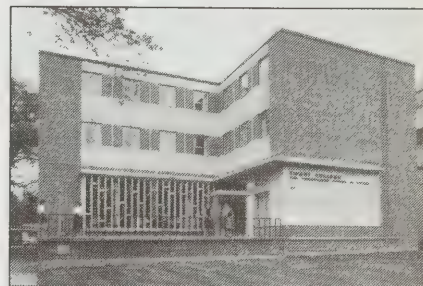
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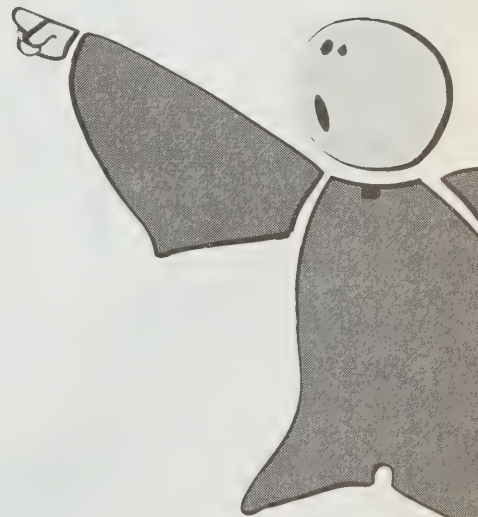
*Andrea Adair*

People seek help in coping with life

## 31 Mission Education: A New Canadian Presbyterian Resource

*Barbara Woodruff*

Information alone does not educate





**Yes, But ...**

Without wanting to dispute Geoffrey Johnston's argument that the church sometimes changes its mind (July/August *Record*), I question the way he has loaded the dice. One could also provide examples of the church making changes which have not been beneficial and which, in the long run, have had to be reversed. I offer one example of many that could be used. In the interests of progress, the church gave tacit if not explicit approval to the development of modern technology without pointing out the need for responsible stewardship enjoined by the Bible and by its own theological tradition (with a tip of the hat to John Calvin).

In other words, Johnston makes no mention of the age-old necessity of testing the spirits (or trends). Both Old and New Testaments were much more aware of the ambivalent nature of change. It is not always for the better. If some people retain the old with naïve credulity, others accept the new with the same credulity.

Kenneth Barker,  
Owen Sound, Ont.

**Anglican Praise**

Three years ago, my aunt, Dorothy Grosart, a member of Tweedsmuir Presbyterian Church in Orangeville, Ontario, subscribed to the *Presbyterian Record* for me.

Your magazine is always well-read and enjoyed in our home. Well-written articles, covering a broad range of issues, frequently challenge and encourage me. Your July/August issue was exceptional. I especially appreciated "Are Any Sick?", "The Wounded Healer" and the coverage of the Presbyterian Assembly. Tony Plomp's "You Were Asking?" column is always worth reading even though I'm not Presbyterian!

As an Anglican minister, I thank you for setting such a high standard in Christian journalism.

Geoffrey Dixon,  
Lacombe, Alta.

**Place Names Challenged**

I noticed the June edition contained letters from St. George and Blueberry. Is it possible these are new places? I only have my old atlas that does not show them. Or is it possible, like some of your readers, the *Record* is place name-challenged?

Allen Aicken,  
Barrie, Ont.

**Editor's note:** Our keen-eyed reader is correct. We turned a prince into a saint (no mean trick) and took the mountain out of Blueberry.

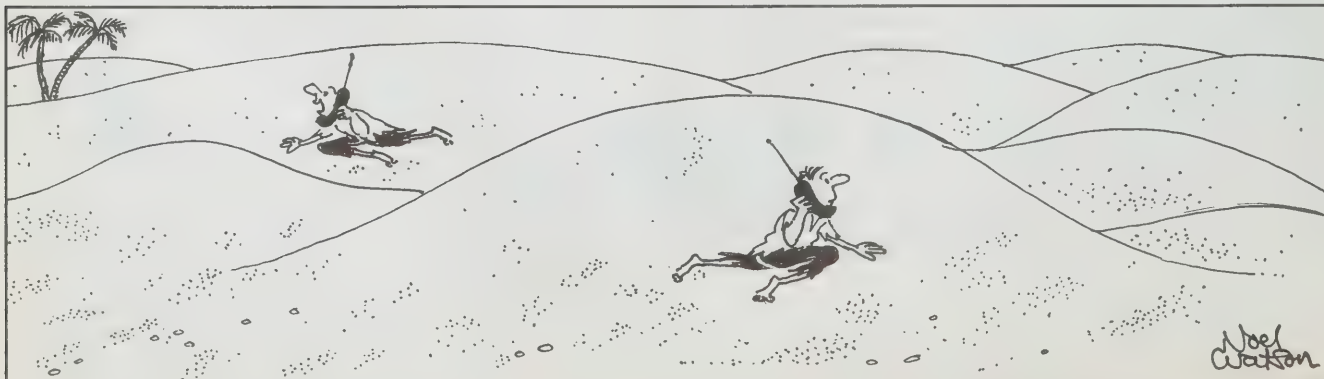
**Love Peter**

I want to say how much I enjoy the *Record* — most of the articles but, especially, Peter Plymley II. I love his humour. Don't let him retire!

Leda Archer,  
Elmvale, Ont.

**WATSON'S WORLD**

Noel Watson



## A Flood of Thanks

Sincere thanks to congregations in the Presbytery of Grey-Bruce-Maitland, to Presbyterian World Service and Development, and to many other Presbyterian congregations for their generous donations to our Flood Relief Fund. We are very grateful. All funds have now been dispersed and acknowledgements received.

Wendy McConnell,  
for The Durham Presbyterian Church  
Flood Relief Fund Committee,  
Durham, Ont.

The item "A flood of goodwill for Manitoba" (News, July/August *Record*) made me, as a Presbyterian and Manitoban, feel proud. I wish to thank Drew Jacques, his congregation and friends, and all others who sent aid during the Manitoba flood. In our province, many ended up with no home and much loss of household and private items which cannot be replaced.

Not only is it wonderful that assistance came from many parts of Canada but, even more important, is the realization that Canadians care for each other, even those they have never met. What a wonderful country we live in.

Don Campbell,  
Winnipeg

## Indifferent

In confronting the invasion of the Hell's Angels motorcycle gang, Calgary's police chief, Christine Silverberg, said the indifference of citizens frightened her.

As a layperson worshipping regularly in a Presbyterian church, I ponder the seeming indifference of believers about the current moral decay. The disturbing aspect is the absence of concern within the church circles I am familiar with.

You would think we would want to witness for the faith of our forebears in face of the onslaught. Instead, sermons are warm and fuzzy reflections on an all-encompassing love and acceptance of others having the right to do their thing, and let us do ours.

The same theme is reflected in the *Record*. Broadminded reaction to what

goes on in the street seems to preclude an expression of disbelief, horror, disapproval and a desire to improve the situation.

Submissive acquiescence clears the way for further erosion of moral basics and, eventually, may invade the church sanctuary. Already, there are advocates who would ban the Bible as hate literature. Without a principled stand by believers, before it is too late, the Christian Church may have to go underground to continue.

When did readers last hear a "fire and brimstone" sermon pointing out that the dreadful happenings in the street are somehow our responsibility?

J. Alvin Speers,  
Calgary

## Lovely Idea, But ...

In Child's Play (July/August *Record*), the writers suggest that students raise the idea of a food-sharing table at school. This is a lovely idea but not practical in this day of severe food allergies. Many classrooms must have a strict "no sharing" rule when it comes to snacks and lunches to protect allergic children from inadvertent contact with their allergens.

Nola Dow,  
Glencoe, Ont.

## Health Care

I was pleased to see, as part of the General Assembly report in the *Record*, there was mention of a recommendation about health care, a call for research on the issue and an affirmation of the "five pillars of medicare." Health care, you wrote, is "a matter dear to the hearts of Canadians." That is exactly how I felt when, as associate secretary, Justice Ministries, I researched and wrote an educational, theological and policy piece for this year's General Assembly — something Justice Ministries, in its various incarnations, has been doing for decades. Given the growing threat to our health care system, it was decided, in consultation with the Justice Ministries Advisory Committee, to concentrate on this one topic, a follow-up from a more sweeping report on economic justice in

# Healing in hugs

is an expression that comes to mind when I think of Karen. She had a lot of anger toward us. We tried everything to show her love and affection. It finally got so bad that I had to sit her down. And then it came out: she felt that we were spending too much time with the other women and not enough with her. In the end, she told me about the violence at home. At that moment, she somehow ceased to be a client and I a women's worker. "Would you like a hug?" I asked softly, one woman to another. She embraced me, tears filling her eyes. Karen gets along with most people now, and I was reminded that miracles are always but a touch, an instant in time.

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1996. As I did for the '96 report, this report on health care would have been followed by a study guide to assist congregations in using the material.

The General Assembly recommendation was moved by Arthur Van Seters and, as he said on the floor, specifically made to draw attention to the fact that the research has already been done and the report rejected.

I have a particular interest in adding this piece of context to your article on the proceedings because the preparation of this report was, I am told, one of the main reasons why I was so abruptly fired (News Scan, June *Record*). Your report on this recommendation, as it stands, is incomplete, failing to raise the questions the recommendation was meant to raise.

*Lee McKenna duCharme,  
Toronto*

### Clarification

I appreciated your comments in "Is There Life on Mars?" (June *Record*). Christians are, indeed, "called to study and explore how faith and science interact."

A small, but important clarification is in order, however. The Christian Reformed Church has built only one school, Calvin Theological Seminary, in Grand Rapids, Michigan. The Christian elementary and high schools to which I think you refer are not church schools. These Christian schools, of which 73 in Ontario belong to the Ontario Alliance of Christian Schools, are operated by societies with no official connection to any church. These schools are truly "independent" of church and government, bringing a Reformed theological perspective to education.

Christian Reformed people have historically been instrumental in establishing Christian schools, but many of these schools number less than 50 per cent of their students from Christian Reformed families.

*John Vanasselt,  
Director of Communications,  
Ontario Alliance of Christian Schools,  
Ancaster, Ont.*

### FROM THE MODERATOR

(Continued from page 4)

What's new about that? some of you will ask — we've been working together for years with local churches in our community. Contact on the national level not only could provide practical benefits but serve as a witness to the world of our essential unity. It could breathe new life into the words we use on the first Sunday of each October, World Communion Sunday.

While meeting in Toronto, the Lutherans invited some ecumenical guests to a noon luncheon. At my table were three Lutherans (one from the Missouri Synod branch of Lutheranism), a Jesuit bishop, a representative from the United Church, an Anglican from the CCC and a woman delegate to the convention. After a full airing of the benefits of clergy curling, we launched into some theological and pastoral concerns such as how to get the great declarations of such assemblies out to the grassroots. Yes, Lutherans, like ourselves, are working on an economic statement.

I recalled my visit to the Church of Scotland Assembly where ecumenical guests are allowed to enter into the debate but, of course, have no vote. I suggested to Bishop Telmor Sartison (elected that day to a second five-year term as bishop for the Evangelical Lutherans) that all our gatherings would be enriched if, before we made important decisions, we could have the input of an ecumenical panel. Part of our difficulties may stem from the fact that we try to make our decisions with only part of the family at the table.

Bishop Sartison and I plan to get together later this month to discuss some of these ideas further.

*John Longram*

I finished this column when the tragic news of the death of Diana, Princess of Wales, and her companions was received. On behalf of our church, I have written to the bereaved expressing our condolences and assuring them of our prayers.

### Moderator's Itinerary

#### October 13

Toronto/Kingston PYPS Commissioning Service, Morningside High Park, Toronto

#### October 15

Heads of churches meeting

#### October 18

Breakfast meeting, Presbytery of Pickering, Lakeridge Golf Club, Whitby, Ontario

#### October 19

Inauguration of the Han-Ca presbyteries, 1193 Davenport Rd., Toronto

#### October 26

St. James, Thamesville, Ontario

#### October 30

Church leaders briefing on churches in support of uprooted peoples

#### November 2

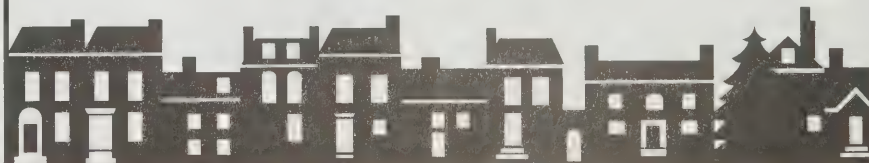
Leaside, Toronto

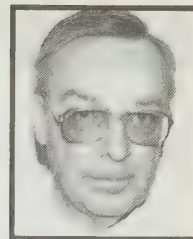
#### November 9

Erskine, Hamilton

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# Job and the Art of Thanksgiving

I suppose Job isn't everyone's idea of a hero but, in the end, he became something of an example or, in the current jargon, an icon of faith. That many playwrights and poets have drawn inspiration from his story also suggests a second look at this remarkable dramatic poem. It is a story that leads to thanksgiving when the agenda could have stopped with despair.

As with any good dramatic work, we are invited to identify with the various characters, especially with the role of Mr. "Job." His name means "adversary" or "object of adversity."

In the early days, Job did rather well for himself; but, with government cutbacks, restructuring, re-engineering, no fish, poor planning and just plain bad luck, the party was over. The story takes us to a time not long ago and to a nearby place located in the Dung Hill district, an area in one of the worst parts of the city.

Standing in the cold unemployment line with wheezing poor health and hunger pains, Job had much to think about and regret. Nothing was left but the memory of a family long gone and, even then, he had to work at imagining what they looked like before the accident. Then there were the well-meaning taunts of his "friends" who daily tortured him with the syrupy sentimentality and sweet nothings of "Have a nice day" and "Smile, God loves you."

Job was not one to curse the darkness though God knew there was darkness enough to curse. Job even remembered Saint Teresa's quarrel with God and the words attributed to her: "If this is how you treat your friends, it's no wonder you have so few of them." As in earlier days, when he

rehearsed his speeches when he saw a police car and his speedometer registered too high, he considered what he would say if God happened to appear on the scene (Job 23:1-9).

In his mind, Job had won many arguments; now, in his misery — a resident of the suffering South Sudan, Palestine, Bosnia, Kenya or North Korea — he prepared to argue with God. Why this suffering? Why this misery and sorrow? Life isn't fair, and you know it. In the meantime, the "cheer-up" messages of the comforters rang pathetically hollow.

How can someone give thanks in hard times and difficult places? Or, maybe, this is the wrong question. Is thanksgiving dependent on what we get or on what happens to us? No matter, Job had heard enough of his easy-answer friends; he had his arguments ready to challenge God. "With respect, Sir, please explain!" There is a lot to explain, and Job knew it. You know the words: injustice, hurt, pain, suffering, war, poverty and ignorance, earthquakes, wind and fire. "Yes, God," he continued, "and I could go on! This is some Thanksgiving, even if the Americans wait for another month to celebrate it."

There was silence, of course; there is always silence when God speaks. We have to listen with our hearts more than with our ears. The answer is, we can't tell how the story is going to turn out until we get to the last

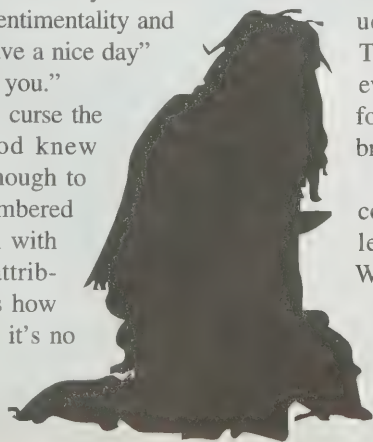
chapter. The answer is, there are severe limits to human understanding; there is no human understanding competent to explain the mysteries of life: the problems of suffering, of injustice, of death (Job 42:1-6). The answer is, we are surrounded and immersed in mystery (Job 38-41). The answer is, "How can I give you the answers when you haven't begun to understand the questions?"

In *A Masque of Reason*, Robert Frost has the writer of Deuteronomy thank the author of Job for establishing the principle that reason cannot find a relationship between what we think should happen and what happens. Indeed, "virtue may fail and wickedness succeed." Does that still leave room for thanksgiving?

Not because of everything but despite everything, we give thanks. Thanksgiving arises out of an awareness of the mystery that daily surrounds and sustains us even when we do not see or hear it.

Jesus of Nazareth, a kind of Job in the New Testament, was nailed to a cross at the Place of the Skull. In the words of Psalm 22, he asked: Why, God? Strange to tell, the story unfolds three days later with a sneak preview of a future beyond human future and an attendant theology of thanksgiving and praise, a faith attitude that puts into perspective both the tragedies and joys of life. We who have heard the story and believe can only join Job and sing: "Nothing in my hands I bring" and *Leben ist Loben*, "To live is to praise." R

Ted Siverns is the minister of First Church in New Westminster, B.C.







# Headlines You Won't See

**T**he news in the morning paper is almost always bad. Thugs beat up an elderly woman; they rape her and kill her husband. Vandals paint hate graffiti on a synagogue wall. Terrorists blow up a subway train. A convicted war criminal ignores massive public protests against the tyranny of his reign over a nation. Millions of refugees starve. Highway accidents maim innocent children. Floods rage through towns. Fire destroys a home. Welfare mother spends her cheques on booze while her infant starves.

Even the good news is based on bad news. A family says thanks for food and toys for the children. That's the good news. The bad news is that they're out of work, out of luck, out of savings and from out of town. They're victims of an economy that no longer cares about the welfare of people, only of capital.

School kids clean up a polluted creek. That's the good news. The bad news is that, over a dozen years or more, people had dumped cars, furniture, tires, refrigerators, bed springs, oil cans, wine bottles and used condoms into that stream bed.

I get depressed when I think of these things.

Some years ago, I took a writing course. The leader, Raymond Hull — later to gain some fame and income as co-author of *The Peter Principle* — taught us there were only three kinds of conflict: the "hero" against nature, against other humans, and against self. The first is the classic formula for adventure stories, the second is the basis for almost all sports and politics, and the third is *Hamlet*, or *Othello*, or almost any piece of great literature. And conflict, Hull said, is a sure way to get audience interest. Make 'em take sides. Then they'll read on.

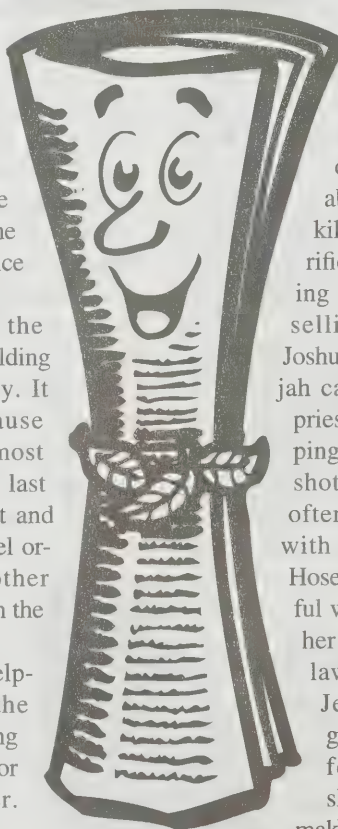
The trouble is, the good news is never going to make headlines. Because the good news is not about conflict but about reconciliation. Not about discord but about harmony.

One week last winter, I made notes about some of the good news I saw happening in our community:

- Jean picked up the doughnuts at Tim Horton's to take to the drop-in centre downtown. "Tim Horton's is really good at providing doughnuts," she says.
- Rob pushed three cars up the hill in the snow.
- Gregg spent a whole afternoon plowing out every driveway on the street, not to mention the area around the post office boxes.
- A squirrel down on the beach sat in a tree, scolding everyone who went by. It was alive only because Sandy went down almost every day, all through last winter, to provide fruit and nuts for a young squirrel orphaned when his mother was run over by a car on the road.
- As June grew more helpless, women from the church took turns coming in to spend a morning or an afternoon with her. Just to be there.

There's not one item in that list that would make a headline in any paper. But I'm sure there were thousands more examples of human goodness around the world that week than of human badness.

## Why good news seldom makes headlines



"Let the same mind be in you that was in Christ Jesus," St. Paul wrote to the struggling little church he founded in Philippi. In other letters, he talked about the qualities expected of a Christian. They weren't unknown qualities: kindness, honesty, sympathy, courage, compassion ... Those were, I imagine, the same qualities that inclined those people to become Christians in the first place. Christianity gave them an example to follow.

Unfortunately, when we teach Bible stories, we frequently fall into the same trap as journalism. We tell our children the stories about the conflicts: Cain killing Abel, Abraham sacrificing Isaac, Jacob cheating Esau, Joseph's brothers selling him into slavery, Joshua collapsing Jericho, Elijah calling down fire on the priests of Baal, David dropping Goliath with his sling-shot ... We don't teach as often about Jacob reunited with his estranged brother, Hosea taking back an unfaithful wife, or Ruth throwing in her lot with her mother-in-law. We don't talk about Jesus' enjoyment of a good party or Paul's affection for an escaped slave. These things rarely make the headlines. Not even

our own.

More's the pity. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

# Inoffensive Christianity

Chris Costerus

**T**he Apostle Paul wrote: "Remember Jesus Christ, raised from the dead, a descendant of David — that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal" (II Timothy 2:8-9).

The Church today should ask itself if it is still true to *this* (i.e., Paul's) gospel. Or has it consciously and willingly, or unconsciously and ignorantly, preferred a different gospel? And is it likely that, for this preferred gospel, any would willingly suffer and wear chains? If not, why not? Will the gospel we preach today offend anyone? If so, who and why? And if not, what have we done to remove any possible offence?

We should always bear in mind that "religious pluralism," like polytheism, knows no false gods. Furthermore, the no-

tion of a plurality of "gods" is not a recent phenomenon. There was the recognition of such a plurality long before the days of the Apostle Paul. It was his religious and, therefore, political sin to be particularistic, and even exclusive, in his religious beliefs. It was on this charge of particularity that he and many other earlier Christians were brought to trial, made to suffer and even killed.

Why are church leaders today suggesting, therefore, that such exclusive, particular beliefs are evidence only of religious intolerance? Is it simply intolerance to believe that certain particular things are true and other particular things are false? If so, it is not irrelevant to

heed a comment made by G. K. Chesterton. "Tolerance," he said, "is the virtue of people who don't believe anything!"

**"Tolerance is the virtue of people who don't believe anything!"**

— G. K. Chesterton

Do we have to distort, disclaim or deny confessing what we believe to be true so as not to offend anyone (note Matthew 11:6)? Do we, in effect, have a gospel which really does not have to be preached? and, if it is preached, really does not have to be believed? For

example, can we, really, remove "the wrath of God" simply by denying it? **R**

Chris Costerus is a retired minister of The Presbyterian Church in Canada and a former general secretary of the Board of World Mission.



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# Learning Firsthand About the Third World

John Borthwick

In January 1997, youth group members at Hopedale Church, Oakville, Ontario, were becoming increasingly interested in international development issues and were preparing to participate in The 30-Hour Famine for World Vision Canada. As we turned our attention to others throughout the world, we began to wonder what our church was doing in this area.

It all started with a simple E-mail request: "I need help in finding an international guest speaker for our youth group. Can Presbyterian World Service and Development help me?" The answer soon followed: Yes. Within weeks, a guest speaker had been found. Over the next several months, the co-ordinators at PWS&D worked hard to develop a fun and interesting youth-focused workshop to be held at Hopedale.

The night of May 4 came quickly. Over 20 youth (representing Trafalgar,


Knox, Union and Guildwood Presbyterian churches) gathered in the

sanctuary for the event. We began with introductions and reading Scripture. Then we all participated in a simulation game in which we pretended to be members of families producing running shoes in a Central American country. All became absorbed in their roles, especially those who played the parts of the rent collector and the money lender. We soon found ourselves in dire straits as rents continued to increase while our price-dependent incomes collided with an unstable economy. Many groups began to look for other ways to survive and "win." Sorry to say, some of the families turned to crime as financial pressures mounted. Soon the game was over.

Our guest speaker helped us see how real our "game" is in Guatemala. Rodrigo Batz Juarez greeted us in his native language. With the help of an interpreter, he

spoke about his country, his people, his life and his faith. He is a theological graduate of Presbyterian Maya Quiché Bible Institute and is a committee member of DIACONIA — the National Presbyterian Church of Guatemala's development agency. As the youth listened intently, Rodrigo spoke of young people in his country who have turned to prostitution, drugs and crime out of the desperation of their poverty. He spoke with passion and commitment about his work in building up and educating people in poverty. Most of all, he spoke of hope for his country and his people —

a hope obviously connected and nurtured by his deep faith in Jesus Christ.

Rodrigo's message challenged everyone. This event planted a seed within each of us. We are thankful to the PWS&D staff who responded to our simple request and to Rodrigo who continues to work with his people in Guatemala. 

John Borthwick is a fourth-year Knox College student and ministry intern at Hopedale Church, Oakville, Ont.

**Presbyterian  
World Service  
and  
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can help your  
group plan a  
life-changing  
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Top: Rodrigo Batz Juarez

Right: A DIACONIA nutrition project in El Carmen, Guatemala.



Each fall and spring, three PWS&D representatives from southern partners come to participate in the PWS&D committee meetings. They are also available to speak to congregations and discussion groups across Canada. If you are interested in learning more about PWS&D, or in the possibility of having a southern partner visit your region, contact PWS&D by mail (50 Wynford Dr., North York, Ont. M3C 1J7), phone (416-441-1111), or E-mail (pwsd@presbyterian.ca).

## My dear editor:

I don't envy you in your task of juggling your two distinct roles: Moderator of the General Assembly and, therefore, the traditional dispenser of guarded reassurance; and editor of our national magazine, entrusted with sounding out and selectively printing the ever-undiminished expressions of alarm and dismay.

As the new millennium approaches, we, and not only we Presbyterians, will need the former. As the big 000 (or 001 if you are a stickler for accuracy — and why not? ... somebody has to be) inspires the media to a frenzy of list-making (the top 1,000 hits of the past 1,000 years!), "Man/Woman/Person of the Millennium" awards, predictions and prognostications — not to speak of Nos-tradamus, older computers that will become useless and unable to cope with a "00" or "nothing" year (and can we not sympathize?), sightings of Elvis riding the Loch Ness monster ... it makes the mind boggle, and a boggled mind is not a happy mind.

I suspect there is a connection somewhere, if we look hard and remember to check under the sofa cushions, between the apocalyptic overtones of the end of the 1990s and the huge and burgeoning interest in un-earthly company. Not since the '50s, at the height of the Cold War and the growing threat of nuclear destruction, have we seen so many expressions of both hope and fear that we are not alone. From the vastly popular *X-Files* with its "The Truth Is Out There" motto and Agent Mulder's office wall poster reading "I Want to Believe," to last summer's more lighthearted box office hit *Men in Black* or the youth-market film *Spawn*, with its graphic and medieval Hell (evil always films better than its opposite, and bad

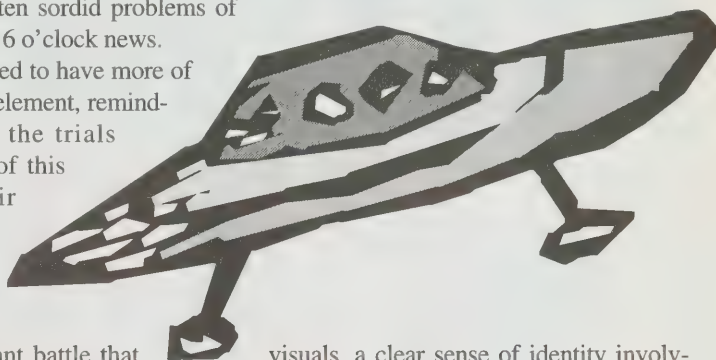
guys get to chew the scenery, which is why angels do better in books than on screen), there seems to be a pervasive longing to be part of something bigger than the merely mundane, seemingly insoluble and often sordid problems of either *Cops* or the 6 o'clock news.

The Church used to have more of an other-worldly element, reminding people that the trials and tribulations of this world and their role in the struggle as Christians were part of a cosmic, eternally significant battle that both pre-dated humankind and would not end until time did. Today, space science leaves us, so far, with dirty red Martian rocks named Barnacle Bill and Yogi Bear for company.

Much of the Church searches frantically for worthwhile insurgent groups to champion (and has that market sure grown sour!), attempts at resuscitation on the traumatized body of the hard political left, or rallies of the home-based troops with the sweet siren songs and pseudo-psychology of self-help (the school of St. Oprah of Winfrey). For diversion, we shock ourselves with the novel idea that sex can be a problem, or point with alarm to churches operating at about 15 per cent capacity even though they maintain faithfully the un-changeable programs of those who sat in their pews soon after the varnish dried.

This is the point where I might be expected, curmudgeon and old-guard elder that I am, to issue a clarion call (or a Klaxon call at my age) for a return to "old-tyme religion" when right and

wrong were black and white ... er, the other way 'round ... at least, when answers were provided and not only at the back of the book. Throw in a dash of snappy slogans, up-to-date audio-



visuals, a clear sense of identity involving "for and agin'," rallies for the masses, some muscle and determination to make things work regardless of why — and *voilà!* It *does* work! For a time anyway. But I can't help thinking that those who did it *best* in our fast-dying millennium were the crew that came to grief much sooner than they expected in 1945.

We plod on, dear Moderator/Editor, we plod on. By the year 2000, we will hold at least one record: the denomination whose death has been predicted most often in the past 75 years. We are diminished, we are aging, we are at least as clueless about what to do next as our sister churches. (If that's sexist, well, so be it.)

But, maybe, for a little while at least, we should pay more attention to whatever guarded assurance we can find. The Truth is out there. Mystery lives. If people are looking for it without our help, at least they are looking.

Yours sermonically (Hey, we ruling elders get the urge!),

*Peter Plymley II*



# ON THE MATTER OF HUMAN



CLONING  
CLONING  
CLONING  
CLONING  
CLONING

by Gordon Hodgson

**H**uman cloning seems imminent — and scary. Who needs another Clifford Olsen? Or who needs another Carl Sagan? Well, maybe Carl Sagan ...

Frogs, monkeys and sheep can be cloned. Why not humans?

First, a word about the fundamentals. The usual sexual reproduction of higher animals involves both a mother and a father. They combine their genetic material with the result that the offspring is genetically neither mother nor father but some melding of the two.

The reproductive cloning that has been demonstrated for sheep is different in the sense that (a) there is no father, hence no melding of the genetic coding of two parents, and (b) the genetic code of the offspring is identical with that of the "donor" parent. Dolly, the sheep, is genetically identical to her donor parent.

The theory is that because every cell in the body of a living organism is said to have the entire DNA blueprint for that particular organism, it should be possible to use DNA from any of those cells to generate a genetically identical copy of the organism. In the case of Dolly, a single, randomly chosen cell was taken from a donor sheep and fused with a DNA-free egg cell of another sheep — an egg cell from which the nucleus had been removed — producing a lamb genetically identical to the original donor sheep. It is likely a similar cloning could have been done starting with a cell from a male sheep to yield a male lamb.

The science is simple — replace the nucleus of an egg cell with a nucleus containing the DNA from any of the millions of body cells of an individual — to produce an embryo leading to a normal birth of an individual that is a clone of the original "parent."

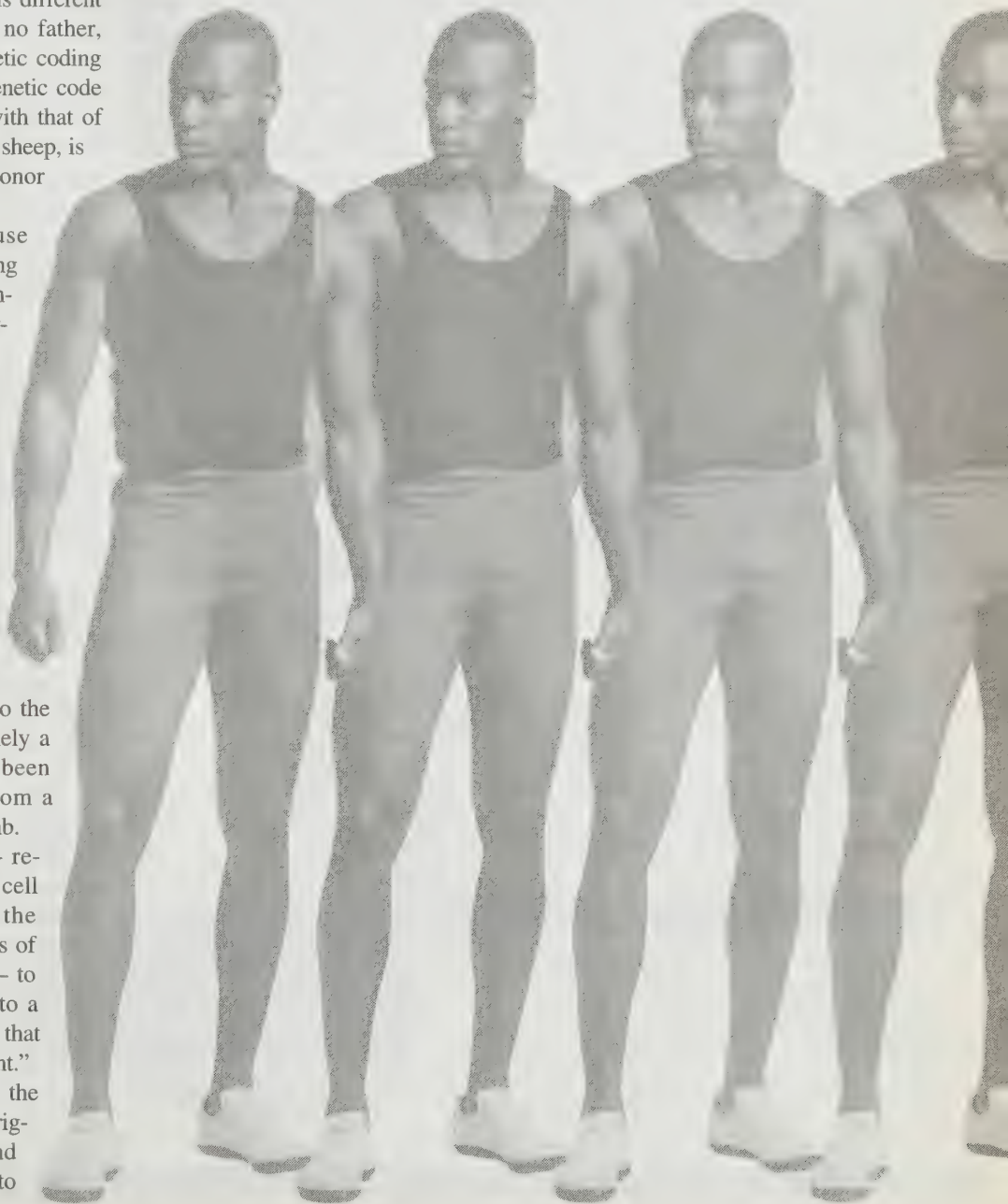
The science is simple, but the technology is complex. The original cell must be selected and handled in a specific manner to

ensure its survival while consciously starving it to create dormancy. And the receptor egg cell must have its nucleus surgically removed. The two — the original cell and the "empty" egg cell — must be brought together under almost bizarre conditions to ensure fusion — leading to behaviour like that of a cell fertilized by a sperm cell. Finally, the fused egg is allowed to develop into an embryo that is brought to term by a surrogate mother. In the case of the demonstration experiment at Edinburgh's Roslin Institute, four sheep were involved: the "parent" from which the original cell was drawn, the sheep sup-

plying the egg, a surrogate mother and, finally, the offspring.

Pause for a moment and reflect on (a) what is scientifically and theoretically possible and (b) what is technically and practically possible. Science and theory arise from the imagination and inspiration of humankind. This is exciting and inspiring, rolling back the frontiers of our understanding and comprehension. It is, also, inexpensive. It happens in the Archimedes bathtub and on the backs of envelopes on subway trains.

On the other hand, technology and practical development require immense amounts of effort and expense — to take





the idea from the dreamer and apply it as a functioning part of our society. Typically, this takes a generation or more to be completed. The telephone required nearly 100 years (four generations) to become an integral, functioning part of our society; the computer about 40 years. Nuclear energy required about 50 years. All required extensive funding to reach universal practicality.

For every idea dreamers thought of over the past century, probably fewer than one in 100 reached any degree of integration into our practical society. It was not that the others were poor ideas. Rather, it was that there was no perceived advantage to be gained in developing them. To put it crudely, there was "nothing in it" for significant elements of society to have them developed. No perceived gain, no development.

In the case of human cloning, the scientific and theoretical genie is out of the bottle. It cannot be stuffed back in. There was no way it could have been prevented from escaping in the first place. The hu-

man mind cannot be managed to suppress inspiration.

In practice, however, this genie can be suppressed and, in most cases, it is. Human cloning is theoretically and scientifically possible, but application of the theory and science is controllable — for the most part.

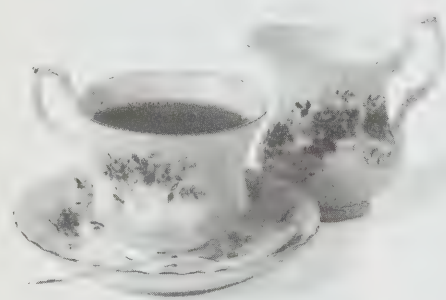
Society, however, will evaluate its support on the basis of public good involved. Is there something worthy in human cloning? Or is there something repulsive? Some will ask: Is there something in it for us? Can money or power be gained in the practice of human cloning?

A parallel can be drawn with the drug trade. Society finds the trade in illicit drugs to be repulsive. Consequently, all major societies have legislated against the drug trade. They have declared it to be illegal and the people engaged in the trade are declared to be committing crimes and are subject to punishment. Still, the drug trade is active; it is, in fact, big business. The reasons it proceeds are that there is a market for the product/service and there

is considerable money to be made in supplying the product/market.

So what about human cloning? Most would agree the practice of human cloning is unworthy, unnecessary and unacceptable. Legislation and penalties could be effective in eliminating it for the most part — unless the technology and practice of human cloning developed reliable markets and effective practitioners. If both of those conditions were satisfied, the practice of human cloning would proceed regardless of its illegality. In modern society, if there is a dollar to be made in any practice, it will be made. And the greater the profits involved, the greater the breadth of the practice. In assessing the likelihood of trade in human cloning, consider who would benefit from the product (cloned human individuals).

Two potential markets appear possible. One would be the vanity market — roughly equivalent to the market for preserving one's body for ever in a frozen state so that, some time in the distant



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future, one could be physically reincarnated for the enjoyment of life in that future society. Another element of the vanity market relates to the procreation of children as reflectors of the parent(s). Parents seek out successor children for reasons that are similar to those wanting pets around the house.

The second potential market is more sinister for a variety of reasons. While it is an interesting concept to consider cloning someone who is admired and respected, it is an entirely different matter to consider building a super race. There could be a situation where the political powers of the day might see merit in such an application of human cloning, and be prepared to fund its practice and technology.

I believe the practice and technology of human cloning is not likely to receive any significant body of support for development on a major scale simply because there is little financial profit to be made. However, that does not rule out human cloning on a restricted and focused scale. The science and practice of modifying human reproduction over the years has dealt with both the enhancement and restriction of human reproduction for whatever local reason. Steps to increase human reproduction relate from the present back to pre-biblical times when power was often expressed in the strength of numbers within the community and when women were stigmatized for failing to produce the required number of children.

The nub of any problem in human cloning, then, lies in the manner in which the children are procreated and the purpose for which they are procreated. The moral and ethical issues involved in such a situation are complex.

We have difficulty with surrogate parenthood, and it is generally considered illegal, but a small trade in the business is known to take place with money changing hands between the "market" and the "supplier." In some cases, it seems, the situation is driven completely by the market/supplier relationship with the moral/ethical issues being put to the side.

A lot of technological/practical effort has gone into enhancing reproduction in modern society and this generally results in effecting conceptions that were hitherto unattainable, often to the extent of

producing multiple births — not, however, genetically identical. Accordingly, the relationship of enhanced fertility with human cloning is remote.

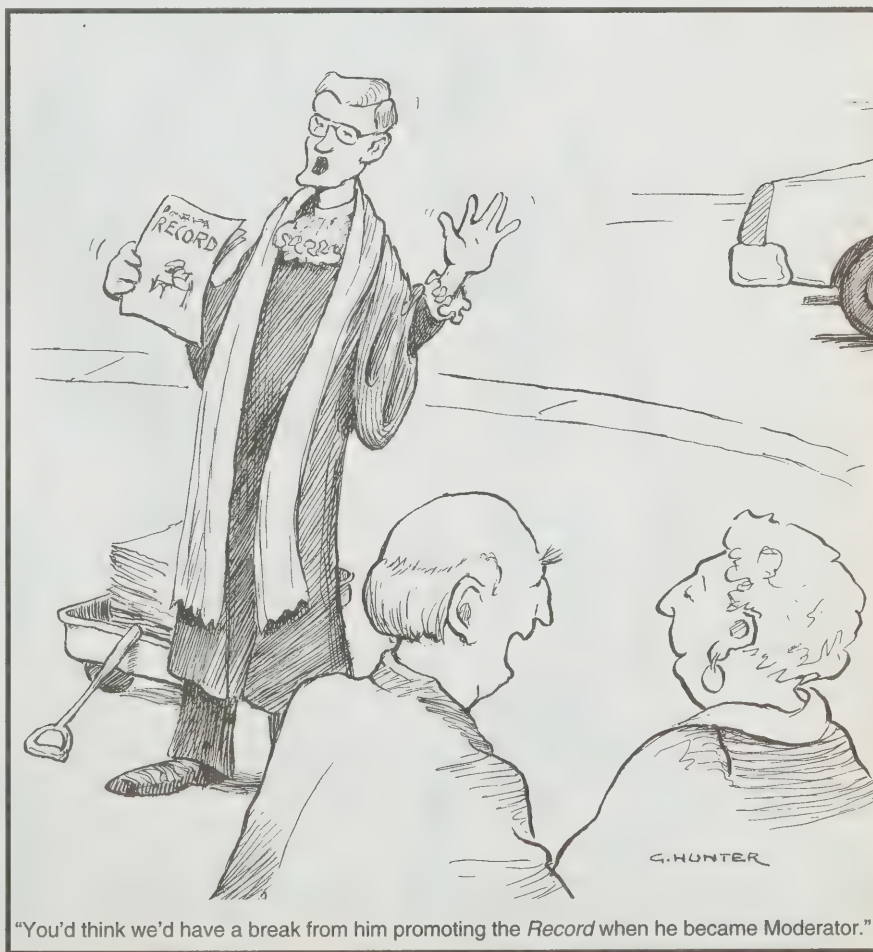
Then there is the technical and experimental aspect of it all. Theory and science say the principle of human cloning is possible. Technicians and researchers feel compelled to "experiment with and develop" that principle. To what extent is it possible? In what manner is it possible? How can it be made more practical, more reliable, more predictable and more dependable? What tissue is used for the starting point? What happens to the failures? What responsibilities are entailed? What "ownership" of the product is involved? And a host of other ethical issues. This sort of discussion brings about a serious questioning of the whole principle of experimentation involved in conducting a process that society has serious doubts about in the first place.

Ethicists, humanists and theologians will debate this issue of whether the cloning of humans is desirable for a long

time. Churches espouse a wide range of views on all public issues of human behaviour, and this issue will evoke the same range of responses. The biblical arguments will range over much the same ground as for abortion.

The view of the church on moral issues over the past two millennia since the time of Constantine has always been close to that of the powers of the day, whether it was slavery, oppression of the poor or capital punishment. Reformed theology says there must be a basis in Scripture and that the position taken should be subject to continuing scrutiny and informed revision. Scripture did not anticipate human cloning, but the central themes of justice and compassion would seem to guide the faithful at the end of the second millennium to accept the theory and science but to reject the technology and practice of human cloning. **R**

Gordon Hodgson is a member of Varisty Acres Church in Calgary and a contributing editor of this magazine.





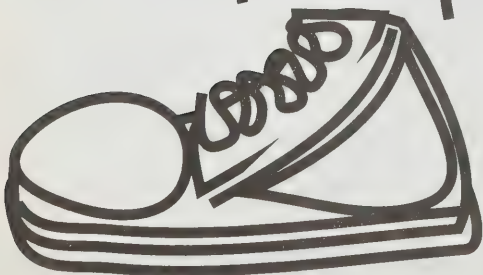
# Keeping Your Church

*"I fit into the church  
and felt comfortable;  
at school, you are  
always trying to  
be someone you  
may not be."*

*"When I was growing up,  
there was always  
some fun going on  
at church and  
people were  
interested  
in you."*

YOUTHFUL

*"When you meet  
people at church,  
especially if you  
are young, they  
usually talk to you  
and make you feel  
at home."*



*by Wallace Whyte*

**T**he way some young adults recall their earliest church experiences provides an important clue in determining how to keep more young people in our congregations. For children to become the church of tomorrow, they must be perceived and accepted as valued in the church of today. As Paul put it in II Timothy 4:12, "Don't let anyone look down on you because you are young."

Research on this subject for a doctoral thesis confirmed my hunch. In my present congregation (from before my time), adults went out of their way to notice, welcome and befriend little children and young people. Youth felt they belonged and were significant in the congregation's life. Over the years, many children, including our own, continued to be active in the church as adults. As James Fowler puts it, "We become part of that which we love and trust." And Daniel Aleshire writes in *Faith Care*, "We too easily assume that learning happens in classrooms rather than in family rooms and church hallways."

Eight young adults between the ages of 17 and 35, who had grown up in the church and continue to participate actively in its life, agreed to become the subjects of my study. I wanted to determine what factors led them to continue to live by faith in Christ and to be part of the church when the majority of their generation had chosen otherwise. I documented the ways in which adults of the faith community had noticed, accepted, cared for and affirmed them in their faith.

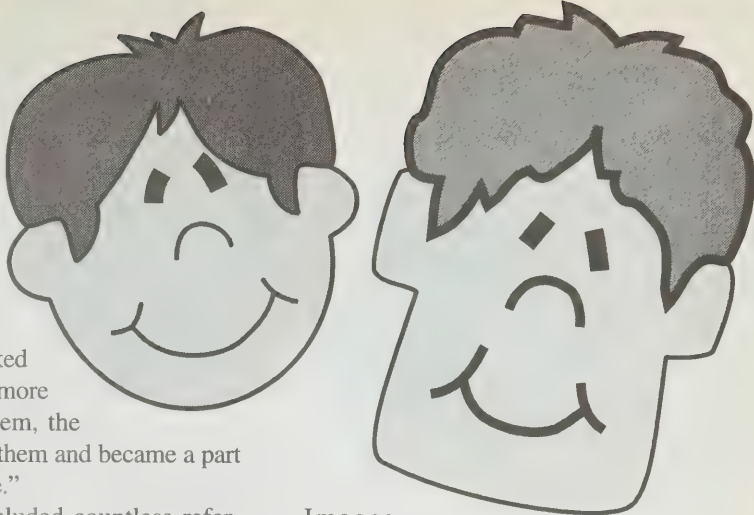
For all these young adults, the greatest Christian influence has been their families and, in particular, their mothers. Of almost equal importance has been the friendship and acceptance they enjoyed within the church family. As one stated: "The original ideas come from your family, but you wonder if your family is right. The church confirms what you believe or presents new questions you can ask to expand your faith." Children who are welcomed, encouraged and affirmed by a faith community, which also offers opportunities for them to express their ideas and to share their gifts, are unconsciously drawn toward the faith of that community. They gain a sense of be-

longing, worth and identity as well as direction and vocation. "It was the people," one member of the group said. "I saw what they were and liked them ... and the more I got to know them, the more I respected them and became a part of what they were."

Responses included countless references to church school teachers, choir members and friends. One church member influenced all of them. He "subtly and humorously gets his point across without sounding religious. He teaches by example, by the way he lives and does things." One young adult related

**Do children in your congregation drift away from the church before they become adults? The author challenges us to look at the congregation as the focal point for bringing children to long-term faith and commitment**

that at a time when she was losing interest in the church, she joined a small adult drama group in the congregation and was encouraged and supported in overcoming her shyness. She concluded that "the church is a place where you can gain confidence and be yourself." Another respondent described the people of the church as "responsible and caring" and who, "by word and example, provide principles and a sense of direction." Yet another recalled how he has been impressed by a man in the choir "who has the gift of being able to talk to youth like adults."



Images of the church include "a family," "a mutual support group," "people who care about you," "people you respect," "a group of friends." Although they were not asked to compare church with school, several referred to high school as an alien environment with tensions and pressures to conform and to the church as a place to relax and to be free to be yourself. One person commented that church was "less censorious than school." Another attributed her current participation in the congregation in large part to her friendship with five adults. With another, it began at the age of four when she read a children's story to a senior at an intergenerational church event. That began an "adopted grandmother" relationship which has lasted throughout the years. All opportunities for informal discussion with adults had been enjoyed. One respondent said, "At church, I felt free to test ideas in a climate of acceptance and security."

Young people are more open to the friendship and counsel of adults who respect and take them seriously than most of us realize. The width of the generation gap has been exaggerated. In *The Critical Years*, Sharon Parks writes that we have lost the unique capacity of religious communities for "the mentoring of young adults" that has existed throughout religious history. Recall the example of Jesus as a child in the temple. A Christian adult mentoring community is one in which youth feel free to raise questions and voice the doubts and fears common to their age. In a mentoring community, the adults have a pilgrim faith of commitments, convictions and self-discipline but are not overly rigid or

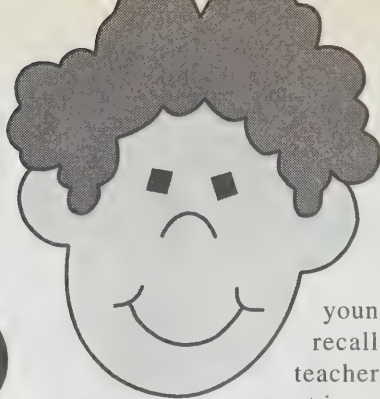




authoritarian or pretending to have all the answers. It is a hospitable community of adults in which faith is nurtured through a web of relationships. In such communities, children usually feel supported and motivated to become the unique persons God is calling them to be.

Participation by young people in at least part of the weekly congregational worship becomes crucial. This provides a shared experience with parents, opening the likelihood of conversations at home on issues raised at church. The earliest memories of worship for this group included adjectives such as "long" and "boring." However, there were also positive memories such as "being with my family," "curiosity," "wonder," "mystery." One person remembered it as "an atmosphere worthy of respect" and an "impression of joy and reverence." Most retain pleasant memories of music, singing, the beauty of stained glass and the children's sermons, especially when responses were welcomed. Other descriptive expressions included "familiar," "comfortable" and "welcomed." In some ways, the educational value of worship has not been recognized as it should.

Participation plays a significant role. All of this group had sung in a choir, acted in biblical skits or played a musical instrument. For them, the church has been a community in which they have had opportunities to express themselves by discovering and using their gifts. At the same time, they contributed something for the appreciation of others. Three of the group described a "personal revelation of God" experienced during worship.



These young adults recalled the teacher as the most important part of the church school experience. Lyle Schaller has observed that high school students are inclined to identify a class by the name of the teacher rather than by the subject. Children have difficulty distinguishing between the subject matter and the manner and attitude of the teacher. One of the group put it this way, "You can't learn anything in a negative mood." Another said, "It wasn't the things I was taught as much as the associations." The medium becomes the message! This is the incarnational method of communication initiated by our Lord. The Christian faith is caught more than taught, not so much from communicators with great knowledge but by association with people of infectious faith. But, again, the church community plays a crucial role. In *The Religious Potential of the Child*, Sophia Cavelletti writes: "The initiation of a child into Christian life is a work that

cannot be fulfilled by the teacher alone, nor parents alone ... The teacher's work — valuable as it is — must be sustained and confirmed by a community that lives what the teacher proclaims."

Despite innovative Christian education, the majority of those baptized as infants in the past 30 to 40 years no longer have regular church association. I believe this loss can be accounted for by a failure to appreciate the importance of community in communicating faith from one generation to the next. A major factor which attracted people to the first generation churches was how Christians loved one another. This communion of the faith community was an important means of communicating the faith. The 20th-century church, however, segregates people according to age for schooling and even for worship in violation of the basic community factor of the faith for which the Body of Christ is the biblical metaphor. The learning possibilities for children and youth by observing, being with and conversing with adults of faith in worship and informal congregational activities are limitless.


These findings have led to giving more attention to the place of children in our congregation. Monthly gatherings for meals, parties, games, birthdays, Halloween, skating, music and the like are enjoyed by toddlers, seniors in their 80s

### **Making Children Feel Welcome at Worship**

- Involve children regularly in worship; e.g., welcoming, giving out bulletins, taking up the offering.
- Use *45 Ways to Involve Children in Worship* by Dorothy Henderson (The Presbyterian Church in Canada, 1997, \$7).
- Avoid labelling any part of worship as "children's." The children's sermon becomes "the illustrated word" and the Scripture readings and sermon become "the written word" and "proclaimed word."
- Use an overhead projector for drawings, pictures, listing children's suggestions for prayer, words of songs and Scripture sentences related to the "illustrated word."
- On special Sundays, co-ordinate the church school program with worship. Classes lead parts of the worship. On Palm Sunday, for example, worship begins with the pupils in a procession, singing and waving palm branches.
- Institute a secret penpal program pairing older adults with children.
- Provide support for marriage and parenting. At the baptism of infants, present a book on parenting. When children reach Grade 4, give them an attractive, illustrated study Bible.

and all ages in between. A weekly morning social and educational group for mothers of preschoolers (many from the community) has an intergenerational dimension inasmuch as a dozen or more senior women volunteer to care for and make friends with the more than 40 children. Several of these grandmothers have expressed their delight at receiving shouted greetings from little children in the local mall.

The order of worship has been adjusted to include children. Parental strain is reduced by abandoning the idea of being still before worship. The result is an increased buzz of voices, exchange of greetings and small talk. The congregation's attention is gained, with an introit by the choir upon their entrance. A hymn of praise is followed by a short prayer of adoration and confession in which all join. The words, different each Sunday, are printed in the bulletin and frequently conclude with the Lord's Prayer. The choir anthem follows and, sometimes, a responsive reading. The offering, including the offering from the church school, is collected by an equal number of children and adults. A few verses of a thanksgiving hymn are sung as the offering is presented. The "illustrated word" of special interest to the children includes an object, picture or drawing, often ending with an appropriate Scripture sentence read in unison. Children remain seated with parents to avoid any sense of being talked down to or as providing entertainment for adults. The embarrassment for older children of sitting at the chancel steps is also avoided.

The presence of children during the first part of worship and their participation including their conversation before the service begins is tolerated by adults who might prefer to begin with "a holy silence" and less confusion. They are prepared to make a sacrifice for the satisfaction of seeing so many children and parents worshipping together. Or they may choose to attend the smaller, traditional 11 a.m. service! For visitors, the message is clear: they are worshipping in a friendly, lively church which includes all ages. 

Wallace Whyte is minister of Melville Church in West Hill, Ont.

## A Reunion

Under the clear sky of the early morning  
the cool wind blew through the corn  
heavy with the dew.

Earth and Heaven seemed close together.

The burning heat of the Nebraska summer day was still to come.

The happy still sleepy gaily dressed people  
walked through the cemetery gate  
and spread out  
looking for friends and family

Like future ghosts  
looking over the place  
where they would one day leave their bodies behind  
and go on again  
to be the people of more stories  
the stories that they were telling each other.  
Looking for friends and telling stories.

A young voice was laughing  
and telling tales  
as she danced from stone to stone.  
Whenever she came back to the village she became a girl again.  
She had always been a child in this village.  
She had gone away to be grown up  
and to get married  
and to raise children  
and to build a house  
and to be a teacher  
and to be a grandmother.  
When she came back to the village  
it was to be a child again  
because this was where she was a child  
and where her mother had always lived.  
Her mother had been a beautiful, peaceful woman.  
The crowd gathered around her  
she had the best stories.

Time for church  
to listen to a cousin  
the preacher for the day.

The cemetery was quiet again  
and the only sound  
was a sound to remember for ever  
more gentle than any music  
a sound of peace  
of peace and of happiness  
the sound of the cool early morning wind  
gently blowing through the wet corn  
gently blowing across the gravestones  
where Earth and Heaven met that day.

The still sleepy gaily dressed people went to the church  
heard a sermon of good advice and good stories.  
The pastor served Communion to people  
from the west  
and from the east  
and from everywhere between  
and he served each one of them by name.

— Andrew Foster



# Faces of Faith



**Heather Erika Johnston** was born in Germany. After graduating as a specialist in early childhood education, she studied languages in Heidelberg, Oxford and Paris. She worked for the World Council of Churches (WCC) before serving with her husband, Rev. Dr. John A. Johnston, in Nigeria, West Africa.

From 1975 to 1983, she sat on the Central Committee of the WCC — the first Presbyterian and the first woman from Canada. She served as the first lay president of the Canadian Council of Churches (1979-1982). In 1984, Knox College awarded her the Doctor of Divinity degree — the first woman and first layperson so honoured.

The international board of the Ecumenical Development Cooperative Society (EDCS) elected Heather Johnston as one of its 15 directors (1984-90). She founded and presides over a Canadian EDCS support association. From 1986 to 1992, she chaired the Canadian Christian Jewish Consultation and, from 1992 to 1994, co-chaired the Canadian Christian Festival IV. She continues to chair the National Coalition of Christian Festivals.

Heather and John Johnston have two sons, a daughter and four grandchildren

## **What is your earliest memory of church life?**

After Communion in the 10th-century country church in Germany, my mother would make a pudding of the left-over wine, and I would be asked to take it to shut-in or sick people.

## **What is your favourite hymn?**

"*Lobe den Herren*" ("Praise to the Lord, the Almighty"). This hymn was sung at every family birthday.

## **What musical piece has most inspired you?**

The liturgy in the Taizé community in southern France, when it was first sung and celebrated in the '50s.

## **What book (outside of the Bible) has most influenced you?**

It is difficult to choose one! *Wir werden unsere Harfen nicht an die Weiden haengen* (*We Will Not Hang Our Harps on the Weeping Willow Tree*) by Baerbel von Wartenberg-Potter. She is one of the leaders in the World Council of Churches who brought about the Ecumenical Decade of the Churches in Solidarity with Women (1988-1998).

## **Where do you find inspiration to sustain your faith?**

In Sunday services, through in-depth sharing and discussions with young and old friends, through interaction with deeply rooted people of other living faiths.

## **Who has played a major role in your faith journey?**

My husband, John, and strong women friends.

## **If you could invite anyone (past or present) to a dinner party, who would you invite?**

Lydia of Thyatira (Acts 16), George Bernard Shaw, Martin Niemöller (leader of the underground, the Confessing Church in Nazi Germany). What a fascinating conversation that would be!

## **What is your biggest regret?**

That I did not get to know my father well. He died (as a prisoner of war) when I was 13.

## **What one change in the church would make it substantially better?**

*Service* to God through service to the whole human family, indeed, to the whole creation.

## **Write your own epitaph.**

Her life was rich. She felt deeply loved.

# UP-COMING PROGRAMS AT ...



## CRIEFF HILLS COMMUNITY

The following list outlines some of the plans for programs over the next year at your retreat and conference centre. Flyers for the early programs are prepared. If you wish more information, please contact us at: Phone (519) 824-7898, Fax (519) 824-7145 or E-mail [crieffhills@compuserve.com](mailto:crieffhills@compuserve.com).

If you have any suggestions for other topics or programs, please contact Rev. Bob Spencer at the same number. Please pass the word of each program to specific people who might be interested.

### *Autumn 1997*

**October 6-9 (Monday - Thursday) \$190 (4 days)**  
**Seniors Autumn Celebration Retreat**

**October 18 (Saturday, 9 a.m. - 4:45 p.m.) FREE**  
**Free Conference: Laity in Leadership and Ministry:**  
**In the Church and in the World**

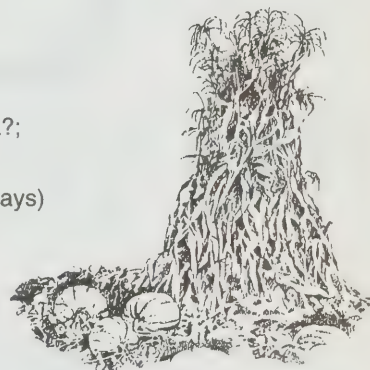
**October 26-31 (Sunday - Friday) \$390 (6 days)**  
**Elderhostel: Politics of Latin America; What about Cuba?;**  
**and Nature Goes to Bed**

**October 31 - November 2 (Friday - Sunday) \$125 (2 1/2 days)**  
**Women's Autumn Retreat: Treasures**

**November 30 (Sunday 3 p.m. - 7:30 p.m.)**  
**Christmas at Crieff Hills**

**December 5-7 (Friday - Sunday)**  
**Junior High Joy Break (for ages 13-15)**

**December 28 - January 3 (Sunday - Saturday) \$410 (6 days)**  
**Elderhostel: Making Sense of Humour; Legends, Myths and**  
**Customs of the New Year; Banners and Heraldry in Medieval England**



### *Winter 1998*

**February 13-15 (Friday - Sunday)**  
**A Valentine's Retreat for Married Couples**

**March 13-15 (Friday - Sunday)**  
**This Call Is for You: Daily Life and Work of Laity**  
**Dr. Ed White, Alban Institute**

**March 16-19 (Monday - Thursday)**  
**1. Presbyterian Youth Leadership Course (Year 1, ages 14-15)**  
**2. March Break Youth/Breakout (ages 12-14)**

**March 20-21 (Friday - Saturday)**  
**Workshop for Organists and Choir Leaders**

**April 14-16 (Tuesday - Thursday)**  
**New Blenheim Bible Study Program**

Ministers are invited to experience a new course for opening up the whole Bible to their congregations, and to learn how to present it.

**May 11-13 (Monday - Wednesday)**  
**Church Secretaries Fellowship**



### **Attention Volunteers ...**

We have the opportunity for any type of skills to be used in helping us in the office, maintenance department or the kitchen. This working holiday provides great satisfaction as well as support for CHC. We offer free accommodation and meals. Please call for details.



# Reclaiming the Story of Ewart College 100 Years After Its Founding

by Pam McCarroll-Butler

In researching the history of Ewart College, I was challenged to claim its story as part of my own story as a woman in professional ministry within The Presbyterian Church in Canada. I write out of my own experience, naïvety and passion. Along with this celebration of the gift of Ewart College comes the hope its gift may one day be recognized and received in its fullness

One hundred years ago, on October 11, 1897, the Ewart Missionary Training Home was officially established to prepare women to serve in foreign and domestic missions and in many other areas of Christian work. The founding of Ewart grew out of Presbyterian women recognizing the Spirit's call to action within Canadian society and in the world. Throughout its history, the prophetic vision that brought Ewart into being continued to provide the theological framework by which the institution defined and understood itself. Ewart's existence was based on the reality that women are called to serve within and on behalf of The Presbyterian Church in Canada and that the limited understanding of the Ministry of Word and

Sacraments defined only one form of ministry and only one aspect of the church's work in the world.

Ewart's openness to recognize and name the Spirit's call from the midst of the society and culture in which it existed was transformative for the PCC. The school began during the great missionary fervour at the turn of the century to prepare women for overseas and domestic missions. By 1929, Ewart was training women in many areas of service — as foreign and domestic missionaries, deaconesses, pastoral assistants, directors of religious education, Bible teachers and volunteer church workers.

Ewart held a central place within the PCC in the discernment of lay ministry and the provision of lay education. Be-

cause of the limited educational opportunities available for women in Canadian society in the 1930s, Ewart developed a one-year course for female volunteer church workers. By the 1960s, Ewart's primary focus became Christian education. As well, Ewart continued to provide theological education for those who hoped to serve in specialized professions including medicine, nursing, education, therapy, social work and chaplaincy. Ewart's changing and enlarging focus manifested the prophetic wisdom of the church to be "Reformed and reforming."

With the decision in 1966 to ordain women to the ruling eldership and the Ministry of Word and Sacraments, some questioned whether Ewart had fulfilled its purpose. However, central to Ewart's existence from its inception had been the recognition that people were called to serve in a multiplicity of ministries not limited to the Ministry of Word and Sacraments. With the ordination of women, Ewart identified itself with the ministry of Christian education. It has been argued that the "professionalization" of ministry, which dominated at



Ewart (and in all the PCC educational institutions) in the 1960s and beyond, marked the demise of Ewart as an entity unto itself. This may or may not be true. The facts remain, however, that Ewart, in its final decades, was in the forefront of Christian education ecumenically, continued to be a safe place for women and was the central institution in the PCC wherein reflection on women's ministries occurred.

The extent to which the PCC devalues and patronizes the diaconal ministry, particularly the ministry of Christian education (the most central element to deep and meaningful faith) amazes me. I surmise that the voicelessness within the church courts imposed upon the diaconal order until 1991 was primarily a gender issue. Because the majority of diaconal ministers were women, the church tolerated their silence. This was, at best, a sin of omission for which, I be-

lieve, the church must seek forgiveness.

History suggests that, over the past 30 years since the ordination of women, all the professional ministries for which Ewart trained women are now part of the Ministry of Word and Sacraments. One of the untold and uncelebrated stories is that Ewart first discerned these ministries and acted to prepare (primarily) women in these fields. The leadership of Ewart broadened and opened up our understanding of professional ministry in the Presbyterian Church. I believe many within the church patronized the prophetic vision of Ewart College which set out against all odds to fulfil a call to serve Christ. For almost 100 years, Ewart existed in this capacity, with or without the church's recognition.

In 1991, when the General Assembly voted to amalgamate Ewart and Knox colleges, the adopted motion read: "That the amalgamated college be known as

Knox College." Ewart's gift passed unacknowledged, the name erased. The forgetting of the story had begun.

The story of Ewart needs to be named, celebrated and remembered both in its own right and for the transformative challenges it offers now. It is a story of the prophetic vision of women of the church. It is a story of women's lay and professional ministry within the PCC. It is a story which has shaped Christian education and educational methodology as we now know it. It is a story that witnesses to the Spirit's liveliness here in Canada. It is a story which includes many voices and experiences. It is a story of women who, at times against all odds, dared to heed the Spirit's call. **R**

Pam McCarroll-Butler has served as a hospital chaplain since graduating from Knox College, Toronto. She is studying in the ThD program at the Toronto School of Theology.



Ewart College.





# Hymn of the Month

by Judee A. Green

## "Let All Things Now Living"

**N**ot all the hymns appropriate for a particular season or theme are found in that specific section of *The Book of Praise*. Many hymns are suitable on a number of occasions or are related to several themes.

Take Harvest Thanksgiving, for example. You can look in the table of contents and find this section. However, you have many more choices. A look in the topical index reveals a broad range of suitable hymns in other sections.

The text of "Let All Things Now Living" by Katherine Kennicott Davis asks for prayers of thanksgiving for all creation. This hymn started out as a four-part anthem with descant. It was first published in 1939 under the pseudonym John Cowley. Davis often used a pseudonym, as was the case when she wrote the popular Christmas song "The Little Drummer Boy."

"Let All Things Now Living" was written specifically for

the lilting Welsh tune *Ash Grove*. Like many folk tunes, the music is singable and is familiar to many. The present arrangement is suitable for a choir with sopranos singing the descant; it can also be used as a hymn with a flute playing the descant.

With "Let All Things Now Living," Katherine Kennicott Davis reminds us the second Monday in October is definitely not the only time for Canadians to be thankful. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

Check the new Web page for *The Book of Psalms* and *The Book of Praise* at <http://www.presbycan.ca>.

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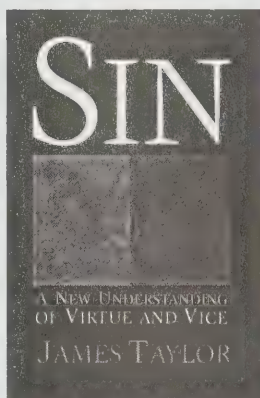
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Fall 1997

## *Children and Development*

He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me." Mark 9:35-37.

photo: Wayne Bezner Kerr



We all know the important influence of childhood experiences in shaping the adults we become. That is why protecting the rights of children is so important and why the United Nations Convention on the Rights of the Child is the most widely-ratified human rights treaty in the world. That agreement guarantees the rights of all children to develop their full potential—free from hunger, want, neglect, exploitation and other abuses.

Christ taught adults about the importance of children, welcoming children into his arms when others told them to go away. He even said that to love a child is to love God. Like us, many of PWS&D's partners in development want to love children well. This issue of PWS Developments centres on two PWS&D partners working to create healthy, caring environments for children—in Nicaragua and in Tanzania.

In many developing countries, more than half the population is under the age of 18. Many of the social institutions that support families and children are struggling because governments are being forced to cut social spending to service their foreign debt. Schools are overcrowded and under-funded. Health care is inaccessible, or sporadic at best. Family counselling is often non-existent. Caught in a vicious cycle of poverty, many families depend on income earned by their children. Working at food stalls in markets, watching and cleaning cars, collecting and marketing recyclables and worms, and selling just about anything, the children grow up quickly. Yet their opinions are often ignored. They are patronized, neglected and abused. But they are resilient and determined to survive. Like all children, they love to laugh and play, form friendships and seek guidance.

It is not enough to meet just the basic needs of children. While food, shelter, clothing, health care and education are essential, children also need love, guidance, support, trust and respect. Your contributions to the work of PWS&D allow us to work with development partners and help children to learn and grow into healthy, helpful members of their community. Whether in Tanzania, Nicaragua or Canada, children's needs are the same. And perhaps, through our concern for the child, we shall experience the presence of Christ.

### *The Life of A Street Child.*

*Kuleana's* description of life on the streets in Mwanza, Tanzania is very similar to the experiences shared by PWS&D's other partners in India, Nicaragua, Malawi and Kenya.

For most children on the street, things had become so bad at home that street life seemed the only alternative. They were no longer able to tolerate one more beating, or burning, or yelling, or unwanted sexual advance.

Once they are on the street, though, the children realize that life there is not all that easy either. Suddenly they are responsible for finding their own food, a place for the night and care for their health. Street children have to be totally self-reliant in the face of difficult circumstances. They have to cope with severe discrimination, and their lives are still not free from violence.

Life on the street involves many different elements, both good and bad. Being with street children shows that street life is not all unhappiness and negativity. The children show an incredible ingenuity when it comes to survival techniques. Having fallen outside the usual social safety nets, they form their own, taking care of each other when they are sick and making sure their friends are all right. They are capable of facing responsibilities and forming deep, caring friendships. Even though their living conditions are hard, they are still children who like to play and go to the cinema. They have decided not to be defeated by life, but to celebrate it whenever possible.

**Food.** Trying to get food is a major issue for street children. Where to find food and how to get food are questions that are in their minds all day. They know that food is important and that they need adequate food to survive. A lot of their time, therefore, is spent finding ways to get food. The children use their plight to extract special gifts from sympathetic friends, like getting bigger helpings of food for less money! They are often able to get enough food, but it is usually inadequate nutritionally.

*continued next page*



## The International Convention on the Rights of the Child.

The United Nations unanimously adopted the Convention on the Rights of the Child in November, 1989, after ten years of negotiation. It came into effect September 2, 1990, and has been ratified by 187 countries so far. The Convention contains provisions never before recognized in an international treaty, requiring countries to

- do everything possible to ensure child survival;
- pursue full implementation of the child's rights to the highest level of health possible by providing primary health care, and working towards abolishing such traditional practices as preferential treatment of male children;
- work toward achieving universal primary education, and take measures to reduce dropout rates and encourage regular school attendance.

The Convention makes clear that children shall no longer be seen merely as the objects of actions on their behalf, but should be entitled to a voice in decisions affecting their well-being. It not only gives rights to children, it also contains responsibilities and duties for parents and governments, as well as children themselves.

*Life of a street child con't. . . Shelter.* Finding a safe place to spend the night is also very important. In the night street children are regularly harassed, beaten, and sexually abused, by *sungusungu* (traditional neighbourhood patrols) and by older street youth or adults. Children spend the night in bus stalls, shop fronts and parks, and on the pavement, helping each other find safe places. They often sleep in groups to get some sense of protection and to be stronger when dealing with policemen or guards, using bribes and sweet-talk to let them sleep undisturbed.

**Health.** Street children live in very unhealthy surroundings. They walk around barefoot, and their hands are usually dirty as they eat food from dumps, or leftovers that have been lying around for a long time. They have little opportunity to keep themselves or their clothes clean. In Mwanza, Tanzania, street children go to Lake Victoria to clean themselves and their clothes but this exposes them to the parasite *bilharzia*. They often have lots of cuts and bruises, the results of beatings and fights.

The implications of living in this environment are serious. Street children are at risk of acquiring diseases such as diarrhoea, dysentery, worms and skin infections. Because of their surroundings, it takes them a long time to heal. Diseases drag on and on, and little cuts turn into festering wounds. Technically, medical care is available to street children in Tanzania, but their access to health facilities is very poor. They often get pushed aside and are rarely treated properly by health workers. Therefore children often have to nurse each other's wounds, using cigarette packets and sellotape as bandages. The camaraderie, especially among street girls, involves a strong element of self-support counselling about how to safeguard their health.

**Education.** Street children need help if they are to get an education. They can't afford it, yet practically all street children show interest in receiving education. Many are not too keen on attending formal schools, finding it hard to switch from the freedom of living on the street to the formal structure and harsh discipline at school. Moreover, school hours coincide with working hours, so that going to school would diminish the chance of making enough money to live. Child-centered, non-formal education is the answer for many street children's needs and experiences.

While on the street, older children especially engage in a form of education. Street children actively use their minds every day to survive, and display high intelligence and creativity in their work strategies, in dealing with discrimination, and in their play. They are also remarkably articulate.

**Work.** Street children have to work to survive, doing whatever work is available. The jobs include carrying people's bags, vending, cleaning and watching cars, and cleaning pots and pans at food stalls. Very few children have steady jobs; they usually go from one project to another.

Yet street children are remarkably inventive in earning an income. For example, the street children of Mwanza discovered that there was a market for worms as fishing bait. They designed tools to get the worms out of the ground and have found many good worm spots in and around Mwanza. In the dry season, the worm business is especially profitable.

**Discrimination.** The children on the street face serious discrimination. People see them as dirty thieves that the city needs to be rid of, or as poor little victims who need to be rescued and rehabilitated. The children are often harassed, beaten, abused and scorned. Most people fail to look beyond appearances, to see that street children are smart, capable individuals. They are full of potential and possibilities and, like all children, have the right to be treated with care and respect.

**Violence.** Violence is one of the consequences of discrimination and disrespect for children. Street children identify violence as their greatest fear and concern. They often have to deal with violence from the police, the *sungusungu*, the public, and older youth living on the street.

Life on the streets and treatment of the children living there is in sharp contrast to Tanzanian legislation, the UN Convention on the Rights of the Child (ratified by Tanzania), and the African Charter on the Rights and Welfare of the Child (signed by Tanzania). An effort needs to be made to promote the rights of children and to make people aware of the importance of respecting these rights, to ensure the well-being of children. Apart from that, special measures need to be taken to improve the direct living conditions of street children. Like all children, they need some adult support—someone who cares about them, listens to them, helps them to make decisions about their lives and their future, and offers them the opportunity and means to change their lives.

Most importantly, people need to understand that although the street children live under extremely difficult circumstances, they are not victims to be pitied or rescued. If their life in the street has shown anything, it is children's own ingenuity and capacity to take charge of their lives. We all need to recognize, celebrate and build on this.

- *kuleana centre for children's rights*

drawing: Marcos Tibasima, kuleana





# Kuleana Centre for Children's Rights

*"kuleana" is Swahili and means "to nurture one another"*

In 1992, *kuleana* conducted an extensive situational analysis of street children in Mwanza, Tanzania. *Kuleana's* research revealed a way of life very different from the traditional

stereotypes that characterized street children. It found them to be remarkably resilient and ingenuous, capable of facing responsibilities and forming deep, caring friendships despite dealing with violence, sexual abuses, stigma, prejudices, and

emotional trauma. It showed that they were routinely denied their right to speak by a society that seemed to be making the lives of these children as difficult as possible—in the hope that they would just disappear and cease to be a problem.

Determined to change the situation that street children face, *kuleana* designed a program that would be a "bridge" between the street and the community. *Kuleana's* centre for street children was designed to give street children, and (where possible) their families, the skills and support they need to reintegrate successfully into the community. Upon entering the centre, the children sign a social contract and develop

At the end of the day, may the vision we demonstrate speak louder than the vision we sing.

• *kuleana* Annual Report, 1996.

a plan to work toward reintegrating into the community. They receive food, health care, clothing and shelter in exchange for participation in *kuleana's* educational program (formal and non-formal education, work training). *Kuleana* quickly realized that it wasn't enough to help street kids to reintegrate into the community—the community also needed to change. So *kuleana* helps teach communities to respect and listen to street children. After the first year, violence eased. Allies were made in the police, *sungusungu* (neighbourhood patrols) and courts. The public was more aware, more thoughtful and less prone to indiscriminately harass street children. The children felt they had places and people to turn to, a community that will stand with them.

Street children, however, were only some of the many children hurting in their communities. Corporal punishment in schools, girls forced to work long days as servants in households, the expulsion of pregnant girls from the school system, violence against children in the home, and discrimination between boys and girls were all indicators of a lack of respect for the rights of children in the communities. So *kuleana* expanded their program to centre on children's rights advocacy, while the street children's centre is a place where their mission comes alive.

*Kuleana* publications are being widely used from some of the most remote villages to some of the most sophisticated international agencies. Its research on the impact of corporal punishment, the conditions of house girls, and the expelling of pregnant school girls has been widely disseminated. As children's rights enter the mainstream—and they are now on the national agenda—a wide range of people are discussing and debating issues pertaining to them. Children, parents, teachers, journalists, government officials, and many others throughout the country know that children have rights, and that something has to be done about it. As a result, the lives of children are beginning to change.



photo: *kuleana*

How children feel, think, experience and see the world is beginning to matter. Being taken seriously are the rights of school pupils not to be beaten, house girls not to be overworked and street children not to be abused. Much work remains: persuading government to design budgets as if children mattered, bishops to preach about equitable gender relationships and caring for girls in domestic work, media to listen to children and cover stories from their point of views, and police and business leaders to recognize street children as their own. Slowly and surely, the possibility of a childhood that is filled with joy and justice is beginning to take shape.

*Kuleana's* research and advocacy program has exposed and seeks to eliminate the following abuses of children's rights:

**Corporal punishment.** Primary and secondary students are routinely beaten by frustrated, underpaid and under-motivated teachers as a form of "discipline." Caning, blows with fists, kicking, slapping and being knocked against the wall occur for even the most minor infractions. Corporal punishment is embarrassing, demeaning, humiliating, frightening and painful for the children, teaching them hate, fear and revenge, and most profoundly, that people in authority can indiscriminately use violence without any consequences.

**Expelling Pregnant Girls.** In Tanzania it has been official practice to expel all pregnant schoolgirls, terminating schooling for thousands of girls each year. The boys and men who are responsible are rarely held accountable, leaving the girls with the sole responsibility of taking care of the child. While reinforcing damaging societal shaming and stigma against pregnant girls, this practice also severely limits their life options at a time when it is recognized that the education of girls is one of the most significant interventions to improve literacy, health, and nutrition and reduce infant mortality within households.

**House girls.** Hundreds of thousands of girls, as young as six years of age, work as domestic servants in homes throughout Tanzania. They are routinely made to work over twelve hours a day washing, cleaning, cooking, doing child care and other tasks. They are often physically and at times sexually abused. Profoundly isolated, there is little they can do, particularly as employers are viewed as doing the family a "favour." Their situation is probably the closest form of slavery in the country.



# The Institute for Human Promotion

Children in Nicaragua experience many similar situations to children in Tanzania. PWS&D's partner, the Institute for Human Promotion (INPRHU), an ecumenical, non-governmental organization has been working in community development since 1966



photo: Richard Fee, PWS&D

Alarmed by the growing number of children working on the streets INPRHU carried out a study in 1990 on the lives and conditions of working children in and around Managua. They found that as many as 230 children were working in any one marketplace. They were selling soft drinks, watching and washing cars, selling vegetables, and helping people assemble and disassemble their stalls. Most of them returned home at night. (Of the 230 children, only 26 may sleep in the market). The children were frequently physically underdeveloped, malnourished, sick and illiterate. They often suffered abuse at the hands of others, or through the self-imposed abuse of glue-sniffing.

Inspired by and armed with the UN Convention on the Rights of the Child, INPRHU began to help working children meet their immediate needs: access to school, medical attention, food, recreation, sports and cultural events. Street educators meet the children at lunch counters in the markets, providing informal counselling and education over meals of soya, beans and rice. Children go to drop-in houses for a nutritious meal or to take a class at an hour convenient to them. They receive medical treatment and education on preventative health care from visiting physicians. Cultural activities such as dance, music, painting, carpentry and sports provide opportunities for diversion and learning. Some kids upgrade their skills through INPRHU's apprenticeship program which links the kids with employers who equip them with a variety of practical technical skills in upholstery repair, mechanics, carpentry, ceramics, bread-making, refrigeration repair, and baking. This is a new

## In Our Context

Many children in Canada face similar circumstances as the ones that INPRHU and *kuleana* work with. There are an increasing number of children living on the streets in large urban centres like Toronto, Vancouver and Halifax. Many children live in poverty. Child abuse is increasing. What are we doing to assure children's voices are heard in our communities, schools and churches?

experience for many of the children, who are not used to answering to a boss or working set hours.

INPRHU also recognized that long term solutions require families, communities and governments to change. They believe the best thing for children is to be part of a loving, caring community that respects children, listens to their opinions and incorporates them into the decision making. INPRHU works with schools, churches, clinics, the media, police and welfare offices to change public attitudes so that exploitation of street kids becomes socially unacceptable. INPRHU has also been working with similar groups lobbying the government to change the laws that affect the children.

INPRHU's greatest strides have been made at the level of the family. They have always believed that their work with children must incorporate their families. Families signify much for the children—support, security, trust and identity. Even those who left abusive family relationships, seemed to remember their families with a certain longing and nostalgia.

With high levels of unemployment, many families have become dependent on the incomes their children earn. Some become dependent on INPRHU—to educate their children, bail them out of jail, give them medical attention and feed them. With the children's consent, and where appropriate, INPRHU's educators work with the families through counselling, business training, and encouragement.

INPRHU has had much success with a revolving loan fund. Many of the families already have job skills and experience to run a business but lack the capital to buy the inputs or equipment required. Money lenders can charge between 10 to 40% interest monthly, making it very difficult to break the cycle of poverty. INPRHU helps the families of street children develop a business plan. With a low interest business loan from INPRHU (\$200-\$300 Canadian at 3%) the families can begin their business. Their repayment schedule is designed to suit the type of business, and they can access more funds once the initial loan is repaid. The revolving loan scheme has benefited the children and their families by increasing their incomes and the community by creating more jobs and services.


Change is happening! INPRHU is seeing families re-united, children returning to school, and people working together to get better schools and medical facilities for their communities. Children's voices and opinions are being heard.

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# Who Are the Best Preachers?

by John Congram

In January 1997, the *Record* carried an ad asking readers to write telling us who they think are the best preachers in The Presbyterian Church in Canada. Despite emphasizing that what interested us most is what our readers believe makes good preaching, we received a number of letters complaining that the whole process was perverse and unPresbyterian.

But many of you, 154 to be exact, wrote glowing reports about the person you believe is the best Presbyterian preacher. In at least one case, a whole congregation got involved in the discussion and sent in a detailed group response on the subject of the qualities of a good sermon. In another case, the women's fellowship sent in a communal response. Seventy-six ministers were mentioned at least once. In most cases, people wrote about their own pastor. Many could not say all they

wished to say in the few lines allotted with the survey. Often we received one or more attached pages telling not only of their pastor's preaching but of visiting with the sick and work with young people.

I wish all of you could read these letters. In an age when we frequently hear complaints about ministers, these responses speak in glowing terms of the work of the ministry. I hope those who wrote, if they haven't done so already, will send a copy to the minister they nominated.

A number of retired ministers received votes. Nice to know you are not too soon forgotten. And one person voted for a minister she admittedly had never heard.

But, as we said at the beginning, the value of this exercise lies in trying to determine what Presbyterians today value in effective preaching.

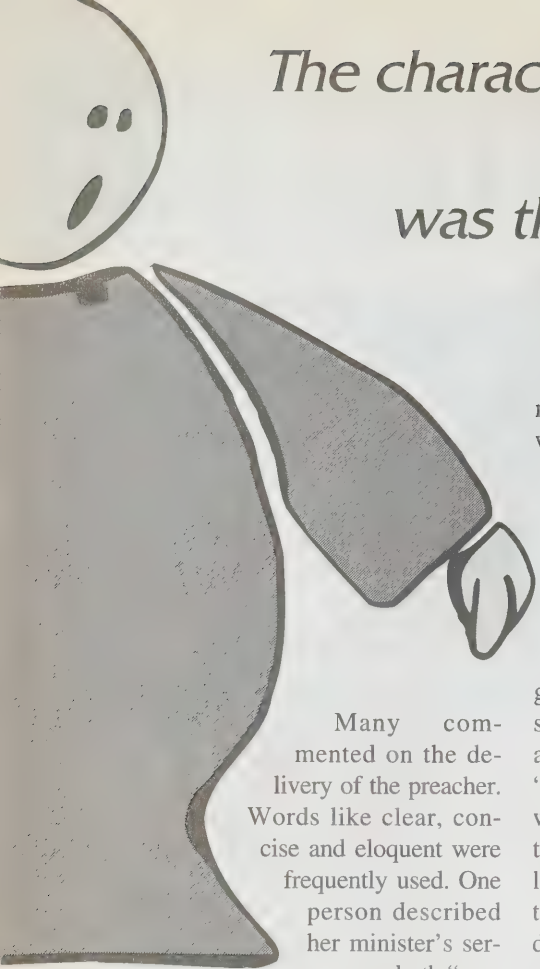
The characteristic most often mentioned (over 90 times) was the sincerity or integrity of the preacher. Typical of the responses was one that described the person nominated as a person "of sincerity, compassion and deep faith."

Not surprising, sermons based on the Bible held a high value for our respondents. It was the second most frequently mentioned item. "We go to church because we know we will hear preaching from the Bible."

**What  
Canadian  
Presbyterians  
value  
in preaching**



# The characteristic most often mentioned (over 90 times) was the sincerity or integrity of the preacher



Many commented on the delivery of the preacher. Words like clear, concise and eloquent were frequently used. One person described her minister's sermons as both "profound and simple." And another, perhaps reflecting her own excitement about preaching, described "words and thoughts ... put together and delivered with great warmth, wit and a personal vulnerability that is spellbinding." Brevity is obviously valued by many: "He says what he wants to tell us, then stops." Some mentioned they appreciated ministers who didn't simply read the sermon from their notes. But however sermons are delivered, Presbyterians appreciate preachers who make you feel they are speaking directly to you.

Over half of the respondents commented on the importance of the sermon relating to everyday life or to where they are at present. Some mentioned the minister often seems to have the uncanny ability to read their minds. Recalling one sermon, the writer spoke of the preacher speaking "in intricate detail to a lot of things going on in my head and life."

People expect to be moved by the sermons they hear. "His lyrical style gains my attention, his imaginative narrative engages my mind, his stirring challenge

moves my heart," was the way one writer put it.

A surprising number mentioned "a sense of humour" as an important property of good preaching. One person put it this way, "Solid in theology, sharp in wit."

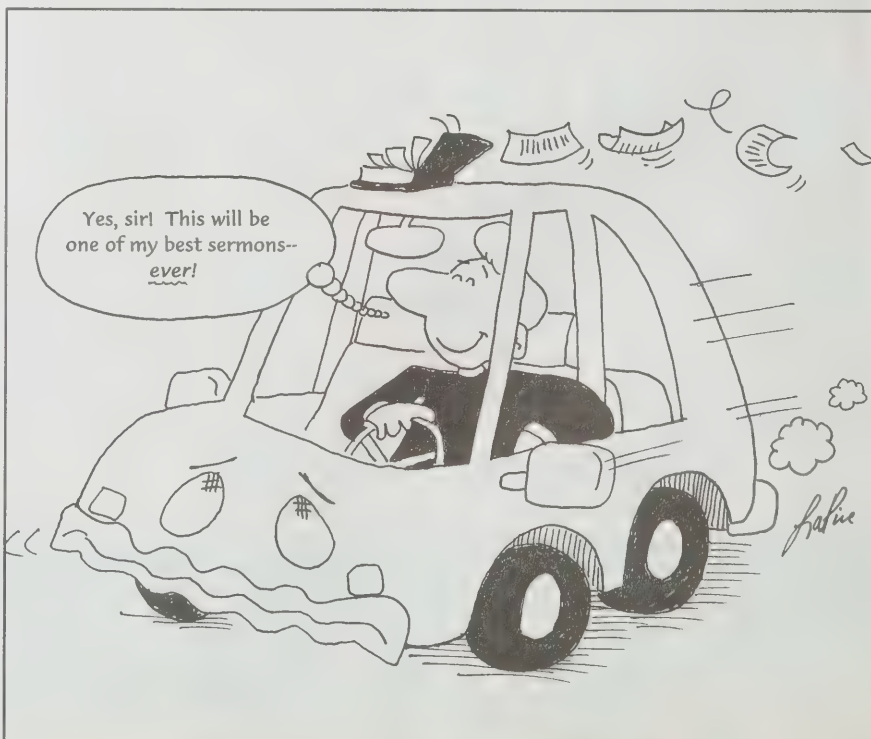
Most Presbyterians want sermons that inspire them and speak about the good news for all in Jesus Christ. But a significant number also emphasized that a good sermon challenges the listener. "Inspiring but not always easy to take," was how one writer phrased it. Presbyterians are not adverse to being challenged about social and justice issues but they don't want a preacher who talks down to them, threatens or coerces.

You still want to know who got the most votes? The two winners span the generations. Mark Lewis who, at the time of writing, was minister of Knox

Church in Dunnville, Ontario. One writer described his sermons as better than Billy Graham's. And close behind Mark came Tony Plomp from Richmond, British Columbia. Between him and Robert Schuller, an admirer wrote, Tony wins easily.

The rest of us preachers finished "up the track" as they say. But, then, maybe Mark and Tony simply have better managers than most of us. And take heart from this: in our survey, Billy Graham, Robert Schuller and James Kennedy only received one vote each. How did they get in there anyway?

Let the last word be a plea from one of our writers to all preachers: "Please talk to us. Apply what you say to our lives. A pinch of humour would be nice. When I leave the sanctuary, I want to remember what the message was." **R**



# A User-Friendly Faith

by Andrea Adair

Ask those who attend St. Andrew's Church in Whitby, Ontario, what they like best about the church and you'll likely hear: It's friendly. This could be the reason the congregation has grown 30 per cent to 375 members within the past two years.

James Czegledi, the minister since 1994, thinks St. Andrew's is growing because "there is a spiritual thirst among people today, and biblical spirituality is the best you can offer." Some people say Czegledi, himself, draws the people.

Regna Scott, an elder and longtime member, believes a number of factors are

helping to increase the size of the congregation, but she thinks Czegledi is a major part of that. He has a knack, she says, for picking out people for jobs at the church and, then, stepping back to let them do their work. While he may be drawing people in, Scott notes that the whole church helps to keep them coming back.

In the past, the congregation has been criticized for being unfriendly. "We were kind of cliquy," Scott says. "We sat with those we knew and didn't look for newcomers or visitors." When the previous minister, Jim McClure, retired and the church was without a minister for a year,

**People coming back to church seek something to help them cope with today's problems**

the members had to acknowledge that cliquishness.

"It was a healthy thing for us," Scott says. "And I think the way the congregation came together was a tribute to Jim McClure. He taught us it's not only the minister at a church, it's the people, too."



Vacation Bible School at St. Andrew's Church, Whitby Ont., is a popular attraction. In 1996, 111 students and volunteers took part.



Scott thinks people are coming back to church to seek something to help them cope with today's problems. Czegledi agrees. "People are looking for a positive worship experience for themselves and good Christian education programs for their children."

The church school program at St. Andrew's boasts at least 70 children every Sunday. Vicki Semotiuk, who shares the superintendent's duties, thinks the program is strong because the church offers other experiences for children. "St. Andrew's tries to do things that get kids involved on a social level, like swimming parties and the church picnic, instead of just going to church on Sundays," she says. The teachers also try to do different things with the students. For instance, Rally Day kicks off the school year in the fall on the day of the church picnic. There is also the annual Christmas pageant involving all the students.

"I hope it's interesting for the children," Semotiuk comments. "I don't know if we are doing anything different from other churches, but I think the teachers are good and the people at church are really nice and friendly. It is enjoyable to go on a Sunday where everyone knows you and says hello."

Heather McClure, 16, also likes the caring atmosphere at St. Andrew's. She has attended for a number of years and has been a teacher in the toddler room for the past two. It's a little unusual for her to be going to church, she says, when most teens leave church school after Grade 8 and, eventually, stop going to church altogether. She says the church has to bring Christ to life for people today in order to reach and fill their needs. "I think the fact we are growing shows that St. Andrew's does meet needs. Rev. Jim has introduced new things, but I think we now have to start appealing to youth as well."

A youth group has been launched at St. Andrew's, along with other changes such as a women's Bible study and an adult study group. And the missions area has also blossomed. "I think it's healthy we are looking beyond St. Andrew's," Scott says. "I used to think we were an introverted congregation, helping only our own members. Now, we are still helping our members but we are looking



Toddler Emily Tippins gets help from her teacher, Heather McClure (right), while church school superintendent Vicki Semotiuk looks on.

outward as well, helping places such as The Ark and St. Vincent's Kitchen." The missions area involves everyone at the church from church school students to adults wanting to volunteer.

Czegledi takes no credit other than to encourage members to keep going. While all these changes are occurring, Czegledi points out that a positive worship experience is still important for people attending the church. "People are interested in biblically based preaching of the historic faith," he says. While some churches are trying to be all things to everyone, he believes the church must maintain its identity and make its services relevant to daily life. He believes it is still possible to reach people using the traditional ways of home visits and relevant, biblically based teaching and preaching.

With growth comes new challenges and successes. Financially, the church

has grown 9.5 per cent over the previous year. This helps with church maintenance. The 30-year-old building needed a new boiler last year and may be looking at some roof repairs in the near future. And with such a large congregation, a part-time staffperson has been added to assist the minister with some of the work.

The church knows it cannot rest on its laurels. To keep people coming, it must meet their needs. Some program areas such as women's study groups and parenting groups may be expanded. Finding parking places is also on the agenda for the future.

What won't change, though, is the presence of friendly faces meeting both new and old members at the church door every Sunday morning. **R**

Andrea Adair is a free-lance writer living in Whitby, Ont.



# Mission Education:

## A New Canadian Presbyterian Resource

*by Barbara Woodruff*

**L**oaves and Fishes, new mission study books, were produced by The Presbyterian Church in Canada in response to requests for materials that are more Canadian and Presbyterian. They were written by Cathie Fraser for adults, youth and children.

Education for mission in 1997 emphasizes mission in our own communities as well as far away. People encourage children in places such as Flora House in Winnipeg or Tyndale-St. Georges in Montreal. Congregations participate in Corn Share and other projects affecting the lives of people in developing countries. Some offer to be Youth in Mission volunteers or to teach English with the Amity Foundation in China. Members in local congregations help in their communities through food banks and shared meal programs.

Information alone is not education. Resources seek to guide people beyond being receptors and storers of information. These resources help adults, youth and children of the church become involved in mission — bearing witness to Jesus through word and action where we live and providing impetus for action far beyond our own reach.

### **A Brief History of Mission Education**

"The aim of our organization from the beginning [1875] has been to create and nourish an intelligent interest in foreign

missions ... " In 1906, the president of the Presbyterian Woman's Foreign Missionary Society (WFMS) spoke about the importance of mission study in her address to the annual meeting. Reports and magazines published at the time confirm this aim was shared by all denominations in Canada, the United States and Europe.

The intensity of this concern at the turn of the century led to the formation of the Young People's Missionary Movement of the United States and Canada (YPMM) in 1902. At the same time, the women's foreign mission boards in Canada and the United States formed a committee which published *United Studies*. Each denominational mission society provided additional information about the mission activities of its workers through magazines, leaflets and books.

In 1911, the YPMM joined with the women's committee and, in 1935, the publishing arm of that committee became Friendship Press. Friendship Press continues to produce books on mission as part of the National Council of the Churches of Christ in the United States of America (NCCCCUSA). The Presbyterian Church in Canada (PCC) and the Women's Missionary Society (WMS) are associated with Friendship Press through the Committee on Education for Mission of the NCCCCUSA.

Over the years, the *United Studies* broadened their scope from geographically focused resources to include social and spiritual concerns. Friendship Press has also changed the way



# THE PRESBYTERIAN COLLEGE, MONTREAL PRINCIPAL

The Presbyterian College, Montreal, invites applications and nominations for the position of PRINCIPAL which will become vacant on the retirement of the Rev. Dr. William J. Klempa in July 1998. Founded in 1865, The Presbyterian College is a Presbyterian and Reformed seminary preparing candidates for ministry. A theological college of The Presbyterian Church in Canada, The Presbyterian College is also a member of the ecumenical consortium at McGill University with Montreal Diocesan College and United Theological College and the Faculty of Religious Studies, McGill University, which provides theological education to a doctoral level for all enrolled students.

A profile of the position is available from the college at the address stated below. The appointment is subject to approval by The Presbyterian Church in Canada.

Applications and nominations should be accompanied by a C.V. and the names and addresses of three or more referees. These are to be submitted by November 14, 1997, to: Professor M. H. Ogilvie, FRSC, Convener, Search Committee, The Presbyterian College, 3495 University Street, Montreal, Quebec H3A 2A8. Phone: 514-288-5256, Fax: 514-288-8072.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. The Presbyterian College is an equal opportunity employer.

its studies are developed from concept to finished resource. Efforts are made to use indigenous writers and contributors for geographic themes as well as the people directly involved in communities affected by the general themes. **[R]**

Barbara Woodruff retired in 1996 after serving in various capacities with The Presbyterian Church in Canada. Most recently, she was program secretary for the WMS.

## 1997-98 Mission Study Resources

- *Loaves and Fishes*, published by The Presbyterian Church in Canada, explores the many ways our church is involved internationally and locally in helping people feed themselves and develop ways to ensure their nutritional needs are met. The studies draw on biblical insights to explore justice issues and what it means to be a neighbour. There is a six-part study for adults and youth (\$10) and a six-part study for children (\$5).
- *Living as Christians in a Violent Society* (\$10.50), produced by Friendship Press for youth and adults, takes a realistic look at violence in society and suggests steps toward confronting and overcoming violence so that we can live with hope. The video *Christian Faith in a Violent World* (\$35) examines the premise that Christians are called to respond to violence in order to bring hope to others.
- *A Call to Hope* (\$4.50), a children's magazine, provides six sessions to help children explore their feelings about violence and develop skills for dealing with conflict. A teacher's guide is also available (\$7).
- The *Glad Tidings*, *Presbyterian Message*, *Mission Update*, *PWSDevelopments*, *Presbyterian Record* and the *Presbyterian Church Calendar* provide news, letters, updated information, historical notes and the comings and goings of missionary personnel.
- The PCPak, which is sent to every congregation, provides brief notes on mission activities for use in newsletters and Sunday bulletins.
- The annual reports of the WMS, the Atlantic Mission Society and the Acts and Proceedings of the General Assembly also contain information on mission activities.



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## Presbyterian Record

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# PCC News

## Presbyterian church receives UNICEF award

**H**opedale Presbyterian Church, Oakville, Ontario, has received the UNICEF Ontario Volunteer of the Year Award for its efforts in raising money for UNICEF projects around the world. For the past 15 years, the church has operated a UNICEF sales outlet in an Oakville mall, with sales of over \$100,000. This year, sales were up more than 30 per cent.

In presenting the award, Trivi Mehendale, chair of UNICEF Ontario, said Hopedale's enthusiastic support of UNICEF will help many children have a better and brighter future. He told the congregation the \$100,000 it has raised is enough to immunize 600,000 children against measles, or help prevent iodine deficiency disorders in 60 million people, or provide basic learning materials for 60,000 children.



Carol Gibson, representing Hopedale Church, Oakville, Ont., receives the UNICEF Ontario Volunteer of the Year Award from Trivi Mehendale, chair of UNICEF Ontario.

## "Teens of the North"

**T**he Presbyterian Young People's Society of the Synod of British Columbia tried a different approach

when holding a conference the last weekend in June. Instead of travelling south to meet, as is often the case, many

of the young people found themselves heading north to the city of Prince George and to St. Giles Church.

Thirty-eight youth from Prince George, Prince Rupert, the Cariboo House Churches (Williams Lake and Punshaw Lake), Vancouver Island, Vancouver and Kelowna participated in a weekend of worship, games, music, food and friendship. The guest speaker, Rev. Harold Wiest, minister of St. James Church, Dawson Creek, was no doubt among those happy to see the conference held in the north: Dawson Creek is mile "0" on the Alaska Highway. He spoke to the youth about how God can help them to be "radical Christians."

As is true of their peers across the country, the youth of the synod are increasingly relying on E-mail to bridge geographical gaps. In a province as large as British Columbia, E-mail is helping to maintain friendships formed during the "Teens of the North" weekend.



Some participants in "Teens of the North" discover a fountain of youth.



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- Nov. 16** 11 a.m. - Homecoming and  
"Calvinaires" Reunion
- Nov. 23** 11 a.m. - Special Communion  
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## NEWS

### Koreans find no borders in worship

Over the past year, St. Andrew's Church, Nanaimo, B.C., has been enjoying the addition of several Korean students to the congregation. The Koreans, in Canada to study English and nursing, have been active in the life of St. Andrew's. They have sung in the church choir, taken part in congregational events, and joined in Bible studies — including one conducted in Korean.

In looking for ways to minister effectively to the students, the session of St. Andrew's contacted Rev. Alfred Lee of the Korean Presbyterian Church in

Burnaby to ask if the congregation could send someone to lead an occasional worship service. Lee replied that he had been praying for an opportunity to minister to Koreans on Vancouver Island. As a result, on July 13, 42 Korean-speaking Christians worshipped together in their own language at St. Andrew's Church.

Although there is no Korean-speaking minister available for the Vancouver Island group, an elder from the Burnaby congregation has been ordained and appointed for that purpose. Weekly worship services began on August 10.



Pictured in front of St. Andrew's Church, Nanaimo, B.C., this group of Korean-speaking Christians has become the first Korean Presbyterian congregation on Vancouver Island.

### Home is where you hang your plate

The new National Presbyterian Museum is offering a good home for church plates.

Over the years, many congregations have marked special events with commemorative china plates depicting drawings or photos of their church buildings. Some plates also include anniversary dates. The national museum, located in St. John's Church, Toronto, is reserving one of its walls for a display of such plates.

Individuals or congregations with plates of interest are asked to forward them to: The Convener of the Committee on History, Dr. John A. Johnston, 183 Chedoke Avenue, Hamilton, Ont. L8P 4P2. Plates can also be left, marked "National Presbyterian Museum," at the church offices at 50 Wynford Drive. For further information, call (905) 528-2730 or Fax (905) 526-8697.

The Committee on History has been authorized by General Assembly to raise \$135,000 for renovations to the museum's facilities at St. John's Church. The project is believed to be the first of its kind for any denomination in Canada.



## How we spent our summer vacation

**M**inistry opportunity. Practical medical experience. Learning about other cultures through community involvement. Learning new languages. These are a few of the benefits enjoyed by this summer's intern students in Guyana and India.

Ruth Houtby, a student at The Presbyterian College, Montreal, was assigned a ministerial charge in Guyana, where she preached every Sunday, alternating between five churches in the West

Demerara parish. She attended weddings, conducted funerals and home thanksgiving services (a Guyanese custom), did visitations and participated in memorial services and wakes. She met with youth and women's groups, and led Bible studies, prayer meetings and hymn-sings on a regular basis. Ruth found her 12 weeks in Guyana "very busy" and "very rewarding." The friendliness, love and warmth of the Guyanese people made her feel welcome and wanted, she says.

Kimberley Reid, a medical student from British Columbia, worked at Jobat Christian Hospital in India, where she assisted in procedures, helped to improve tests, increased awareness of lab safety and lectured on HIV and AIDS for hospital staff and nursing students. She also led several devotions at morning chapel services for hospital staff. Kimberley was struck by the attendance at Sunday services, where crowds spilled onto the church grounds and the enthusiastic singing of hymns was undeterred by the summer heat. "My own faith grew largely through witnessing the faith, dedication and desire of others serving God," she says.

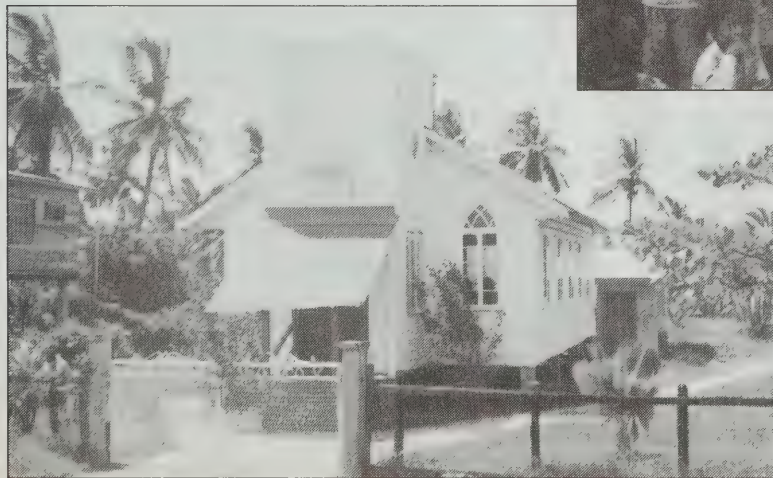
Jonathan Sherbino, a medical student at the University of Ottawa, also worked at Jobat Christian Hospital, where he gained much "hands-on" medical experience. Jonathan was afforded opportunities unavailable in Canada: working with patients who suffer from diseases no longer seen in North America, such as



Jonathan Sherbino checks on a young patient in the men's surgical ward at Jobat Christian Hospital, India.

Kimberley Reid with boys from the hostel in Amkhut, India.

Vreed-en-Hoop Presbyterian Church, one of five churches in the West Demerara Parish, Guyana, served by Ruth Houtby.



leprosy and tuberculosis. He also assisted with and observed major surgeries. When not working at Jobat, Jonathan hiked with other staff to remote villages to hold primary health care clinics. As well as speaking at the hospital's daily chapel services, he preached several times at the church in Jobat. Jonathan feels that through his experience in India, God revealed to him more of the path he will follow in the future. (*Heather Chappell*)



# Other News

## Investing in dignity

Churches need to rid themselves of a negative attitude toward investing in Third World projects, according to Gert van Maanen, general manager of the Ecumenical Development Co-operative Society (EDCS). "There is something wrong with a church that doesn't allow its finances to be used in this way," he says.

EDCS works with 250 project partners in 65 countries, providing loans for Third World development projects ranging from \$50,000 to \$1,000,000 US, with the average being \$250,000. Project criteria emphasize the involvement of women who will fight to see that the needs of children come first.

At a lunch at the national church offices in May, Van Maanen expressed gratitude for Canadian Presbyterian involvement with EDCS. The Presbyterian Church was the first church world-wide to use a portion (five per cent) of its investment portfolio in this way. In 1995,

the Women's Missionary Society invested \$75,000 (350 shares) with EDCS.

So far, overseas project partners have paid back their loans at a rate of 90 per cent. Some groups have been given a second loan after repaying the first.

Currently, EDCS has 350 member-shareholders, including support associa-

tions in Guatemala and the Philippines. Its board members, half of whom are women, come from Asia, Africa, Europe, Latin America, North America and the World Council of Churches (one member), and represent a wide range of religious denominations. (*From a report by L. June Stevenson*)



Gert van Maanen, general manager of EDCS, appears to ponder whether the glass is half-empty or half-full, while Richard Fee, director of Presbyterian World Service and Development, and Heather Johnston, who has been instrumental in The Presbyterian Church in Canada's involvement with EDCS, look on.

## Yeltsin hands back proposed religion law

President Boris Yeltsin has declined to approve legislation which would have strengthened protection for Russia's traditional religions and created major difficulties for foreign religious groups. He sent the controversial legislation back to the Russian Parliament, the State Duma, in July, only a month after the Duma's lower chamber overwhelmingly approved it by a vote of 337 to 5. The proposed law required Yeltsin's signature to come into force.

By refusing to add his signature to the Bill on Freedom of Conscience and Religious Association, President Yeltsin ignored a last-minute plea by Patriarch Alexei, leader of the Russian Orthodox Church, the nation's most powerful religious organization. The Orthodox Church, designated in the Bill as an "inalienable part of Russia's historical, spiritual and cultural heritage," had given strong support to the legislation.

The Bill also had support from Muslim, Jewish and Buddhist leaders whose faiths were described in it as "traditionally existing religions and local beliefs" worthy of the state's "respect."

Although the Bill's defenders said it was aimed at restricting the activities of sects in Russia, some mainstream religious groups outside Russia feared it would also affect them. The Bill would have imposed rigorous restrictions on all foreign religious groups, requiring them to apply for official registration with the government and forbidding them from owning property or holding public worship for 15 years after initial registration.

Protestants and some human rights groups in Russia complained about the proposed legislation. In the United States, Baptists, Pentecostals and Mormons apparently put pressure on the Clinton administration to tell President Yeltsin to halt the Bill.

The Vatican also expressed concern, fearing the Bill would affect Roman Catholics in Russia who have been rapidly re-establishing the church since the fall of communism. Pope John Paul described the law as posing "a real threat to the pastoral activities of the [Roman] Catholic Church in Russia and to its very survival."

In a statement released following his rejection of the Bill, President Yeltsin said: "This was a very difficult decision." He pointed out the Bill had the support of the Duma and the Russian Orthodox Church. "But many provisions of the law infringe constitutional rights and freedoms of individuals and citizens, establish inequality between different confessions, and violate Russia's international obligations," President Yeltsin said.

The Duma can now rewrite the Bill or simply abandon the legislation. (ENI)

## Love of baseball becoming a qualification for Moderator

The United Church of Canada, perhaps stealing a base from the Presbyterian Church, elected a committed baseball fan as Moderator at its 36th General Council held in Camrose, Alberta, in August. Rev. Bill Phipps, the 55-year-old minister of Scarboro United Church in Calgary, could often be spotted on the grounds of Augustana University College wearing his faithful baseball cap.

Phipps is also well-known as a committed advocate for social justice. He has worked as an adult educator and as a lawyer, as well as a pastor. He is active with the denomination's Division of Mission in Canada and is particularly interested in the rights of First Nations people.

The latter interest was timely in that

among the most significant issues to come out of the Council was an expression of "deep regret and sorrow" to the First Nations of Canada for the injustices of the residential school system. The church agreed to continue to find "appropriate means to express our repentance and to take further steps along the healing path." That path includes a Healing Fund which has raised over \$400,000 toward healing projects for the victims of the residential school system. The Council considered issuing an apology for its involvement in residential schools but stopped short for legal and theological reasons.

Among the many other matters before it, the Council: took a stand against workfare, voting to encourage all mission units and pastoral charges to refuse

to participate in any employment or work programs that force social assistance recipients to be involved; passed a motion calling for changes to the federal Income Tax Act so that same-sex partners receive the same treatment as spouses; reaffirmed the denomination's commitment "to act for justice and anti-racism"; and authorized as a study document a report on United Church-Jewish relations that emphasizes the Jewish background of Jesus and respect for the continued development of the Jewish tradition.

Like the 123rd General Assembly of The Presbyterian Church in Canada, the 36th General Council also took pains to assure the youth of the church that they are one of the denomination's "main priorities."

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## NEWS

### Reformed Church in France studies relations with Lutherans

The triennial synod of the Evangelical Reformed Church of France (EREI) decided to continue exploring its relations with Lutherans. It asked the commission dealing with the question to continue and to present a study of the Concord of Leuenberg, a Reformed-Lutheran agreement by a group of European churches, to its following meeting.

The synod confirmed its 1993 decision on women's ordination. An objection had been made about conformation to the church order, but the synod declared there

was no conflict. Pastoral ministry in the EREI is open to men and women without discrimination, the synod said.

In its French name, the EREI is described as "*indépendantes*." A motion asked the synod to consider a name change because it no longer described the reality for the church. The synod asked its permanent commission to study the question whether the word should stay in the church's name.

Pierre Filhol, a lay delegate, was elected Moderator. (REC NE)

## News Scan

### Presbyterian elder wins literary award

Novelist Trevor Ferguson was the winner of the Hugh MacLennan Prize for fiction in the 1996 QSPELL awards, honouring the best of Quebec's English-language writing. Ferguson won for his sixth novel, *The Timekeeper*. An elder at The Church of St. Andrew and St. Paul, Montreal, Ferguson was the subject of a profile in the December 1995 *Record*.

### More than 60,000 served

Habitat for Humanity International held a "Building on Faith" week, September 15-21, in which 100 homes were built, renovated or repaired as part of the non-profit, volunteer, charitable organization's ongoing efforts to eliminate poverty housing around the world. During the week, the 60,000th Habitat home was to be completed.

### Charitable foundation honours Stonegate Community

The Stonegate neighbourhood, located in Etobicoke, Ontario, has been named a finalist in the first Caring Communities Award, a new program which recognizes communities in Ontario for their leadership and innovation in building social and economic progress. The application for the award was a joint effort between the Stonegate Community Association and the

Stonegate Community Ecumenical Ministry (SCEM). SCEM is supported by local Anglican, Baptist and United churches and Mimico Presbyterian Church. It receives funding from the Anglican Diocese of Toronto, the Toronto United Church Council and The Presbyterian Church in Canada.

### It's a wonderful denomination

Jimmy Stewart, the legendary movie actor who died July 2, was a lifelong Presbyterian. He was a member of Beverly Hills Church and helped raise funds for the National Presbyterian Church and Center in Washington, D.C. (PNS)

### Game, set, no match

German tennis star Steffi Graf has left the Roman Catholic Church because she no longer wants to pay the church a portion of her earnings. German law requires residents who belong to a state-recognized religion to pay a church tax equal to nine per cent of their total income tax. Since 1990, Graf has been required to pay the church between \$167,000 and \$280,000 US. A German radio report said Graf has paid only a third of the church tax she owed. A World Tennis Association official confirmed Graf had left the church, but added that she had not done so in anger. (Christian Century)



# Bound by More Than Binaries

One anxiety in our culture is that computers will eventually rule the world — some day they will make all our decisions for us. This fear surfaces in science fiction stories and on the editorial pages of newspapers in response to events such as Deep Blue's triumph at chess. Although most of us do not truly believe computers will take over the world, we do not like even the possibility.

Computers are binary systems. Every choice is broken down into a 0-1, on-off, yes-no function. There are no grey areas, no half-ways, no maybes. As a result, most of us do not want computers, with their black-and-white outlook, controlling the complexities, ambiguities and paradoxes of human life.

Ironically, the binary system we associate with computers was around long before the first silicon chip was ever etched. Throughout most of history, people have believed in a black-and-white, 0-1, right-or-wrong code of morality. Skipping church on Sundays was wrong. Sex before marriage was wrong. Homosexuality was wrong. Dis-

obeying your husband or your parents was wrong.

As our technology has moved closer to a binary view of the world, however, our society has moved away from it. Most of us now believe life cannot be captured in this way. Morality is more often seen as a spectrum, not as an either-or proposition — and, more and more, where we draw the "line" on the spectrum seems arbitrary.

Sex is the easiest example to use because it has probably caused more controversy over the past hundred years than any other issue. Sex used to be black and white, with clear lines. Especially if you were female and middle-class, you followed a proscribed code of behaviour and rules. Now, though, a lot of those rules don't seem to make much sense.

A friend of mine tells a great story about a time when a group of us went camping. Talking with his mother after-

said. "As long as we are *conscious*, we can be in the same tents in our pyjamas and everything, and that's not a problem. But as soon as we are *unconscious*, we have to be separated."

The line deciding when girls and guys should be separated seems arbitrary — even silly.

And, let's face it, there's a lot more to sex than just "sex." We can go a long way without ever actually having sex. At what point does sex become wrong? And why that point? Why are the actions up to that point somehow different than the actions after that point?

A lot of people will answer, Well, we have to

draw the line somewhere. But why? And why there? And if it's that arbitrary, why draw it at all? Or why not decide our own arbitrary lines?

Our church has to answer these questions about issues broader than sex if it is to be relevant to today's generation and today's society. Most of us would recoil in horror at the idea of living with a computer's black-and-white rules. We have to come up with a system of morality that is flexible enough to meet the paradoxes of life but that can explain why this action is "right" while that action is "wrong."

Our faith leads us to the conviction that *right and wrong exist and are relevant*. However, reducing that faith to binaries, to zeros and ones, makes us nothing more than computers. ■

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying for her Master's degree at Oxford University, Oxford, England.

*First they tell you  
you can't sleep alone  
in a strange place,  
Then they tell you  
you can't sleep with  
somebody else.  
Ah, but sooner or later  
you sleep in your own  
space;  
Either way, it's OK, you  
wake up with yourself.*

— Billy Joel

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## PEOPLE & PLACES

A RETIREMENT TEA was held for Vera Anderson who retired earlier this year after 28 years as secretary of St. Andrew's Church, Barrie, Ont. Friends and former ministers of St. Andrew's expressed their best wishes by fax, video and in person. Pictured with Vera are her son, Ken Anderson, and granddaughters, Ashley and Amanda North. (Absent from the photo are her daughter and son-in-law, Kathy and Pat North.)



THE CONGREGATION OF St. Paul's Church, Bramalea, Ont., celebrated its 30th anniversary with a luncheon following the worship service on April 27. Pictured (L to R) are: Rev. Fred Austen, former minister; Lynda Reid, moderator of the Synod of Toronto and Kingston and guest speaker; Agnes Gollan, former diaconal worker; Rev. Wayne Baswick, current minister; Margaret Read, former diaconal minister; Rev. Chris Costerus, former minister; and Rev. Ralph Kendall, the first minister of St. Paul's.



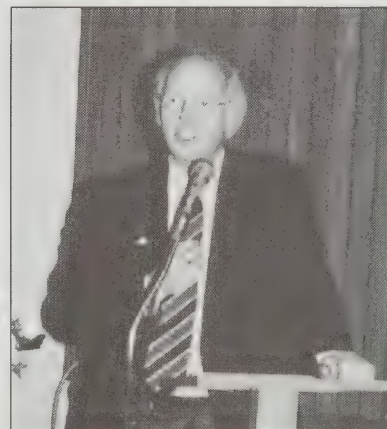
A RELIGION IN LIFE emblem was awarded to Brownie Melissa Taylor at Osgoode Church, Vernon, Ont. Melissa is pictured with Rev. Jo-Anne Nichols and Brownie leader Pat Taylor (no relation).



"GOD'S KIDS IN ACTION" was the theme of a Vacation Bible School held at Erskine Church, Hamilton, Ont., in July. A new vision statement at Erskine places an emphasis on community outreach, and attendance at this year's event was more than double that of the previous year.



MEMORIAL CHURCH, SYLVAN LAKE, Alta., celebrated its 75th anniversary earlier this year with a Saturday evening banquet at the local community centre, a Sunday morning worship service and a Sunday afternoon of fellowship and remembrance. A highlight of the afternoon was Rev. John Yoos' presentation of his 37 years as minister of the congregation. Another former minister, Rev. Ian MacSween, was also present. Pictured is Dr. Brian Fraser, dean of St. Andrew's Hall, Vancouver, who was guest speaker at the banquet and the worship service.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

DEEP RIVER COMMUNITY CHURCH, Deep River, Ont., was rededicated to the glory of God on June 22 after undergoing a major renovation completed entirely by volunteers from the congregation. What began as a simple project to install a vapour barrier and replace ceiling tiles became more complex when the need for new wiring, repairs to walls and pews, and new flooring was discovered. A new speaker system was also installed.



THE CONGREGATION OF First Church, Trail, B.C., celebrated its 102nd anniversary earlier this year with a visit from the Moderator of the 122nd General Assembly, Tamiko Corbett. Pictured (L to R) are: Rev. Gavin Robertson; Tamiko Corbett; Charlotte McHattie, representing the church school; Rev. Meridith Robertson; Rev. Ken Oakes, a former minister of First; and Dan Boateng, clerk of session.



THE FIRST WORSHIP SERVICE of the new Presbyterian church being established in Wasaga Beach, Ont., was held June 22. Pictured, Rev. Wallace Little of First Church, Collingwood, co-ordinator of the new congregation, and Christopher Jorna, a recent Knox College graduate and summer ministry leader, welcome Jean Macdonald to the church.

A MUSICAL ENTITLED "In Our Own Backyard" was performed by a group of children from St. Andrew's Church, Barrie, Ont. The children, who nicknamed themselves "Andy's Kids," were under the direction of Anita Foster.

THE THIRD ANNUAL Bible Times Village sponsored by the three Presbyterian churches in Peterborough, Ont. — St. Giles, St. Paul's and St. Stephen's — was held in June at St. Paul's. Fifty volunteers and organizers from the congregations helped make the event a success. Pictured, some of the children visiting the village make a stop at the tanner's shop.

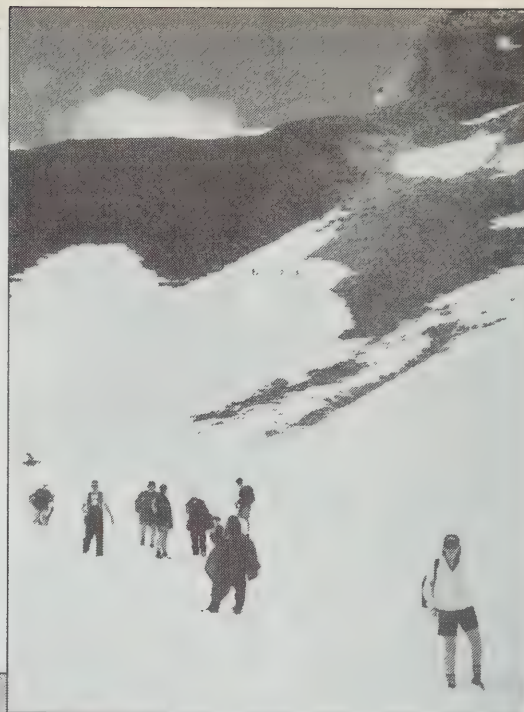






▲ THE CONGREGATION OF Saanich Peninsula Church, Sidney, B.C., became self-supporting in 1997. Pictured at a service celebrating the achievement are Dr. Ron Baldson (left), representing the Presbytery of Vancouver Island, and Rev. R. Noel Kinnon, minister of Saanich Peninsula Church.

SNOW IN SUMMER was a frequent sight for eight young people and three adults from St. Giles Church, Prince George, B.C., who took part in a mountain hiking and spiritual adventuring week, July 1-5, under the leadership of Rev. Rod Ferguson. They are pictured descending from Sentinel Pass, the highest point on a hiking trail in the Canadian Rockies.



▲ THE SESSION AND CONGREGATION of St. Andrew's Church, Arnprior, Ont., honoured Rev. Leo and Margaret Hughes on the occasion of their 30 years of ministry at St. Andrew's. They are pictured after a Communion service on June 15.



▲ A TAPESTRY DEPICTING Jesus and the children was presented in memory of Mae Gillatly, former clerk of session at St. Andrew's Church, Wyoming, Ont., during the congregation's 131st anniversary service. Pictured (L to R) are: Vanita and Ron Gillatly, donors of the tapestry; Shirley Johnson, clerk of session; Bob Beswick, elder; and Rev. Jeremy Ashton.

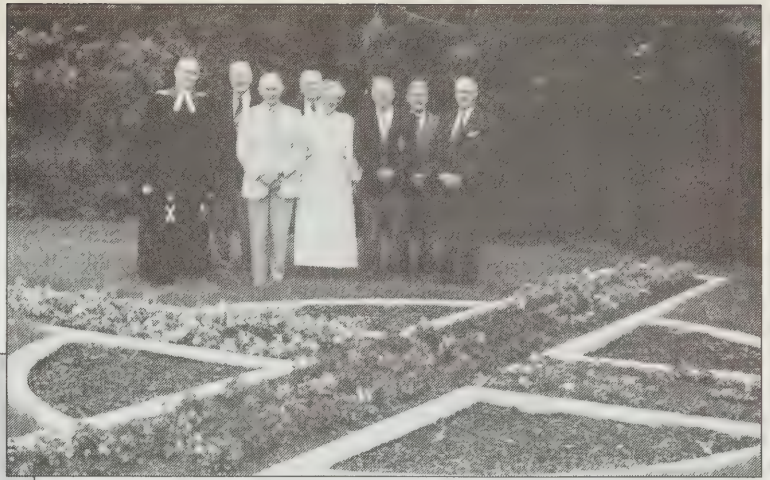
THE WOMEN of St. James Church, Stouffville, Ont., gathered in Morris Hall to celebrate Esther Powell's appointment as president of the national WMS council. Esther, pictured (left) with Mary Davidson, was presented with two suitcases and a gift of money.





## PEOPLE & PLACES

A MEMORIAL GARDEN in the shape of a Celtic cross was dedicated by the congregation of St. Columba Church, Parksville, B.C., on June 29. The garden has been cultivated on the church grounds to provide a burial place for ashes after cremations. Members of the memorial garden committee are pictured with Rev. Robert Kerr.



THE PASTORAL SERVICES DEPARTMENT of North York General Hospital held a farewell tea for director Rev. Nancy Nagy. Among the many gifts she received was a reminder to continue to live by her personal creed: "Life is uncertain. Eat dessert first." She is pictured (right) with palliative care co-ordinator Linda Gilpin.

A MORTGAGE BURNING was held at Aldershot Church, Burlington, Ont., June 1, to mark the repayment of the building loan.

Pictured doing the honours are John Gofton and Rev. Ryk Brown.



THE CONGREGATION OF First Church, Pembroke, Ont., celebrated its 72nd anniversary in April, with the then-Moderator Designate, Rev. John Congram, as guest speaker. Pictured (L to R) are: Barbara Caldwell, elder; Rev. William Van Gelder of Cobden, Ont.; John Congram; and Walter Inglis, elder.

A PLAQUE IN HONOUR of Dr. Mary Buchanan, who served for 47 years as a medical missionary in Amkhut, India, was presented to First Church, Stellarton, N.S., on June 1 by Dr. Buchanan's niece, Jean Kerr, and family. The plaque commemorates the centennial of Christian mission in Amkhut. Pictured with Jean Kerr is Rev. Charles McPherson.





**Studies in Canadian Evangelical Renewal: Essays in Honour of Ian S. Rennie**, edited by Kevin Quast and John Vissers (*Faith Today*, 1996, \$24.95). Reviewed by Peter Bush.

In 1996, Ian Rennie, a minister with The Presbyterian Church in Canada (PCC) and vice-president and dean of Ontario Theological Seminary, Toronto, turned 65 and retired from full-time teaching. This milestone was celebrated by colleagues and former students publishing a collection of essays (*Festschrift*) in his honour. Ian Rennie typifies theological education at its best in Canada. Academically rigorous, faithful to the witness of Scripture and committed to the Canadian church, Rennie has influenced a generation of Canadian laypeople, missionaries and clergy.

*Studies in Canadian Evangelical Renewal* opens with a collection of essays on theological education. Recognizing the strengths of Rennie's style of leadership and teaching, Doug Webster gives a passionate call for mentoring as the model for theological education. George Rawlyk's insightful "Canadian Protestant Theological Education" gives the reader pause when he notes that, on the one hand, "the mainline administrative élite ... has confronted the bitter logic and legacy of their own liberal theology; few liberals today worship in the mainline churches ..." On the other hand, evangelicalism's dominance of seminary education in Canada is "exerted by a largely leaderless, defensive and morbidly introspective movement over a rapidly declining Canadian Protestantism."

Ward Gasque notes how seminaries must change if they are to be "effective theological institutions in the 21st century." As Presbyterians continue to debate the nature of theological education in the denomination, this section is must reading for all involved in the dialogue.

Through his teaching, Ian Rennie has had a tremendous impact on the writing of Canadian church history. This is recognized by the seven historical essays in the book. Glen Scorgie's essay on the once-Presbyterian founder of the Christian and Missionary Alliance, A. B. Simpson, notes the strong Reformed bent of Simpson's theology. Brian Fraser shows how James A. Macdonald, editor of the *Toronto Globe* and a Presbyterian minister, managed to hold together a commitment to social justice and a belief that genuine transformation would come to people's lives only through a personal experience of salvation in Jesus Christ. Donald Macleod provides important insights into the events surrounding the birth of the Renewal Fellowship Within The Presbyterian Church in Canada. And John Vissers begins to outline how the PCC has worked at telling its story so that the balance between "necessity, human initiative and [the hand of] God" can be seen. This provides an important framework in which to understand how the church's history should be written.

This collection of essays is a fitting tribute to the commitments and impacts of Ian Rennie: historian, teacher and mentor.

Peter Bush is minister of Knox Church, Mitchell, Ont.

**At the Border Called Hope: Where Refugees Are Neighbours** by Mary Jo Leddy (*Harper Collins*, 1997, \$26.) Reviewed by Heather Johnston.

If you are looking for a relaxing, soothing bedtime story, *do not read this book!* But if you want to look behind the façade of Canada's "generous" refugee/immigration policy, if you want to look behind the files and numbers into the courageous and martyred lives of hunted and haunted people, read *At the Border Called Hope*. I could not put this book down.

Mary Jo Leddy, author, broadcaster, lecturer and co-founder of the Sanctuary Coalition, writes with grace and humour, yet with urgency. The reader will be alternately deeply touched by the dignity of her new neighbours and the generosity of many Canadians or will be seething with outrage at the thoughtless, even hateful treatment by some officials and the cashing in by some lawyers on the suffering of others.

Do you know about "Celebrity Inn," that hell-hole of a detention centre near the airport in Toronto?

Come and meet Semira, Jamal and their five children from Eritrea. Their fateful journey is traced throughout the book.

Have you ever said goodbye at the "removal centre" in Niagara Falls to a deported family as they are loaded into a van with bars on the windows? "Very few people have seen the faces of refugees as they are pushed into a security van — not the lawyers, not the panel members, not the politicians and not the bureaucrats in immigration," writes Leddy.

Read the account of Suleyman's experience. He is a Kurd, horribly tortured in Turkey. After a seven-hour interrogation (security interview), he "turned and put his face against the wall of the building. He pounded his fists once against the wall and then he slumped down on his knees with a strangled scream: 'I will never be safe.'" At the time of writing, his fate was not decided.

Leddy leads us on a journey into a world few of us can imagine, yet a world of which every Canadian should be aware. In this magnificent, carefully and lovingly stitched tapestry, the reader will be aware of a bright thread woven throughout: the thread of HOPE. Hope against all odds, hope in spite of everything.

Heather Johnston is a member of MacNab Church, Hamilton, Ont.

### Three Books About Jesus

*reviewed by Zander Dunn, minister of Knox Church, Guelph, Ont.*

**The Gospel According to the Son** by Norman Mailer (Random, 1997, \$31).

**I, Jesus** by Robert Darden (Summit, 1997).

**Three Gospels** by Reynolds Price (Touchstone, 1996, \$17).

Is there no end to books about Jesus? No, and there never will be because Jesus is always fascinating.

If you want to see Jesus as a man, read *The Gospel According to the Son*, Mailer's attempt to tell the gospel. Jesus is Mailer's narrator. He explains that he grew up as an Essene, a member of a strict Jewish sect which forbade him to marry.

Mailer's Jesus is only human — full of doubts, fears and guilts which may say more about Mailer than about Jesus. Jesus feels remorse for rejecting his mother and his family. He feels guilty about the babies killed by Herod's men trying to find The Christ. He has lustful thoughts toward the beautiful adulterer he saves from being stoned (whom Mailer wrongly identifies as Mary Magdalene).

Unfortunately, Mailer's account of Jesus' life leaves out many of the parables and tries to explain away the miracles. For example, Jesus feeds the 5,000 by giving them Communion-size pieces of bread and fish.

The Crucifixion is gut-wrenching for the reader — a horrendous description of Jesus' death. The Resurrection, however, seems to evaporate into vague generalities.

Robert Darden tries to blend the four Gospel accounts of Jesus' life into one story, *I, Jesus*. This has been tried before but has never worked. He tells about the birth and early years of Jesus through Mary's memories and, then, Jesus narrates the rest of his life, death and resurrection.

Jesus is never shown in a bad light. His remarks about his family are toned down; his words to his mother at the wedding in Cana are made mild; his encounter with the Syrophenecian woman becomes gentle comic banter. And Jesus' struggle with the devil is hard to believe. The devil looks bad and is bad so why would a good guy like Jesus even be tempted to follow him?

The problem with this book is that it follows the Bible so closely there is little new or exciting about Jesus. Darden reports the Bible stories literally — he gives us the resurrection of Lazarus straight with no interpretation. By not getting behind the actions of Jesus, Darden does not help us understand the biblical accounts.

Reynolds Price's book, *Three Gospels*, is the most helpful of the three because Price includes background articles on Mark (the first and shortest Gospel) and on John (the "different" Gospel), then presents his own translation of those two Gospels. Finally, he gives us the gospel as he would have written it. The background articles are helpful and provocative, and Price's translations are stark and basic so the reader can easily identify the styles of Mark and John.

Price boldly challenges many of the conclusions of the historical and literary critics, and makes good arguments for

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**CLARKSON ROAD PRESBYTERIAN CHURCH, Mississauga, Ont.:** Former members and friends are invited to celebrate the 40th anniversary on Sunday, October 26, 1997, 10:30 a.m., followed by a luncheon. Please call (905) 822-8911 for further details.

**ONE TO ANOTHER.** Christian companion magazine. Readers throughout Canada. Single issue \$5. Write: #12 923 2nd Ave. S., Lethbridge, Alberta T1J 0C7.

**ST. ANDREW'S, SALMON ARM, B.C.,** is celebrating 100 years of Christian witness in 1998. There will be a weekend of celebration May 8-10, as well as other activities throughout the year. All interested persons write to: The Centennial Committee, St. Andrew's Presbyterian Church, 921 20th St. NE, Salmon Arm, B.C. V1E 2L2. Tel. (250) 832-7282, Fax (250) 832-9490.



his picture of Jesus. According to Price, Jesus was strong, articulate, insightful, courageous and challenging. He saw himself as the Son of God, the Messiah.

This book will stretch the reader and should not be read in one sitting because it deserves careful attention. If you want to read a good introduction to two of the Gospels, this is it. And if you want a balanced view of Jesus, I recommend this book.

All three books made me want to read the Gospels again. And when I did, I found them far more intriguing than what Darden or Mailer had presented. I was sufficiently annoyed with Price's omission of Luke (my favourite Gospel) that I reread Luke first. Maybe these books were a plot to get me to read the four Gospels again. If they were, they succeeded.

Zander Dunn is minister of Knox Church, Guelph, Ont.

**Honey, I Dunked the Kids (\$10.25) and The Total Christian Guy (\$14.50) by Phil Callaway (Harvest House, 1993 and 1996). Reviewed by John Congram.**

In June 1997, the *Record* introduced our readers to Phil Callaway with his humorous advice for those contemplating marriage, "The Nearlywed Game." Callaway is the editor of *Servant* magazine as well as the author of several books. He is also married with two young children.

It is primarily from these last two experiences (being married and raising children) that he offers insights for the reader who may be in the midst of both as well. "What you will find in these pages," he writes in the introduction to *Honey, I Dunked the Kids*, "is not the final word on relationships or the advice of a father who has it all together and remembers where he put it, but some entertaining and true stories that took place during the four most interesting years of my life."

Whatever you think of these books, interesting they certainly are — and riotously funny as well. Among those he

thanks is his sister, Ruth: "For only putting Vicks Vaporub on my eyelids once. For sensing early that I needed lots of prayer. And doing something about it."

Along with the wonderful stories, the books are filled with great quotes: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead" (Henry Ward Beecher). To these, Callaway adds his own memorable phrases, "Kids spell love t-i-m-e."

In *The Total Christian Guy*, he paints a picture of what it means to be a man, someone not afraid to show his emotions, admit wrong or ask for help when needed.

He tells how, when he was a kid, his normally reserved, Presbyterian mother interrupted his baseball game to, in 20 minutes, tell him: "a. Where I came from. b. How I got there. c. That it was all part of God's marvellous plan, carrying with it rules that, when followed, would lead to a lifetime of freedom and fulfilment. d. To, for goodness' sake, stop picking my nose." Far superior sex education, he says, than what his father received from an aunt: "Sex is a filthy, rotten and disgusting thing. Save it for the one you marry."

You will admire Callaway's open and honest presentation and his willingness to poke fun at himself. But you will also come away with a greater appreciation for the grace and love of the gospel and how it can apply to raising kids and living with an imperfect woman. But like the gospel itself, Callaway is never pushy. I think everyone would enjoy these books, but men, especially, need to read them. Because of the humour, the medicine prescribed is bearable. Each chapter in *The Total Christian Guy* contains a list of questions which could be used in a study group.

These are the kinds of books you will find yourself reading aloud to, sometimes, reluctant family members and friends. One small caution from my wife: appreciation for these books will be enhanced if you have a twisted sense of humour like her husband.

Some members of the mainline church will wonder if anything good can

come out of Prairie Bible Institute in Three Hills, Alberta. In an age when it is unwise to stereotype a person, Phil Callaway provides a resounding yes.

## Resources

**Alternatives** (video) produced by Agincourt Community Services Association, 4139 Sheppard Ave. E., Agincourt, Ont. M1S 1T1. Free copy by contacting ACSA: call Shena or Fahima at (416) 321-6912. Reviewed by John Congram.

Agincourt Community Services Association (ACSA) has developed a program which provides practical, dignified activities which help people stretch their food dollars and eat nutritiously. These activities have resulted in an ongoing decrease in the number of people using the ACSA's emergency food bank.

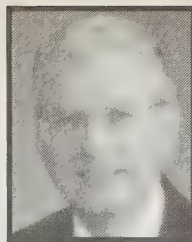
Health Canada and the Trillium Foundation provided funding for the production of a broadcast quality video which describes such activities as community gardens, community kitchens, haircutting workshops and many more.

This 12 1/2-minute video contains many creative ideas for congregations wishing to serve their communities. The community garden described in the video was on property donated by a Lutheran church

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

## Preview the Record Online

Get an early look at articles from upcoming issues of the *Presbyterian Record*. Visit the church offices home page at [www.presbyterian.ca](http://www.presbyterian.ca)

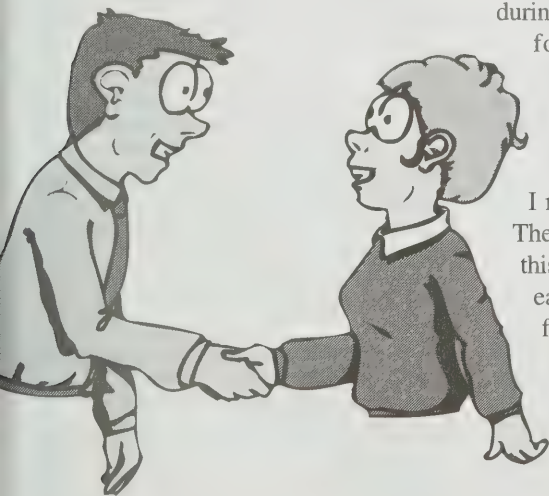


# Different Strokes for Different Folks

**In our church, we have the "Passing of the Peace" each Sunday. Everyone hates it, but we still do it. Why?**

You pose a question I find impossible to answer. It seems ironic, to say the least, that your congregation continues a practice which speaks of peace but which the members allegedly engage in with a spirit of resentment! If that be true, I suggest "everyone" repair to the session and express how they feel about the matter.

Increasing numbers of Presbyterian congregations, however, use the so-called "Passing of the Peace" during Sunday worship. It comes after the Prayer of Confession and the Assurance of Pardon. People are invited to turn to their neighbours in the pews, those in front and behind and all around, shake



hands, and say, "The peace of Christ be with you." It is part of the Rite of Reconciliation in which, after we ask God to forgive us, we indicate our preparedness to forgive each other. It is an act to give concrete expression to our unity and forgiveness in Christ. Our new *Book of*

*Common Worship* includes this ritual in all services for the Lord's Day.


The Passing of the Peace is rooted in an ancient custom. I am not a specialist on the history of the liturgy but I gather that, in the Early Church, congregants were invited to greet each other with a "holy kiss" (I Corinthians 16:20). The kiss and the accompanying embrace as a way of greeting each other is still the custom in the Middle East and in such places as Russia where, upon meeting each other, men freely embrace, as do women, and place a kiss on each other's cheeks. I have been told — the story may be apocryphal — the "holy kiss" eventually fell out of favour in the church because it led too many members into less chaste behaviour!

Today, the "Hug" is increasingly popular. A colleague recently commented that the giving of "The Right Hand of Fellowship," a long-standing tradition during ordination and induction services for ministers, by which they are symbolically and actually welcomed into the fellowship of the presbytery, be renamed "The Holy Hug." At one recent service, I noted more hugs than handshakes! The only reason one might object to this subtle change is that friends hug each other and those who are on less familiar terms with the minister shake his or her hands. During the service, there should be no such distinction between "friends" and "others." Therefore, I prefer we keep ourselves to shaking hands in the service, with hugs given afterwards during the reception. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.


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## DEATHS

**HOLMES, CAROLINE ELIZABETH** (McLAREN), 99, died on June 29, 1997, in St. Catharines, Ontario.

Caroline Holmes was born near Perth, Ont. She obtained a BA degree from Queen's University, Kingston, Ont., and taught in Port Elgin High School, Port Elgin, Ont. Later, she studied at Knox College, Toronto, and was one of the first women to graduate in 1925 with her BD degree. She worked with the Presbyterian Board of Home Missions. She married George Holmes in 1942 and both taught at Fenwick High School, Wellandport, Ont. After retirement, she presented travelogues at Niagara College. The Holmeses were adherents at Kirk-on-the-Hill, Fonthill, Ont.

Caroline Holmes was predeceased by her husband, George.

**BEATTIE, MILBOURNE**, 92, longtime member and elder, St. Andrew's, Quebec City; member since 1990, Saint David, Halifax, June 10.

**BING, MARY**, 82, longtime member and elder for 21 years, Patterson Church, Toronto, July 17.

**COCKBURN, JUDGE GEORGE WILLIAM** N., 66, elder, St. Stephen's, St. Stephen, N.B., Aug. 2; former provincial Minister of Fisheries and Environment, Minister of Health, chairman of the New Brunswick Electric Power Commission.

**DAVIDSON, ALEXANDER "ALEX"** SUTHERLAND, 75, faithful member, elder, St. Andrew's, Huntsville, Ont.

**DENNING, ALICE**, 89, longtime member Ladies Aid and St. Andrew's, Huntsville, Ont.

**DUNBAR, JOSEPH ALAN**, board of managers, Knox, Belgrave, Ont., July 30.

**FORD, RONALD WILLIAM**, 76, lifelong faithful member, longtime elder and clerk of session, St. Andrew's, Wallacetown, Ont., April 30.

**HARRISON, W. D. ROSS**, 68, Knox, St. Catharines, Ont., July 20.

**JOHNSON, DORIS ILENE**, 79, longtime member, First, New Glasgow, N.S., July 18.

**KANE, RALPH W.**, 84, lifetime member, church school superintendent 52 years, elder 49 years, clerk of session 37 years, representative elder, Saint David, Halifax, June 9; Presbyterian representative, Halifax Dartmouth Council of Churches; former member, Board of Congregational Life and

Administrative Council, PCC.

**KIDD, CHARLES S.**, 80, elder, Knox, Burlington, Ont., July 7.

**LEE, WILLIAM**, member 40 years, Alexandra, Brantford, Ont., Aug. 19.

**MACDONALD, JANET A.**, 74, formerly of Union Church; member, St. Andrew's, Brampton, Ont., June 13.

**MacFARLANE, THOMAS**, member, Melville, Brussels, Ont., Aug. 26.

**MACIVOR, CHARLES ROBERT**, 80, longtime member, First, New Glasgow, N.S., July 19.

**MACKIE, J. ARTHUR**, 83, elder, longtime choir member, Knox, Burlington, Ont., July 26.

**McPHERSON, FINLAY**, 85, longtime faithful member and elder, St. Andrew's, Wallacetown, Ont., April 24.

**MIDDLETON, MARGARET**, 79, longtime member, trustee, former congregational treasurer, St. Andrew's, Saint Lambert, Que., Aug. 11.

**MILLER, MARY CHRISTINA**, former church school teacher, WMS life member, women's group member, charter member, Calvin, North Bay, Ont., June 5.

**MONTGOMERY, BRIAN**, 34, faithful member, Fraser, Tottenham, Ont., Aug. 14.

**MORRISON, THOMAS McSEVENEY**, transferred in 1991 from First, Fort Meyers, Florida, to Knox, St. Catharines, Ont., Aug. 16.

**REA, WILLIAM D.**, 95, former member, Belmont Church, Belfast, Northern Ireland; member, Knox, St. Catharines, Ont., Aug. 6.

**ROE, MARY-EVELYN (STODDART)**, 89, active in church work for 60 years in 12 congregations in Ontario and Nova Scotia, organist and choir director many years, July 15 in Richmond Hill, Ont.; widow of Rev. James S. Roe.

**ROSS, WILLIS**, 85, faithful member, elder, Knox, Blue Mountain, N.S., Aug. 16.

**SCHADE, JOYCE LOUISE**, member, Melville, Brussels, Ont., Aug. 17.

**SPROULL, HELEN RAMSAY**, 89, longtime member, First, New Glasgow, N.S., March 27 in Dartmouth, N.S.

**STODDART, EDITH A. (JARDINE)**, 100, lifetime WMS and WA member, mentor, active member, St. John's, Bradford, Ont.; North Broadview and Riverdale, Toronto; St. Andrew's, Aurora, Ont., Nov. 3.

**SUITTERS, ELLEN**, longtime faithful member, Rogers Memorial, Toronto, July 7.

## ORDINATIONS

Strachan, Rev. Kathryn A., St. Columba, Hamilton, Ont., June 29.

## INDUCTIONS AND RECOGNITIONS

Brownlee, Rev. Kathy J., St. Mark's, Malton, Ont., Sept. 21

Dawson, Rev. Robert, Brant Hills, Burlington, Ont., July 6.

Lindsay, Stephen, Cheyne, Stoney Creek, Ont., July 20.

## MINISTRY OPPORTUNITIES and

### INTERIM MODERATORS

#### Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Charlottetown, P.E.I., St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Eastern Charlotte pastoral charge, N.B. (St. George; Pennfield). Rev. John Allison, PO Box 413, Sackville, N.B. E0A 3C0.

Hopewell, N.S., First; Gairloch, St. Andrew's; Middle River, Rocklin. Rev. Glenn Cooper, Box 1840, Pictou, N.S. B0K 1H0.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Mira Ferry, Union; Marion Bridge, St. Columba). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

West River, N.S., Durham; Green Hill, Salem; Salt Springs, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

# **Synod of Quebec and Eastern Ontario**

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.  
 Maxville, Ont., St. Andrew's; Moose Creek, Knox; St. Elmo, Gordon (2 services per year). Rev. Bob Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.  
 Montreal, Taiwanese. Rev. Barry Mack, 496 Birch Ave., St. Lambert, Que. J4P 2M8.  
 Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.  
 Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.  
 Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.  
 Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.  
 Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

# **Synod of Toronto and Kingston**

Beaverton, Beaverton Church; Gamebridge, Gamebridge Church. Rev. James Sutherland, 109 Arthur Ave., Peterborough, Ont. K9J 5X7.  
 Cochrane, Knox. Rev. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.  
 Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.  
 Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.  
 Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W., Mississauga, Ont. L5C 1E5.  
 North York (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.  
 Sault Ste. Marie, Westminster. Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.  
 Scarborough, St. David's. Rev. Catherine Chalin, c/o St. David's Presbyterian Church, 1300 Danforth Rd., Scarborough, Ont. M1J 1E8.  
 Scarborough (West Hill), Grace. Rev. James Czeglédi, 209 Cochrane St., Whitby, Ont. L1N 5H9.  
 Scarborough (West Hill), Melville (effective Nov. 1/97). Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.  
 Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.  
 Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.  
 Stirling, St. Andrew's; West Huntingdon, St. Andrew's. Rev. Stanley Self, 47 Barbara St., Trenton, Ont. K8V 1Z6.  
 Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes,

Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.  
 Toronto, Coldstream. Rev. William Ingram, 4 Morningside Ave., Toronto, Ont. M6S 1C2.  
 Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.  
 Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.  
 Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.  
 Vaughan, St. Paul's (half-time). Rev. Gordon A. Beaton, 32 Mosley St., Aurora, Ont. L4G 1G9.

# **Synod of Southwestern Ontario**

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.  
 Dresden, St. Andrew's; Rutherford. Rev. Kate Pfeffer, 534 St. Clair St. #4, Chatham, Ont. N7L 5C1.  
 Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.  
 Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.  
 Niagara Falls, Chippawa. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.  
 Paisley, Westminster; Glammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.  
 Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.  
 St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Catharines, St. Andrew's (Merritton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.  
 Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.  
 Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.  
 Welland, Knox. Rev. Frank De Vries, 4511 Ivy Gardens Cres., Beamsville, Ont. L0R 1B5.  
 Welland, St. Andrew's. Rev. T. Theijsmeyer, 205 Linwell Rd., St. Catharines, Ont. L2N 1S1.  
 Wiarton, St. Paul's (full-time ordained minister); Sauble Beach, Huron Feathers (spouse for six months, half-time summer ministry). Rev. Kathie Matic, Box 248, Markdale, Ont. N0C 1H0.  
 Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

# **Synod of Manitoba and Northwestern Ontario**

Flin Flon, Man., St. Andrew's. Rev. David Wilson, Box 445, Neepawa, Man. R0J 1H0.  
 Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.  
 Virden, Man., St. Andrew's; Lenore. Rev. Dale Woods, 339 12th St., Brandon, Man. R7A 4M3.

# **Synod of Saskatchewan**

Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.  
 Prince Albert, St. Paul's. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

# **Synod of Alberta and The Northwest**

Bassano, Knox; Gem. (Rev. Donald Hill, Int. Mod.) Mr. John Cormack, PO Box 477, Duchess, Alta. T0J 0Z0.  
 Calgary, Chalmers. Rev. Murdo Marple, 3704-37th St. SW, Calgary, Alta. T3E 3C3.  
 Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4.  
 Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

# **Synod of British Columbia**

Chilliwack, Cooke's. Rev. J.H. (Hans) Kouwenberg, 2597 Bourquin Cres. E, Abbotsford, B.C. V2S 1Y6.  
 Kimberley, St. Andrew's. Dr. Ron Foubister, 2100 3rd St. S., Cranbrook, B.C. V1C 1G2.  
 Langley, Langley Church. Rev. Elizabeth M. McLagan, 22015 48th Ave. #214, Langley, B.C. V3A 8L3.  
 Penticton, St. Andrew's. Rev. Rex G. Krepps, Site 41, Comp 73, RR 2, Oliver, B.C. V0H 1T0.  
 Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.  
 Surrey, St. Andrew's-Newton (half-time, second staffperson). Ms. Helen Pigott, 11502 Commonwealth Cres., Delta, B.C. V4E 2N1.  
 Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.  
 Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.  
 Victoria, Trinity. Rev. John Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

# **LIFE AND MISSION AGENCY**

**International Ministries**  
**English as a Second Language Teacher, China**, (volunteer position) Amity Teachers Program (2 years).  
 Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.



# CHILD'S PLAY

Written by  
Dorothy Henderson,  
Waterloo, Ontario.

## Busyness

Is your life busy? Here is what some children said about busyness.

*Jeremy (age 11):* "I love Thursday nights. My mom picks me up from school and we go right to basketball practice. Then we pick up my brother from hockey and go out for a hamburger."

*Sarah (age 9):* "I wouldn't like a day like that. I like to go home after school, have a cookie and watch TV or read until supper-time."

*Trevor (age 10):* "I think there are too many things to do. I want to go to swimming lessons, take guitar lessons, go to Cubs and the mid-week group at church. But I don't have time to do all those things and I don't know how to choose."



Maybe your life is too busy. Maybe it is just right. Take some time to talk to your parents, a teacher or your minister about these things:



Have you ever wondered if the Israelite people in the Old Testament were too busy? Read about some of the things one group of Israelites, the Levites, did every day. Look at I Chronicles 9:22-33.

- How many times each week do you eat one meal a day with your family?
- What do you talk about?
- List all the extra activities you enjoy. Do they make your life too busy or does your life seem just right?

# A Gratitude Journal

Elizabeth Robinson MacKinnon

Read: I Thessalonians 5:12-22

I have always loved writing. In it, I have found joy and enlightenment. But its real, tangible benefit I found only after the death of my mother when I started a "Gratitude Journal."

I have written since I was five years old and was published in the school year-

book. The piece was a four-line poem I composed in my first year at school. Years later, a published Canadian poet, D. G. Jones, read one of my autobiographical pieces to a first-year English class at Bishop's University in Lennoxville, Quebec. I

realized then the power and magic of words, a contributing factor to my becoming an English teacher years later.


I have kept a daily journal for the past 12 years, experiencing great delight in recording the incidents on the path of my life. As I fill the blank pages in my journal, I love both the process and the product.

I was profoundly saddened when my much-loved mother died almost two years ago. I began to realize how intricately our lives were intertwined. I had lived under the illusion she would be here for ever. Now, I have only what she left me; but she has left me much. When she died, I focused initially on what I had lost; but, slowly, as the summer progressed, I began to celebrate her life and to cherish the memories. Eventually, I came to appreciate my own life more, in all its facets.

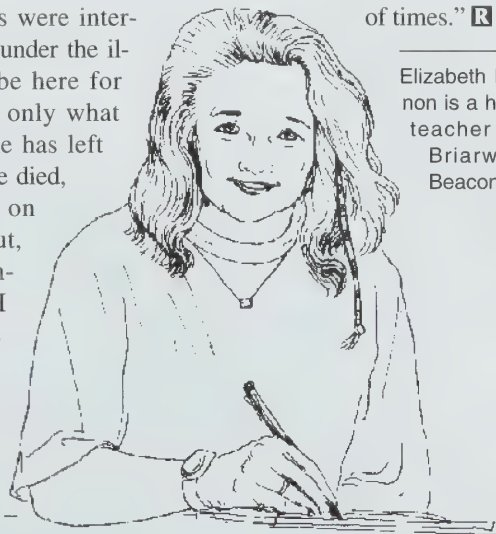
On an outing to my favourite bookstore one summer afternoon, I discovered the best-seller *Simple Abundance: A Daybook of Comfort and Joy* by Sarah Ban Breathnach. I needed it at that time in my life and implemented one of the suggestions into my daily journal writing. It's called a "Gratitude Journal."

Every night, I record five things for which I am grateful. Even on the most difficult days, when I've focused too much on problems that need solving, I can still easily find five things for which I am

grateful. One Sunday evening, I had the time and motivation to continue my list beyond five to see how far I could go. I stopped at 36.

This is "the season of mists and mellow fruitfulness," the season of giving thanks for God's gifts. Let us extend this season of thanksgiving to every day of the year. God is good to us daily. We have much to be thankful for. Writing it all down in a "Gratitude Journal" will uplift you — even in "the worst of times." 

Elizabeth Robinson MacKinnon is a high school English teacher and an elder at Briarwood Church in Beaconsfield, Que.



**Every night,  
I record  
five things  
for which  
I am grateful**

## URGENTLY NEEDED: VOLUNTEER FOR MALAWI

Creative, energetic person to teach seven children (ages 5-12) in Mzuzu, Malawi (southeast Africa). Their parents (Canadian, Dutch, Welsh) work in the community health programs at the Malawian churches in an area which lacks adequate education in English. These doctors' long-term service depends on meeting their children's education needs. An exciting opportunity to make a valuable contribution and gain a rich experience of Malawi and the challenges faced by the churches there.

### Qualifications:

Christian faith, enthusiasm, love of children. University degree highly desirable. Formal training or experience as a teacher not essential.

### Terms:

One year beginning January 1, 1998. Possibility of renewal. Mid-year holiday in country.

Living expenses at International Ministries volunteer level to be negotiated.

Housing, travel, health insurance will be covered.

May be accompanied by spouse.

### Enquiries to:

Marjorie Ross  
Associate Secretary  
International Ministries  
The Presbyterian Church in Canada  
50 Wynford Drive  
North York, Ontario M3C 1J7  
Phone: (416) 441-1111  
Fax: (416) 441-2825  
E-mail: mross@presbyterian.ca

**Deadline:** November 8, 1997





# Planned Gifts...

a witness to your faith  
and commitment

Planned gifts come in several forms:

- ▶ a bequest in your will
- ▶ a gift annuity
- ▶ a gift of life insurance
- ▶ a gift "in kind" of property
- ▶ a trust fund

Each of these gifts offers a tax advantage;  
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Ms. Hendy Andrews, Planned Giving Officer, The Presbyterian Church in Canada  
342 Pond Mills Road, London, Ontario N5Z 3X5

by fax: (519) 649-5142 or telephone Ms. Andrews at (519) 649-2695  
Toll free 1-800-368-1371

Please send me information about:

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- ▶ \_\_\_\_\_ I would like to have a presentation on Planned Giving in my congregation / presbytery.

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# PRESBYTERIAN Record

November 1997



**Fred Metzger:**  
Curator of souls  
and artifacts



All men desire peace,  
but few desire the things  
that make for peace.

— Thomas à Kempis

## War and Peace

The past is prophetic in that it asserts loudly that wars are poor chisels for carving out peaceful tomorrows. One day, we must come to see that peace is not merely a distant goal that we seek, but a means by which we arrive at that goal.

— Martin Luther King Jr.

## Why Doesn't God Fix It?

Why doesn't God step in and fix everything? I don't know. Perhaps because people would simply turn around and abuse and rape and murder all over again. Perhaps because we are a lot like the people of Israel wandering in the desert.... God rescued them from slavery in Egypt, but it was 40 years before they saw the Promised Land. They

weren't ready for it any sooner. Perhaps the suffering and violence continues because we haven't shown God we are ready to live in a world of peace and justice and love.

— Patricia Van Gelder

I discovered I always  
have choices and, sometimes,  
it's only a choice of attitude.

— Abraham Lincoln

## Voting Comforts

During the last federal election, a mailing sent out by the government indicated that local residents in Beaconsfield, Quebec, could vote "at the advance pool" in Briar Wood "Prebiterian" Church. "Several advance pollers," the minister of Briarwood Presbyterian reports, "were disappointed."

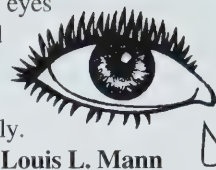


## Clergy Divorce

A U.S. study finds that pastors are now divorcing at the same rate as lay-people, according to the *San Antonio Express-News*. About 1,000 clergy leave the ministry every week, and 80 per cent are departing because of marriage and family breakdown. If both spouses are ministers, divorce is even more likely, says Adair Lummis, co-author of the study. "Stresses for clergy couples can be very great, especially if both spouses can't get jobs in the same area."

— *Globe and Mail*

Only eyes  
washed  
by tears  
can see  
clearly.  
— Louis L. Mann



## The Story Continues

When Rev. Allen Aicken returned for the 50th anniversary of St. Paul's, Mission, B.C., where his parents had been charter members, he recalled that the building had formerly been a Japanese United church. As a child, while snooping around at the base of the pulpit, he discovered a large book in a strange script, the only evidence Christians of Japanese origin had once inhabited the building. When he was a high school student helping with Vacation Bible School, a Canadian church worker of Japanese origin introduced him to his first Japanese meal. Later, he learned of the deportation of Japanese Canadians and the seizing of their properties.

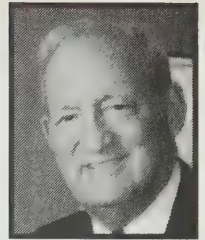
For him, this story reached "a significant milestone" when the same church worker who had introduced him to Japanese food became Moderator of the 122nd General Assembly and, in accepting this office, said: "Tonight, as I accept this honour, I know there will be two people rejoicing

It's not the outside perils that kill us. It's the fearful voice inside that says: "The power of evil is too great. What I can do won't matter."

— Dave Toyce,  
president,  
World Vision

If at first  
an idea is  
not absurd,  
then there  
is no hope  
for it.  
— Albert  
Einstein

in heaven. The first is my grandfather, who came to this country in 1907 and was not very welcome.... The other person who will be rejoicing, I feel confident, is Rev. Dr. Fraser who was minister of First Presbyterian Church in Vancouver. At an anti-Asiatic League rally in 1907, he had said: 'If we keep allowing immigrants into this country from India, China and Japan, one day, there will be a Jap or a Chinaman in my pulpit.' I am certain Dr. Fraser, in his new and resurrected body, will now be free to rejoice with me tonight."



# For All of Us

**N**ovember is a sombre month. The days grow chill and the daylight becomes shorter. It's fitting, then, that the month includes the remembrance of our nation's war dead.

From the smallest community to our capital cities, the November 11 ritual is etched on our memories: the heavy tread of marching feet, the keening of the pipes, the trumpet piercing the air with the poignant "Last Post," a silence in which you almost hear your heart beating and, then, the promise of "Reveille."

The wreaths are placed and, perhaps, there's a short address. The ritual takes about an hour and, then, it's over for another year. Still, the ceremonies are fast losing ground. Cenotaphs once thronged now draw ever-smaller assemblies.

One reason is obvious: the ranks of the war veterans are thinning. Death is now taking a heavy annual toll; it is doing now what it failed to do when it had guns and grenades, shells and shrapnel assisting.

Still, there's no reason why the citizenry-at-large should not take part. And it's particularly galling to veterans that people granted a Remembrance Day holiday don't attend.

Let's face it: war has had an increasingly bad image. True, nobody wins a war, just as no one ever wins a hurricane; but, to many of the young, there is no such thing as a "good" war. They find it impossible to believe a war can be the lesser of two evils. Some can't believe the Nazi scourge was as vile as it was.

Teachers, especially some young teachers, must share the blame for misrepresenting our good cause. They tell their impressionable charges that peacekeeping is an honourable role for our service people, but it is wrong to go to war and to kill. Perhaps, they should have talked to the inmates of Dachau and Belsen.

I have to set the record straight. I served in corvettes in the Royal Canadian Navy during the Second World War. Further, I admit I added a year to my age in order to be accepted. It seemed as if everyone were joining up. There are some, I suppose, who are puzzled by the camaraderie among those who served. It's simply that, once in everyone's lifetime, a person likes to feel a part of something bigger than himself or herself — something big and worthwhile.

During the war, an American cleric wrote the book *There Are No Atheists in Foxholes*. That bothered me because it

seemed to be applauding instant conversion when faced with the threat of extinction. The phrase is as glib as a book title, but it's akin to accepting Christ as one would grab a life-jacket after the torpedo has hit. I'm not saying there wasn't some praying on the way to Normandy; but it was, I think, from long-standing conviction, not instant conversion.

More of a surprise was to read that German sailors attended

Protestant services as we did. I didn't know what to make of that except to believe their cause was unworthy of their faith. In any event, I reasoned, the German navy had a higher standard of morality than the other Nazi services.

The only major regret I have is the undue worry my brother and I caused our mother. After coming home from the invasion, I wangled my way onto my brother's

ship and wrote to her in some jubilation. She wrote back in shock that we'd be on the same ship together. I can imagine she braced herself daily against the dreaded telegram that never came.

It's ironic, but when I was a lad, the First World War veterans in their 40s and 50s seemed well over age. Now, we Second War veterans are more than 70, and folks can be forgiven for wondering how these antiques were ever fit enough to fight and win. But we did.

Remembrance Day isn't a tribute to survivors. It honours those who gave their lives. This country is not militaristic; but, again and again, Canada has volunteered its blood and treasure in causes in which it had no immediate stake. The lives Canada has shed in the cause of international justice should be a matter of pride. We should be able to spare an hour to honour the sacrifice of the fallen. **R**

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Sandy Baird, former publisher of the *Kitchener-Waterloo Record*, is an elder in St. Andrew's, Kitchener, Ont.

**It's particularly galling to veterans that people granted a Remembrance Day holiday are not at the Cenotaph**



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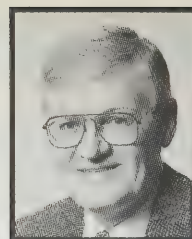
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## FROM THE MODERATOR

John  
Congram



# Speaking the Same Language

Over 30 years ago, while serving in Hamilton, Ontario, I organized a bus trip to Washington, D.C., for 40 people. We wanted to visit the Church of the Saviour, a small but creative group of Christians who, among other things, ran a coffee house and retreat centre.

On Sunday afternoon, we visited New York Avenue Presbyterian Church, known as the church where several presidents of the United States have worshipped. A group of Korean-speaking Presbyterians who held services there invited us to meet with them.

## Korean- speaking Presbyterians celebrate 30 years of ministry in Canada

I did not realize the young minister in charge would soon be recruited by the Board of World Mission of The Presbyterian Church in Canada (PCC) to begin a Korean-speaking mission in Toronto. Nor did I imagine I would carry on a ministry in association with him for almost a decade during the '70s and '80s.

This year marks the 30th anniversary of work among Korean-speaking Presbyterians in Canada. Today, there are 22 Korean-speaking congregations which are part of the PCC. On September 13, two Toronto congregations (East Toronto Korean and Toronto Korean), whose roots go back to the first congregation, celebrated 30 years of ministry. Because the celebrations took place simultaneously, I regret I was unable to attend both. I did attend East Toronto Korean and preached at the anniversary service.

As a result of missionary activity, mainly from Canada and the United States, Korea today has one of the largest Presbyterian churches anywhere in the world. We in Canada now have the opportunity to benefit from this activity as many Koreans look to Canada as their new homeland. I use the word "opportunity" because it will only be such if the Presbyterian Church displays both affection and flexibility toward these newcomers.

In the way different traditions grow up in various parts of the Presbyterian Church throughout Canada, so Presbyterianism has developed in Korea — in ways not always familiar to us in Canada. Our church must be flexible enough to accept some of these.

It is not easy to come to a new country and try to carry on in a fully integrated way in a new language. As a result, Korean-speaking members have not always felt they were equal partners with the rest of us in the PCC. Recognizing this, the past General Assembly cleared the way for two Korean-speaking presbyteries to be established regionally (east and west) in our church. We have known nothing except geographical presbyteries up to this point in our history. Creating two new presbyteries on the basis of language is an example of being flexible in meeting the needs of these new Canadians.

Naturally, there are risks in taking actions like this. We would not want the church to operate permanently on the basis of language differences. Therefore, I hope this action will be a temporary measure and, some day soon, we will all be able to partici-

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Fred Metzger in the Biblical Museum of Canada, Regent College, Vancouver. Photo by David Roels.

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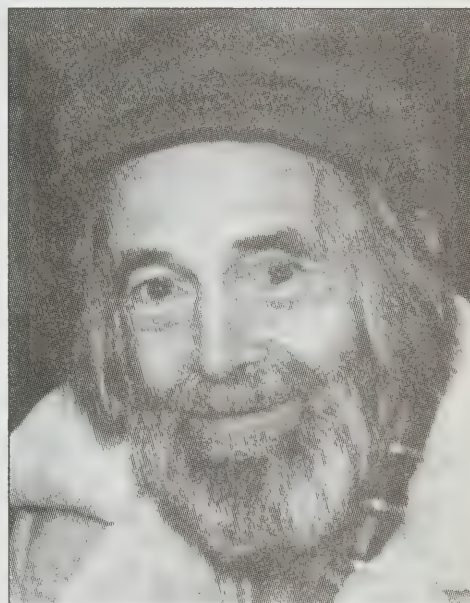
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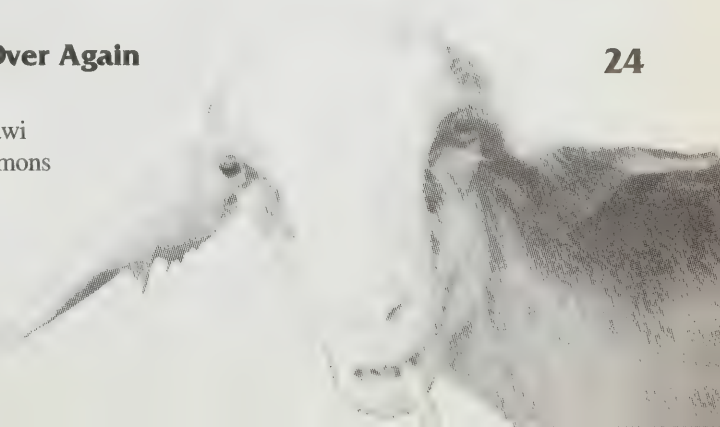
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### Charging for Transitions

With reference to the *Record's* Transitions column, I have read with interest the number of letters printed in the magazine concerning the need to charge for this service. Unfortunately, most letters were negative to the change in policy.

I admit I read the notice with mixed emotions. However, on the positive side, it will encourage us to make our notices brief and, if we do wish to be wordy, then we pay the price. It will also be an indication that our notices have been received and printed when the invoice for payment is received by the church treasurer.

I look forward to receiving my copy of the *Record*. It would be a bargain at twice the price.

H. Doreen McDougall,  
Ottawa

### Good and Bad Sermons

In my recent reading of Karl Barth, I came across his definition of good and bad sermons:

"Is not one of the things that distinguishes a good sermon from a bad one the fact that the sacred fire of Pentecost, zeal for the honour of

God, which, one hopes, will not be confused with emotional and rhetorical enthusiasm, burns in (or at least among the ashes of) the former, whereas in the latter there is plenty of wood or even straw that *could* burn but does not?"

Blaine W. Dunnett,  
Nobleton, Ont.

### Oui! C'est Possible

Ma foi! Est-ce possible? In the July/August issue of the *Record*, it was reported that *Bon Vivant* was "approved as a subordinate standard of The Presbyterian Church in Canada." For the record (and the *Record*), cette ressource s'intitule *Foi Vivante*.

Andrew Donaldson,  
Toronto

### Pension Plan Changes

The proposed changes to the national church pension plan will have a devastating impact on most small congregations

in the denomination (fewer than 75 worshippers on Sunday mornings). There are two substantial problems.

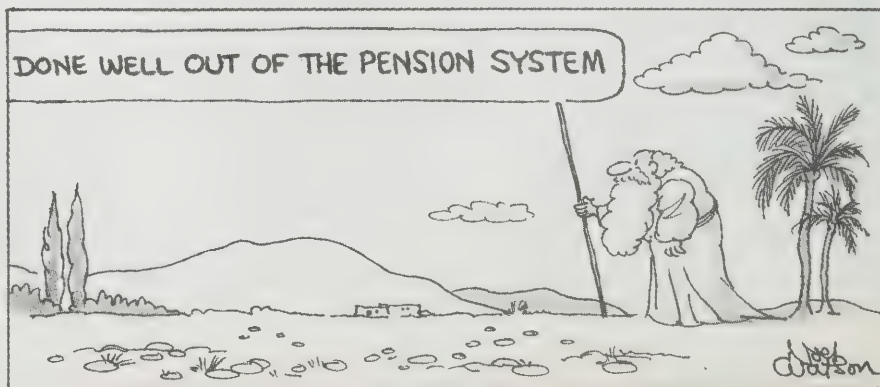
First, congregations and pastoral charges with a dollar base (income for local congregational use) of less than

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

\$90,000 will see their contributions to the pension plan rise, in some cases, dramatically. At present, congregations contribute two per cent of their dollar base to the national pension plan; so a pastoral charge with a dollar base of \$60,000 contributes \$1,200. The changes to the pension plan proposed to Assembly, but not yet approved, would mean congregations now contributing

\$1,200 to the pension plan will have to contribute about \$1,800 — a 50 per cent increase. At the same time, congregations with dollar bases over \$90,000 and only one clergy on staff will see their premiums drop. Since the majority of small congregations have less than a \$90,000 dollar base, this is yet one more

### WATSON'S WORLD



Noel Watson

hurdle for many small, vibrant churches to jump in order to stay afloat.

The second problem is that the new pension plan will penalize clergy who spend their entire career ministering in small churches where their skills and experience are desperately needed. The maximum pensionable income has been moved from \$36,700 to \$48,000; therefore, clergy would require a stipend (before benefits) of \$34,300 in 1998 to be able to maximize their pensions in retirement. With the new pensionable income being pegged to the cost of living, only a handful of clergy who minister in small churches will retire with the same pensions as many of their colleagues ministering in large churches.

The new pension plan institutionalizes two classes of clergy: those who work in small congregations and those who work in large congregations. It forces clergy to move to a large congregation at some point in their careers to be assured of an equitable pension in retirement; therefore, small congregations will rarely be led by clergy with 15 or 20 years in ministry. Small churches will be turned, even further, into stepping stones to be walked on as clergy seek to move to "the big and important" churches in the denomination.

Presbyterians have been asked to respond to the pension plan changes by February 1998. It is my hope presbyteries will take a serious look at what is being proposed and how it will hurt the smaller congregations in the denomination.

*Peter Bush,  
Mitchell, Ont.*

### Quayle-Like Analysis

Jean Guarino (Vox Populi, September Record) implies that TV is the major force behind the rise of single parent families and other supposed forms of "moral decay." It strikes me that the multitude of institutions for supporting needy individuals that makes up the welfare state is a more likely candidate. In the past, raising children without a spouse would inevitably mean facing disaster. Now, with so many alternative

## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"Many waters cannot quench love, neither can floods drown it.  
If one offered for love all the wealth of his house,  
it would be utterly scorned."**

*Song of Solomon 8:7*



Across the world, women provide health care, gather fuel, manage finances, teach, care for children, sell, cook, work for human rights, buy food, minister, organize communities, clean, raise animals, make clothes and pottery, sow and harvest, fish, care for the elderly and struggle against racism — among many things.

Too often, the contribution of women to the family, the community and the economy are not valued or even recognized. Because of this, PWS&D's community development programs support

the experience, ideas and leadership of women as they work to secure a brighter future for their families and communities.

*PWS&D operates because people and congregations financially support the work. It receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your gift goes a long way. Please donate through your local congregation or by using the tear-off form below.*

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**Please make your cheque payable to  
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## "Coming back?"

I asked as Kevin headed for the door. "I don't know," is all he said. Sure enough, he never did return to the Hall. He had been coming to the Evening Teen Drop-In for days. He always seemed content to observe rather than to participate. Then, tonight, out of the blue, he began a long, in-depth conversation with me. He was on his way across Canada, trying to escape the abusive life at home. He spoke of having to wear a mask of toughness and cool in order to survive. He had been glad to take the mask off at the Hall, even if only for a short while. I realized that, for many, the Hall is not the end of the journey, or even a destination. It's a temporary resting place. A safe resting place.

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## LETTERS

supports, such is not the case. The complexities and ambiguities of debating cultural developments such as the rise of single parent families go far beyond bad television. Such simple-minded, Dan Quayle-like analysis falls below the high standard one expects of the *Record*.

*Jim Gerrie,  
St. Catharines, Ont.*

### Who Is Peter?

My wife and I thank you for re-routing our subscription from Sarnia to Chatham. In a world where *Maclean's* can take four issues to get it right, you got it in one.

There is also a matter of dire curiosity running its way through my brain. I think it began about the time I started adding his one-page columns to my Allan Fotheringham collection. Who is Peter Plymley II? And where can I write to him? I want to express my thanks and best wishes for such striking and funny articles, from the death of Sederunt (the Calvinist canine) all the way back to Murdo on the rampage in the local department store. If such things are secret and among the arcane mysteries of the universe, I understand. But please pass along my sincere thanks for showing us that, even among the staunchest Presbyterians in Canada, there is potential for humour, a laugh which puts us all on a level playing field.

*Steve Boose,  
Chatham, Ont.*

### Coverage of Young People

Your publication is getting better with each issue! I am proud of your efforts and would not miss reading one article.

As a long ago member of PYPS (Presbyterian Young People's Society), it warmed my heart to read so much in the September issue about our young people and to know they feel the responsibility of the future of our church. I trust we will not dampen their enthusiasm in any way but continue to encourage and guide them.

*Doris Rooke,  
Barrie, Ont.*

## FROM THE MODERATOR

(Continued from page 4)

pate fully together whatever our language or ethnic background.

Meanwhile, the 30th anniversary gives us all the opportunity to thank our Korean-speaking brothers and sisters for coming to Canada and enriching our church with their commitment, enthusiasm for the faith, and many gifts. If you know a Korean-speaking Presbyterian or congregation, take the opportunity this anniversary affords to greet them and thank them for their partnership in Christ.

*John Longram*

### Moderator's Itinerary

#### November 16

Common service with Coldstream, First Hungarian, Patterson, Fairbank and North Park churches, Toronto

#### November 23

Knox, Guelph, Ontario

#### November 23-27

Meetings of Assembly Council and the Life and Mission Agency

#### November 29-30

St. Andrew's, Corunna, Ontario

#### December 6

Men's Breakfast, St. Andrew's, Markham, Ontario

#### December 7

Dinner and evening worship, Evangel Hall, Toronto

### Overture No Finale

A relentless push towards Jerusalem then once inside engulfment begins: Temple beggars gang, changers shout the parables and the contradictions, admiration with slight comprehension, the pursing of envious lips into hate, storm warnings right, promises left, carried around by disquieting spirits into a belly of rock, a lap of cloud; not leaving the city the same, left on its own ever after broken eagles, toppled minarets, and wailing walls.

— T. Kretz



# Waiting Productively

I hate waiting.

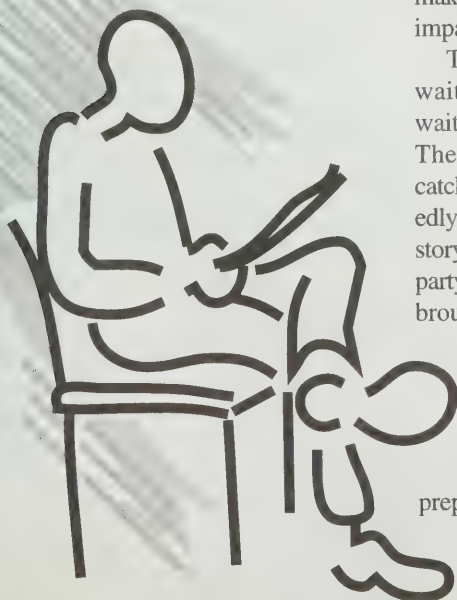
I had a lunch appointment with a friend last November. I was ready to leave for the restaurant when his secretary called to say he'd been delayed. His meeting had run overtime. He would be half an hour late.

I sat around for about that half hour. Then I drove to the restaurant. I parked the car. I stood at the front door of the restaurant. And waited.

And waited some more. A lot more.

His secretary must have phoned again, minutes after I went out, to say he had been further delayed. But I didn't get that message until I got home several hours later.

I thought of going in and getting a table. But that meant sitting again. If I have to wait, I'd rather walk. So I waited outside, with a November wind slicing off the tips of my ears, pacing impatiently up and down the sidewalk, reading licence plates because I had nothing better to do.



I admire people who know how to wait. A friend never travels anywhere without a book to read. My father tucks the morning crossword puzzle into his pocket for whenever he has unexpected time on his hands.

People like them understand that a lot of life consists of waiting. When you're young, you wait for the time when you're old enough to wear lipstick, or get your driver's licence, or have your first legal drink. At school, you can't wait until you land your first job — and earn enough money to buy your first car. You wait for a promotion at work, for a hole in one at golf, for a hat trick in a hockey game. You wait for the time when you're married and have kids. And once you have children, you wait for the time when they've grown up and gone. But by then, you're waiting until you can retire. And, finally, you wait to die.

Life involves waiting. Some people make good use of their time. Some pace impatiently up and down the sidewalk.

The Bible has lots of stories about waiting. One tells of a wedding party waiting for the bridegroom to show up. The bridegroom, for his part, tried to catch them by surprise, arriving unexpectedly. That was all part of the game. As the story goes, five members of the wedding party were prepared for a long wait: they brought along spare oil for their lamps.

The other five weren't prepared: they ran out of oil.

According to the parable, the bridegroom (presumably, Jesus himself) praised those who were prepared for the delay. And he closed the unprepared ones out in the cold.

There are many interpretations of that parable. But I think that

wedding party is all of us. In this season of Advent, the Christian season of waiting for the coming of the long-promised Messiah, we are all waiting for someone to arrive.

Some of us apply our time productively. We read Scripture or join a study group. We search our souls and our consciences. In terms of the parable, we trim our lamps and store oil.

Some pace impatiently. We hustle from activity to activity — from baking Christmas cakes, to decorating trees, to hustling from sale to sale looking for unnecessary gifts for people who already have more than they will ever need. In terms of the parable, we fuss and fret about the coming of the bridegroom.

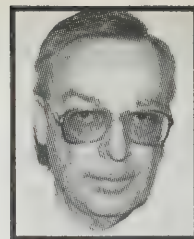
And some simply give up and go away, convinced the one they're waiting for will never come. For them, Jesus is a story, a myth, a figure from history — but nothing more. He's certainly not relevant to modern secular society.

A lot of people in our time have given up, I fear. They spend their year on other activities, other priorities. They see traditional religion as a social club, an unproductive waste of time. They turn instead to other religions, imported in bits and pieces from Hinduism, Taoism, Buddhism, Islam, Zoroastrianism, Gnosticism ... They practise meditation and movement, breathing and biofeedback ... But they're no longer looking for the coming of one who reveals to us the unconditional and vulnerable love of God.

Maybe Christmas will prove them wrong. Again. ■

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





# A Throne of Bayonets

*Micah 4:1-3 (Isaiah 2:2-4); II Corinthians 5:16-21*

**S**trangely attracted to Remembrance Day, November 11, I am strangely repulsed by it at the same time. We are called by our nation to remember on this day, but there is both confusion and indifference as to what should be remembered. We are urged to remember the wartime sacrifice of many; but, for numerous people, that was something long ago that would better be forgotten.

We hear the words "Lest we forget — lest we forget!" but we rarely hear the words in their context. The source is Rudyard Kipling's "Recessional." It is a poem that remembers that "All our pomp of yesterday / Is one with Nineveh and Tyre!" It ends with a prayer that we be forgiven: "For frantic boast and foolish word — Thy mercy on Thy people, Lord."

Remembrance Day is not a part of the church calendar but, maybe, it should be. Maybe every year we should read Micah 4:1-3 (repeated in Isaiah 2:2-4, though with the final verse missing). These are words that ought to be heard clearly and convincingly every year, and why not on the Sunday closest to Remembrance Day? Why not remember that we are to beat swords into plowshares and spears into pruning hooks?

War sells movies and computer games and national budgets. It is seductively entertaining and appeals as a seemingly easy solution to problems. On the streets of Beirut, I have seen the excitement of young men at the prospect of leaving boredom behind to fight "the enemy." I have seen the marching of the militias and the pictures of "the martyrs." I have seen those who saw war as a game and I have seen the scared and trembling people as the shells exploded and the streets were filled with agony. The excitement of war with its attendant

risks can become addictive; but, like most addictions, it is destructive. The answer to boredom is not in destructive behaviour but in having the inner resources to live a life marked by the radical big three: faith, hope and love.

What will we remember? The prophets help us reflect on the cost of war and on the need for justice and peace. There is something wrong with teaching a people the "sour grapes principle" that they are victims and, therefore, cannot be called to account for their behaviour (Jeremiah 31:29). The teaching of Jesus reminds us it is evil for individuals or nations to convince their young to hate (Mark 9:42 and parallels).

We need to remember that war is a terrible waste of lives and resources.

We should note the cost: millions killed, more wounded; countless tons of metal, glass, brick, stone and wood destroyed. And since war requires that all resources be directed to specific war-related tasks, schools are not built, civilian hospitals are not constructed, transportation systems are stagnated, buildings are not remodelled, scientific projects that have nothing to do with the war effort are shelved.

Would the prophets weep to know that, in our time, more money is spent on weapons research than on health research? Would the prophets see it as a crime that, in the Third World, there is more spent on the military than on education? The constant world-wide preparation for war has resulted in a technological retardation in so many

areas that would help God's poor and needy people.

David was not allowed to build the Temple because he had shed blood. The prophets from the eighth century did not bless war but envisioned a time of universal peace, a Jeru-Salem with its meaning of "place of peace." In the New Testament (Romans, Philippians, Hebrews and I Timothy), God is called the God of peace. Throughout the New Testament, it is God who establishes right relationships. The Beatitudes promise blessing to the peacemakers. The heart of the gospel is, in the words of II Corinthians 5:19, "In Christ God was reconciling the world to himself."

With reference to "The Declaration of Faith Concerning Church and Nation," *Living Faith* (8.5.3)

calls us to protest against the world arms race and to "pray for peace to him who is the Prince of Peace." Not merely an armed truce or a cessation of hostilities or the absence of the obvious evil — peace is the presence of the good. Peace is establishing right relationships with God and our neighbours. We need to remove land-mines from the earth and from relationships. What can we do to help?

In 1991, Boris Yeltsin said: "A throne can be built of bayonets, but no one can sit on it very long." We remember the throne of Jesus, the Messiah of God, is not built on bayonets, but on the everlasting love of God. **R**

Ted Siverns is the minister of First Church in New Westminster, B.C.

**Would the prophets weep to know that, in our time, more money is spent on weapons research than on health research?**

My dear editor:

This month kicked off — as much as anything in November can be said to provide a “kick” — with All Saints’ Day. Not exactly startling information to most of the Christian world, but not a focus of celebration for most of the Protestant/Presbyterian segment either. “All Whosit? ... Isn’t that Katlick?”

I suspect it falls somewhere lower on our scale of important days than Valentine’s Day, Ham and Bean Supper Day, and Super Bowl Sunday, not to speak of Hallowe’en which owes its very existence to All Saints’ but has a much better working relationship with the world of advertising and promotion.

True, some congregations try to enter into the spirit of the day or, at least, the Sunday nearest by singing all eight verses of “For All the Saints,” thereby flirting with martyrdom. And we do recognize St. Andrew as the patron saint of the unimaginative-who-are-nevertheless-charged-with-naming-congregations, but beyond that ...

The Rev. Dr. J. Paddyngton Bayer determined to do something about the paucity of interest in historic liturgy in general and All Saints’ Day in particular. He was inspired by a “continuing education” course he took after 10 straight years of “self-study” or do-it-yourself theological investigations at his cottage, breaking his own tradition after testing the moderatorial waters this year and finding the surf too rough.

“Loving and Laughing With the Liturgy: 101” sounded like just the ticket to deliver him from

what he feared was a fusty, not to say moss-backed, image with “the younger set” — the under-60s or, in a less charitable mood, “the whippersnappers.” As it turned out, he appreciated the kit provided which included foot-by-foot placement instructions for “fussing about the Communion Table” but he thought free-form liturgical dance was “something for which the people were not yet ready.”

He had only been vaguely aware of All Saints’ Day and totally ignorant of its sequel, All Souls’ Day (the November 2 celebration of all those who weren’t quite front rank but whom God loved just the same). But as they fell, this year, on a Saturday and a Sunday respectively, he was off and running.

Hallowe’en or, as he pointed out more times than strictly necessary, “All Hallows’ Eve,” would be redeemed from paganism through a different kind of dressing up. J.P. knew this idea wasn’t original — the more “root ’n’ toot” (as he liked to refer to them) branches of Protestantism had been fighting a paranoid battle against “Satanism” through alternative and “clean Christian occasions for fun” for some time. But he would add a scholarly touch. Participants would come dressed as reformational “saints.” The trouble was, there weren’t that many.

Nevertheless, his associate, the Rev. Millicent MacPherson, or Millimac, entered fully into the spirit, if not the letter of the event, by coming as Johanna Knox, clutching a mock-up volume of *The First Trumpet*

*Blast Against the Monstrous Regiment of Fuddy-Duddy Old Men*. He was better pleased with the several Martin Luthers, all of whom had done strange things to their hair in attempting a monk-like appearance (but whose mothers were later to cause him grief). At least he was pleased until one of them posted 93

theses — of which he only read three before being plagued with self-doubt — on the glass doors of the church by means of epoxy glue. (At their next meeting, the board of managers did not seem to care it was a precise anniversary of the original protest.) The John Calvins had an easier time since ear-flap caps have never been scarce in Canada in November.

The attempt to preserve All Souls’ Day by calling it Aspic Sunday (All Souls Present In Church Sunday) might have been more successful if J.P. had first discovered that Halo shampoo was, and for many years now, no longer on the market and, thus, unavailable in sample form as “free gifts” to all who attended. The distribution of beefsteak tomatoes as a substitute had neither the class nor the symbolism he had envisioned.

Undaunted (J.P. is as hard to daunt as the Pillsbury Dough Boy), he is working on consciousness raising for Advent by means of a combination of Advent calendars and lottery cards. On any given Sunday in Advent, some lucky parishioner will peel back a flap and discover that he or she has won double his or her offering that morning!

Yours for even *more* Sundays in Pentecost,

*Peter Plymley II*





# Christmas at the Mall

Iris M. Ford

**T**he look on her face was incredulous. "Free?" she asked. "Don't you want a donation?"

"No," I answered, handing her a baggie with two home-made cookies. "Compliments of the season."

Something for free at the mall? It was a new experience! The children loved it, though most shoppers hurried by not looking at us.

It was two weeks before Christmas, and the members of Grace Church in Surrey, British Columbia, determined to come out from behind their church walls. We had tried a Mug and Muffin Break for passers-by during the year with little

success. How could we reach people? An idea kept coming: try the mall!

The mall? But, Lord, the Guildford Mall is huge and intimidating. Then, one day, while I was in the smaller Evergreen Mall down the road from the church, the thought came: "This is the one." Was God saying something here? I called the manager.

Receiving permission, which took several weeks,

was something of a miracle. The offer of live music did it. And everything had to be free or the merchants would object. But Christmas joy is as free as God's love, so we went for it!

A special task force started detailed planning. Displays must be prepared well, and people lined up to cover three hours on the two Friday evenings and Saturday afternoons before Christmas — 12

**Grace Church, Surrey, British Columbia, combines the season and the local mall to share good news with the community**

hours in all. Along with the live Christmas music, we would give out home-made cookies. But where could a small congregation find thousands of home-made cookies and so many music groups? Presbytery came to our rescue. Announcements were made. The presbyterial added a cookie depot at its Christmas luncheon. Two thousand cookies arrived! We spent days sorting and bagging.

Six music groups agreed to come. The Grace Notes, our own children's choir, performed the first Friday evening. Members of the worship team from Coquitlam Church also participated with their singers and guitars. On Saturday, The Happy Notes, a senior choir from White Rock, made the mall rock with Christmas music.

As we gave out the cookies, we were available to listen to anyone who wanted to chat.



Top: Rev. Iris Ford handing out a cookie baggie at the mall.

Right: The Happy Notes from White Rock, B.C., sing for shoppers.





## MISSION KNOCKS

Despite snow the next Friday, several of the youth ensemble from Langley Church managed to come. On Saturday, the youth group from Surrey Korean came to sing before they tackled the church parking lot with snow shovels. Santa and his helpers were our biggest fans, but others stopped and joined in.

Our theme was "The Real Reason for the Season." The Canadian Bible Society bookstore offered all the Scripture leaflets we could use, so we included Matthew and Luke's account of the good news of Christ's birth with the cookies and a note about our Christmas services. We prayed the Spirit of God would direct people's attention to the Word and to the true joys of Christmas.

Were we satisfied with this venture? Did people read the Scriptures and the Christmas announcement before they threw out the baggie? It is hard to tell. No new folk came to the Christmas Eve service, but that may have been because more than two feet of snow fell. However, during January, there were newcomers at every service — strange for January! But our focus was on sharing the gospel, not on filling the pews. In retrospect, we wish we had taken our puppet theatre to tell the story of Jesus' birth!

Christmas at the mall provided a wake-up call for us. Jesus came to save the lost and spent most of his time with the non-religious. Most church members sincerely want to help but have been trained to be pew-sitters.

It took courage for us to get started, especially going in on the first Friday, but the next day we felt right at home. We sensed Jesus was with us and what we were trying to do pleased him. The mall project became a special time for us in the midst of busy Christmas preparations.

I hope other churches will try an outreach program in their local malls. The good news is that Christ can be found — everywhere! He goes before us. Christmas at the mall proved it. Even Santa agreed. **R**

Iris Ford is the minister of Grace Church, Surrey, B.C.



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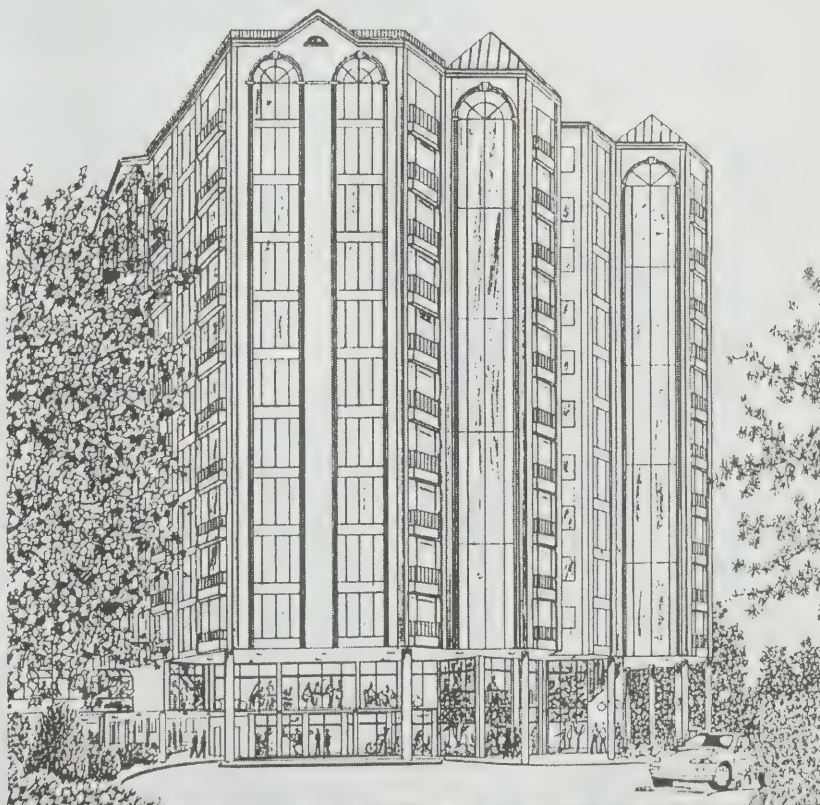
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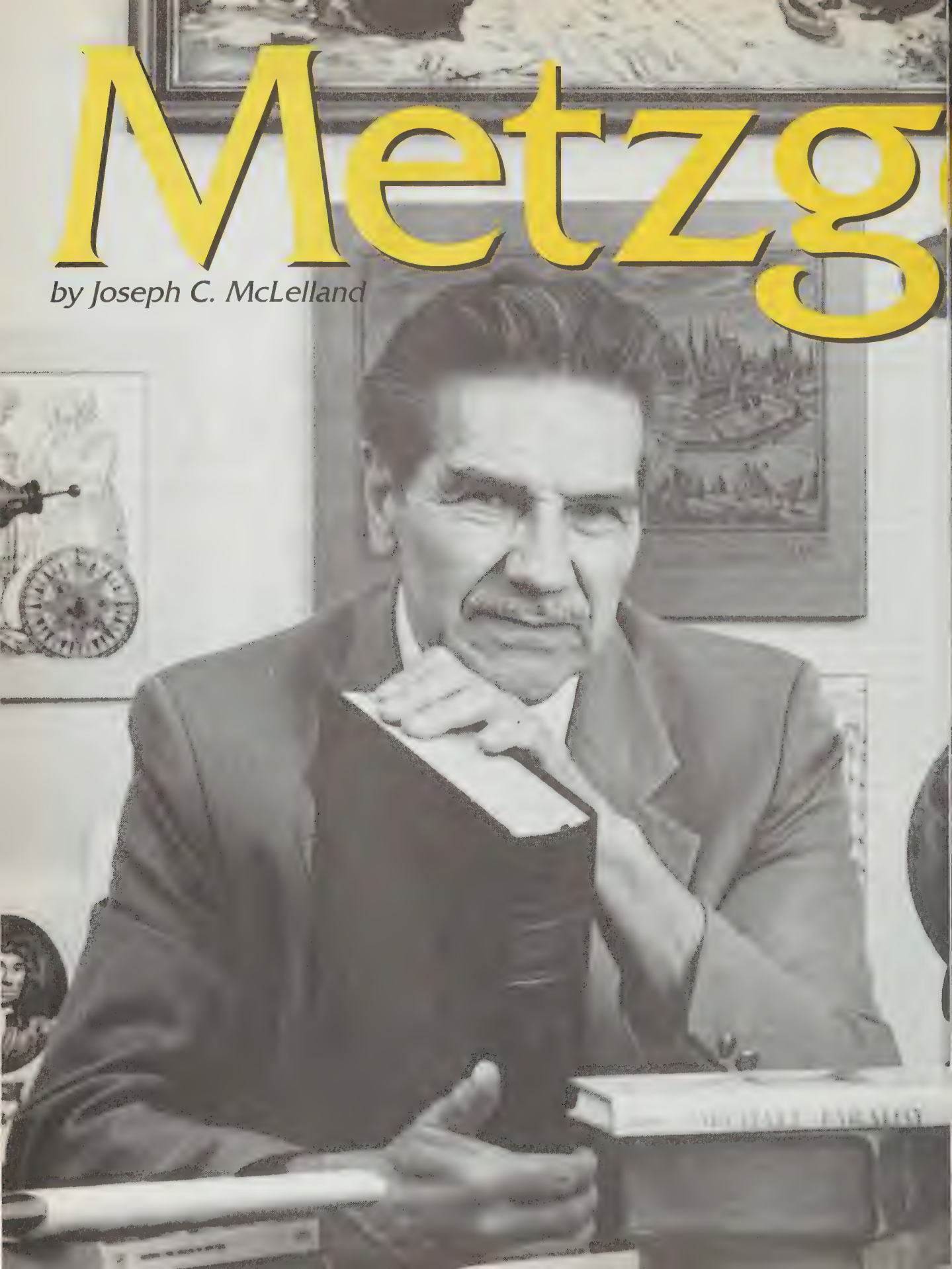
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# Metzger

*by Joseph C. McLelland*





# er's List

**T**he aim of the Good Shepherd Society was the protection of Hungarian Jews. This was a perilous goal in a land occupied by Nazi troops carrying out "the final solution to the Jewish problem." Some 2,000 Jewish children and mothers were concealed in 30 hiding places, including their homes. The risk was great as the Nazi war machine grew ever more zealous in its genocide.

A young Reformed Church minister on the Good Shepherd staff was especially active, opening his home and working underground, posing as the chaplain of a chemical company. Like the more famous Oskar Schindler, Frederick Metzger also had a kind of list to sidestep the oppressive laws and save Jews from the madness of the Holocaust.

One of his "flock" was chief rabbi Joseph Berg and his sister. If the Holocaust was the tragedy of being Jewish, those "righteous Gentiles" who offered them friendship and escape showed us what being Christian ought to mean.

Fred Metzger escaped the dire consequences of his humanitarianism only to find a new challenge as Russian Communists took over his homeland. Active in the Evangelical Alliance of Hungarian Churches, he organized religious rallies that provoked the wrath of the Communist lords. He was labelled *Unbestimmt*, "stateless," and put on a train for Germany. The World Council of Churches rescued him by appointing him and his

**If the Holocaust was the tragedy of being Jewish, those "righteous Gentiles" who offered them friendship and escape showed us what being Christian ought to mean**

new wife, Margaret, as missionaries among the Hungarian "displaced persons" camps in West Germany. In 1950, the Metzgers came to Canada as landed immigrants.

The Hungarian uprising of 1956 against the Soviet occupation placed Metzger in the spotlight again. Forty years ago, he was appointed by the

**Left:** Fred Metzger in the Biblical Museum of Canada at Regent College, University of British Columbia. Photo by David Roels.

**Right:** Fred Metzger and Margaret Friesen on their wedding day, May 2, 1949, in Budapest, Hungary, with some of the grateful rescued from Metzger's list (white circles), among them chief rabbi Joseph Berg and his sister. Some of the Good Shepherd staff (white blocks), with Rev. Joseph Elias, clergy director of the society (on left front).







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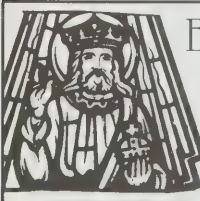
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Forty years ago, at dawn on New Year's Day, 1957, Fred Metzger (centre), with Rev. N. S. Sewell (far right) of the Presbyterian Church (U.S.A.) and other U.S. church workers, knelt in a prayer vigil in the snow at Andau on the Soviet-Hungarian border. Through the night, thousands of refugees stole into free Austria under the shadow of the foreboding Russian machine-gun tower.

Board of Missions of The Presbyterian Church in Canada (PCC) and by the Canadian government as an immigration officer. He visited refugee camps in Vienna, screened refugees and issued visa permits for about 4,000 people. The Canadian government arranged their transportation on several ships for entry into Canada. *Metzger's Ark?*

Metzger's commitment to a Christian solution to the Jewish presence continued in later years by leading 14 study tours to Israel. The Israeli government honoured him with the Terra Sancta Award and the 25th Anniversary Silver Medal of the Holy Land.

As a Presbyterian minister, Metzger served in Western Canada, founding congregations, editing the PCC Hungarian monthly *New Life*, establishing the Westminster Foundation which offered courses in pastoral counselling, and helping establish the Vancouver Crisis and Suicide Prevention Centre. He received an honorary doctorate from The Presbyterian College, Montreal, this year. Although I have known him for 40 years, such is his modesty that I did not appreciate his unusual and heroic career until reading his *curriculum vitae*.

One task illustrates Metzger's several loves: the Biblical Museum of Canada, now located in Regent College at the

University of British Columbia. This grand scale, walk-through exhibit displays a lifetime of research and collection. Its 1,200 items from stone age to space age are replicas gathered from 18 world museums as well as other artifacts, all usually brought home in suitcases. As its curator, Metzger is now a member of the Canadian Museum Association.

There are some people from Metzger's list now living in Montreal and elsewhere in Canada. For them, the Holocaust was a trauma that claimed family and friends, and from which they themselves narrowly escaped through the offices of people such as the young Christian who risked his life by providing sanctuary. Truly a good shepherd, he proved his vocation not only by courage and perseverance but by imagination and daring.

If you meet Fred Metzger today, you will find an unassuming and gentle man of greying hair — but always smiling. He told me he was merely "in the right place for God to use me." Would that we could all recognize our place as God's will calling us to show love and daring! **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



# A Catechism for Today?

by William Klempa

**"I have found the Shorter Catechism  
a rock at my back  
and a sword in my hand"**

**O**ne might think these words were penned by a Puritan divine. In fact, they were written by Robertson Davies, the well-known Canadian novelist.

As a child, Davies memorized the catechism's 107 questions and answers. His church school teacher, a genial doctor, encouraged his class to learn it. "It's hard work to get it all by heart," he said, "but you'll find it invaluable when you get into an argument — in the smoking car on a train ... where there is always a lot of talk about religion ...; if you have your catechism cold, nobody can get the better of you."

"True indeed," is Davies' comment, born, no doubt, out of countless smoking car and common room arguments.

Until well into this century, most Presbyterian children were brought up on oatmeal and the catechism. Oatmeal is still a dietary staple in the form of porridge or, now, as crunchy oat cereals. The Shorter Catechism, however, is no longer a staple in Christian education. Yet, it has not been replaced by anything comparably crunchy or nourishing.

## **350th Anniversary of Shorter Catechism**

This year marks the 350th anniversary of the Shorter Catechism. For almost three centuries, the Shorter Catechism exerted a formative influence on Presbyterianism. It produced men and women knowledgeable in the Christian faith — men and women of intelligence, integrity and iron in their souls. The past 50 years or more have witnessed its disuse and a corresponding demise of knowledge of basic Christian belief and practice. Should this not cause much heart-searching?

An anniversary is usually an occasion for looking backward in gratitude and looking forward in hope. We begin with the former.

## **Westminster Assembly of Divines**

The Shorter Catechism was the work of the Westminster Assembly which met from 1643-1648 during a period of intense civil and ecclesiastical strife known as the English Civil War. One hundred and twenty-one divines plus 30 lay assessors (appointed to keep the divines honest on civil matters) were given the task of advising the English Parliament on a new form of church government and public worship.

After convening on July 1, 1643, the Assembly sought and enlisted the assistance of Scotland through the signing of the Solemn League and Covenant. Six Scottish commissioners, including Samuel Rutherford, George Gillespie and Robert Baillie, were sent to Westminster to advise the Assembly.

With the arrival of the Scottish commissioners, the Assembly set itself to prepare creeds and directories for the English and Scottish churches to achieve a uniformity in the faith. The Westminster Assembly produced five major documents: *Form of Presbyterial Church Government* (1644), *Directory for Public Worship* (1645), *Westminster Confession of Faith* (1646), and the *Larger and Shorter Catechisms* (1647).



## Shorter Catechism

The Shorter Catechism represents the ripest fruit of five years of intensive theological work. As early as December 1643, preparation of a catechism was put into the hands of Herbert Palmer, along with Anthony Tuckney, Stephen Marshall and Samuel Rutherford, principal of St. Andrews, Scotland.

The committee began its work by debating the issue of learning by rote. Marshall opposed parroting answers, arguing they need not be the exact words. Rutherford favoured simplicity. William Bridge wanted more than a simple "yes" or "no" as an answer. It was finally decided the catechism should serve as a guide for teachers in home and church, and that the questions and answers should be brief and be committed to memory.

Progress on the catechism was slow. In February 1645, additional members were appointed to expedite the committee's work. Long debates ensued, and it was decided to delay work until the confession was completed. Then, in July 1646, an order came from the House of Commons "to hasten the Catechism."

What hindered progress was disagreement about the kind of catechism needed. Rutherford reported to the Scottish Assembly in January 1647 that the committee had "found it very difficult to satisfy themselves ... with one form of catechism or to dress up milk and meat both in one dish ..." So it was decided to have two catechisms: "one more exact and comprehensive; another more easie and short for new beginners."

This solution of a Larger and Shorter Catechism broke the logjam. A new committee was appointed: Tuckney, Marshall, Ward and Rutherford. To these four people, especially Tuckney, we owe the catechisms. The Larger Catechism was presented to Parliament in October 1647, the Shorter Catechism in November of the same year, both with scriptural proofs in April 1648.

The Church of Scotland approved the Shorter Catechism in July 1648. T. F. Torrance has commented: "It became at once the most popular and widely used Catechism in Scotland ... and has been more influential than any other document in shaping religious thought and temperament in Scotland ever since." When Scot-

tish Presbyterianism was transplanted to Canada, the Shorter Catechism became a primary tool of Christian education until well into the first half of this century.

## To Glorify and Enjoy God

The Shorter Catechism's famous first answer is well-known: "Man's chief end is to glorify God and to enjoy him forever." This emphasis on the primacy of God sets the tone for all that follows. The Scriptures are seen as authoritative for they teach what we are to believe concerning God (Questions 3-38) and what God requires of us (Questions 39-107). As with most Reformed catechisms, there is an exposition of *code* (Ten Commandments) and *cult* (Lord's Prayer) but not of *creed* (Apostles' Creed). The catechism's strength is its clearness and conciseness as, for example, its definition of prayer: "Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies." Its weakness is that it lacks the warmth and childlike simplicity of Luther's and the Heidelberg catechisms.

## Looking Forward in Hope

Christopher Lasch, the American historian, has noted that, if recollection of the past does not have an eye to the future, we will fail to make intelligent use of the past. The beneficial effect of catechetical knowledge in previous centuries, beside its present disuse with the effect of an appalling ignorance of the ABCs of the Christian faith, raises the question, Do we need a new catechism for today?

## Biblical and Theological Illiteracy

It is evident the church has failed young people by not challenging them intellectually and providing them with the spiritual resources needed for living in our complex world. A recent George Gallop poll indicates widespread biblical and theological illiteracy among teenagers: 65 per cent could not name all four Gospels, 44 per cent did not know how many disciples Jesus had, 29 per cent did not know the significance of Easter. If such simple facts are not

known, how many of our members, young or old, know the meaning of such terms as justification, sanctification, repentance, saving faith, election and so on. The virtue of the catechism was that it provided people with a biblical, theological and ethical vocabulary that is indispensable to an understanding of the Christian faith.

## A New Catechism?

The Presbyterian Church in the United States has recognized the need for a new catechism and has appointed a committee to prepare one. Our 1997 General Assembly instructed the Committee on Church Doctrine to follow this lead. The case for a new catechism has been put well by Professor Richard Osmer, convener of the U.S. committee: "This is not a call for a repristinization of past practice. Rather, it is a call for mainline Protestantism to be self-critical about the present state of its teaching ministry and to retrieve what is usable from the past while drawing on the best of contemporary research. Teaching of the catechism is not a cure for all of the ills currently besetting the church, but it can represent the starting point of a movement toward reforms that are desperately needed."

Presbyterians hold certain beliefs concerning God and what God requires of us. These convictions are as valid today as when the catechism was formulated. The misuse of the catechism, its archaic language, its questionable teaching of double predestination and the strong critique of rote learning launched by modern educational theory need not be insurmountable obstacles. There is no reason why new forms of catechetical instruction, making use of new educational theory and cognitive psychology which do not automatically exclude memorization, cannot be devised. These can be used to teach children a unified view of the biblical narrative rather than the piecemeal approach typical today. Moreover, it can provide young people with an adequate biblical and theological vocabulary with which to think theologically and ethically about their faith. A catechism might also be used in elder-ship training. It is crucial that our people, particularly ministers and elders, be able to make a defence "to anyone who de-

mands from you an accounting for the hope that is in you" (I Peter 3:15).

### Wither? or Whither? Canadian Presbyterianism

The quotation from Robertson Davies with which this article began is part of an essay entitled "Keeping Faith" in which he refers to the 1925 Church Union. Davies held that some Presbyterians stayed out of the union because they knew where they stood; namely, the firmer ground of the Shorter Catechism. "It is understandable," he writes, "that the sterner Presbyterians would not abandon this rock and this sword for what seemed to them to be an ill-defined faith ... They did not enter the union and are a strong, if small, denomination commonly called Continuing Presbyterians" (*Saturday Night*, January 1987). Was Davies too flattering in his judgment?

Indeed, will we still be "Continuing Presbyterians" when the 400th anniversary of the Shorter Catechism rolls around in 2047? The answer, of course,

is in God's hands. Meanwhile, we have a responsibility before God for declaring, defending and reforming the rich tradition we have received. One effective way is by devising a new catechism.

In English speech, the words "wither" and "whither" sound the same. Which will it be? Will our denomination *wither* "like a neglected rose withers on the stock with languish't head" (Milton)? Or do we know *whither* we are going? Too often, we look like Stephen Leacock's horseman riding off madly in all directions. The primacy of God, the centrality of Christ, the authority of inspired Scripture, an openness to the Holy Spirit's leading of the Church, and the call to a godly life — will these emphases continue to be pivotal for Presbyterians? A new catechism will not solve all of our problems but it can help to determine the direction of our church and be an important instrument of its renewal. **R**

William Klempa is principal of The Presbyterian College in Montreal.

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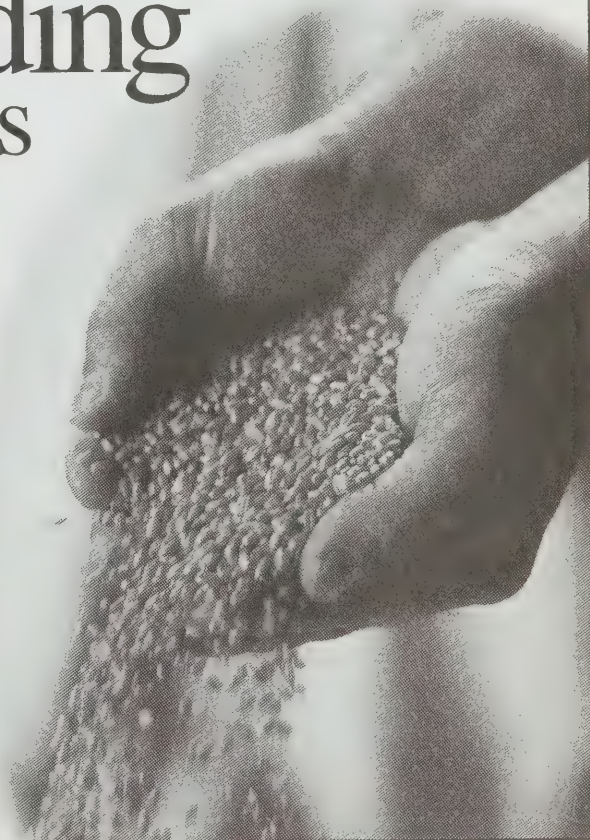
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# Finding Meaning at the Ark Aid

by Ivor Williams

**E**d, the tall, retired army colonel, reached for pots on the top shelf of the tiny kitchen. He was assisting Shirley and Lillian who were cutting a big cake and stirring the huge kettle of stew. In the other room, Phyllis, a mostly retired music teacher and former church organist, played sing-along tunes on an old electronic keyboard. Ken, a former television news photographer, accompanied her on his drums. Other Presbyterian men and women stood by the eight tables.

After Joan's short prayer, it was time to open the doors. Scores of people, from a baby in a stroller to a man in his 80s, were lined up outside on the sidewalks of the sometimes uncaring city of London, Ontario. It was Westmount Presbyterian Church's once-a-month night of outreach at the Ark Aid street mission in Lon-

don's somewhat shabby east end.

Shackled by the cancellation of government support, shattered by the theft of many of its important records, hampered by the ill-health of its devoted director, Ark Aid has soldiered on. Dozens of volunteers assist the small, minimally paid staff in maintaining most of the services it has pledged to provide to those in need.

The mission and drop-in centre was initiated in 1984 by ex-biker turned Christian Tom Reid and has been maintained by concerned churches, organizations and individuals. Ark Aid became full-time and expanded in 1990 when Jim Fraser was appointed director. An ordained minister with an independent church and a former airman, he quickly recognized the opportunity

existing on the east-London streets. He has increased support from churches, individuals and other organizations to keep the mission's program going, if always on a hand-to-mouth basis, after the Ontario government dropped its funding assistance.

## Westmount Presbyterians take mission to the streets of London

Fraser's Noah's School is recognized by the Ontario Department of Education and the London Board of Education and provides the basic education pro-

gram of the London board. Across busy Dundas Street, Alberta Fraser oversees the Roses 'N Tea full service café, started as a training program and job-creating service for some of those "dropping in" to the mission. Now that government aid is no longer available, the mission continues training in employment skills

through its tea room and provides on-site educational upgrading in high school subjects. Most students are unemployed; some, perhaps, unemployable.

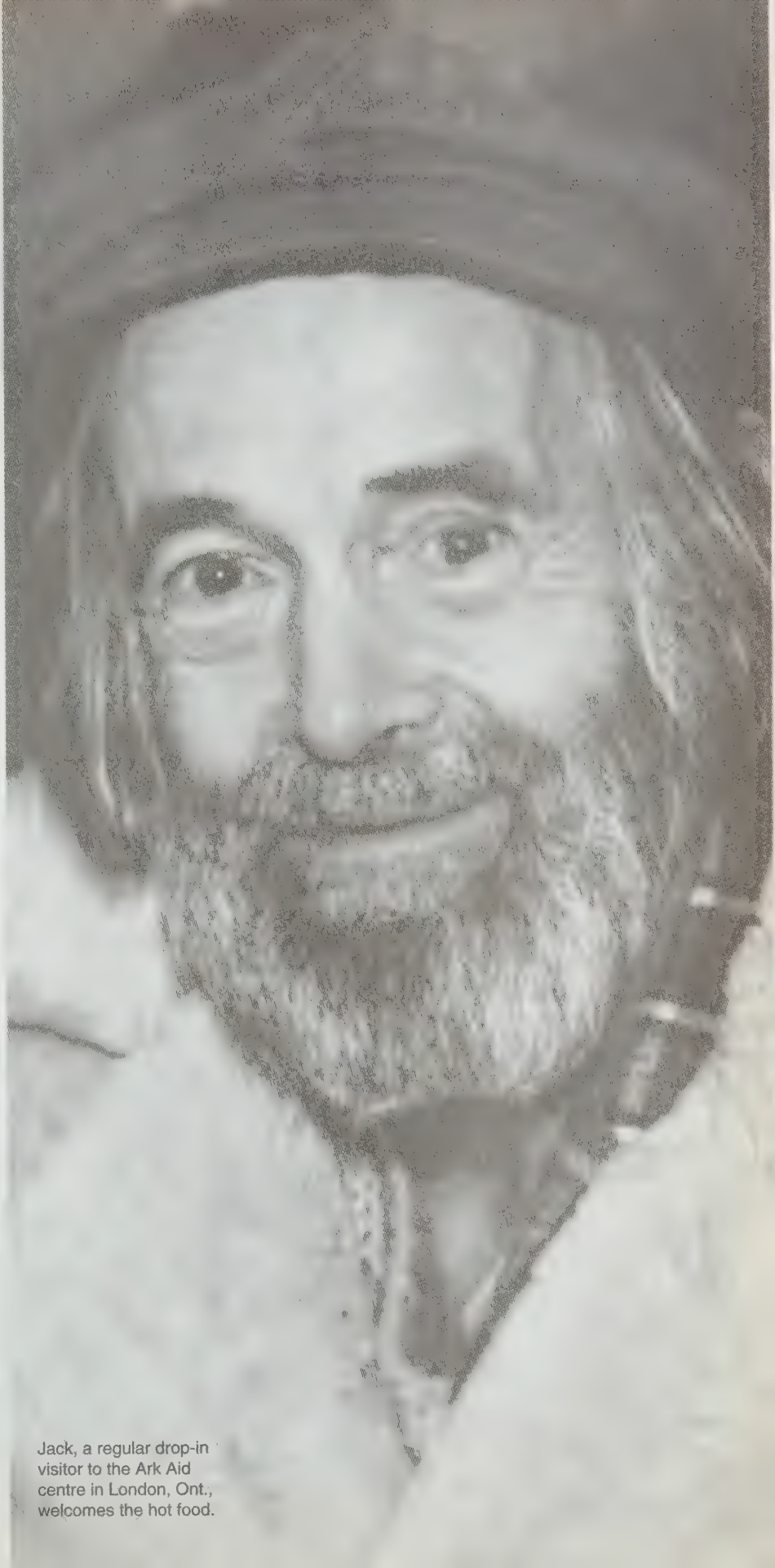
The congregation of the Pembroke (Ontario) Pentecostal Tabernacle responded to an address by Fraser by sponsoring one of its members, Chris Baron, to assist in the mission's leadership. "I guess I'll be here as long as God wants me to be," says Chris, who is called a team leader. He co-ordinates the ministry and the associated volunteers as well as doing janitorial work. He hopes his work at Ark Aid will help him in his plan to become a missionary.

Laurie Edwards co-ordinates other volunteers and drafts the low-cost menu for the evening meals. Much of the food "miraculously" appears, donations from many institutions and volunteers. A part-time cook prepares the one-plate evening meal. Muffins, pastries and bagels come from many sources. At the end of the evening, anyone is welcome to take away any food that remains.

The on-going Westmount involvement was initiated during Joan Pudney's time as convener of the mission and outreach committee. She undertook to "take over" the mission facilities one night each month. She ensures that enough help and, sometimes, even enough food are available for the kitchen and tables. Workers are encouraged to become willing listeners to the visitors, all of whom are greeted at the door by Joan. "We want them to feel like guests," she says.

Angela and Michael, two young students from the nearby Ealing Public School, came initially for the hot meal. Both in the school band, they immediately became friends with Phyllis Schram, the retired church organist playing the old keyboard. While they return frequently for food, they now bring their instruments and join in the music. "Some night, we'll bring the whole band," they pledge.

Music is a welcome addition to the social atmosphere that follows the meal. Often, the Moonlight Six, a jazz group of school music teachers, performs. The group is under the leadership of Janice Sinker, Westmount's director of music, and is known as the Inspirations for church performances.



Jack, a regular drop-in visitor to the Ark Aid centre in London, Ont., welcomes the hot food.



## Correction

The article "Mission Education: A New Canadian Presbyterian Resource" (October *Record*) neglected to mention that Anne Saunders is the author of the six-part study *Loaves & Fishes for Children and Youth: Learning/Sharing Project 1997-1998* (\$5).

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(L to R): Lillian Gordon, Winnie Stewart, Julia Bush and Shirley Dougan prepare the food.

Students from the Pope John Paul II Secondary School, inspired by one of Fraser's many addresses, volunteer as part of a class project to work during the meal and into the evening once a week. Grade 12 students Mike and Bob look after the coffee urn, stack and unstack chairs and tables, or do whatever needs to be done during the evening. "We'll keep coming after our school project ends," says Mike.

Blain, a University of Western Ontario philosophy student who hopes to become a lawyer "just heard about" Ark Aid and is a regular volunteer.

Margaret drops in almost every night for food and conversation. She is learning basic computer skills and is upgrading her education to secondary school

level. "I hope to get work" she says.

But on this night, it was the Westmount crew providing most of the staff for conversation, food and entertainment. "We get back a lot more than we put into it," says Bob Simpson, clerk of session and regular volunteer.

"Our volunteers are very special and loyal, and we have really bonded together," says Pudney. And in doing so, they have also bonded with hundreds of young and old as they do God's work close to the sidewalks where many of the guests spend their lives. **R**

Ivor Williams is a writer, a member of Westmount Church, London, Ont., and a contributing editor of this magazine.



Drummer Ken Dougan, organist Phyllis Schram and a young visitor, Leanne, make music at the Ark Aid centre in London, Ont.

# Faces of Faith



**The Hon. Heath Macquarrie** has had a long and distinguished career in both political and private life. Born in Victoria, Prince Edward Island, where he still spends his summers, Heath received his university education in Manitoba, New Brunswick and Quebec. First elected to the House of Commons in 1957, he was subsequently re-elected seven times. He was appointed to the Senate in 1979 and was a member of the Senate Task Force on the Meech Lake Constitutional Accord. He was a Canadian delegate to five United Nations General Assemblies and a member of several official overseas delegations.

In his private life, Heath has been a public school teacher, a political science professor and a lecturer. This past summer, he was a summer school lecturer in political studies at the University of Prince Edward Island. He has written numerous articles on political and international affairs and is the author of *Red Tory Blues: A Political Memoir*, published in 1992.

Throughout his career, he has received many honours. Although the *Record* was unable to find any supporting statistics, he is probably the only Canadian Presbyterian to be awarded the Grand Cordon of the Order of Al Istqlal from King Hussein of Jordan. Heath and his wife, Jean, have been married for 48 years and have three children.

## **What is your earliest memory of church life?**

Attendance with my father at the services of The Church of Scotland in De Sable, Prince Edward Island.

## **What is your favourite hymn?**

"Just a Closer Walk With Thee"

## **What musical piece has most inspired you?**

Mozart's *Jupiter Symphony*

## **What book (outside of the Bible) has most influenced you?**

*Colony to Nation* by A. R. M. Lower

## **Where do you find inspiration to sustain your faith?**

The writings of Robert Burns.

## **Who has played a major role in your faith journey?**

My parents, who inculcated ethical and moral values and a social conscience. Also the great preaching of clergy such as Donald Campbell of Zion Church in Charlottetown and E. Crossley Hunter of Knox Church in Winnipeg.

## **If you could invite anyone (past or present) to a dinner party, who would you invite?**

John Buchan before or after he became Lord Tweedsmuir of Elsfield.

## **What is your biggest regret?**

That I did not find out more about my grandparents and other ancestors while there were those around who could enlighten me.

## **What one change in the church would make it substantially better?**

A diminution of concern for doctrinal "purity" and a greater emphasis on the church's social mission.

## **Write your own epitaph.**

He took his duties and responsibilities seriously but not himself.



# Schools, Cows, Goats & Churches:

## Putting a Human Face on Mission

*by Joe Reed*

Smoke from the cooking fire hung in the room even though the village women had cooked outside, in a small kitchen separated from the place where we had eaten. Beds and other furniture had been pushed against the adobe walls, out of the way to make room for a long plank table around which we had enjoyed a meal of soup and tortillas. Now the time had come for the villagers and their Canadian visitors to talk about "next steps" — about dreams and plans ...

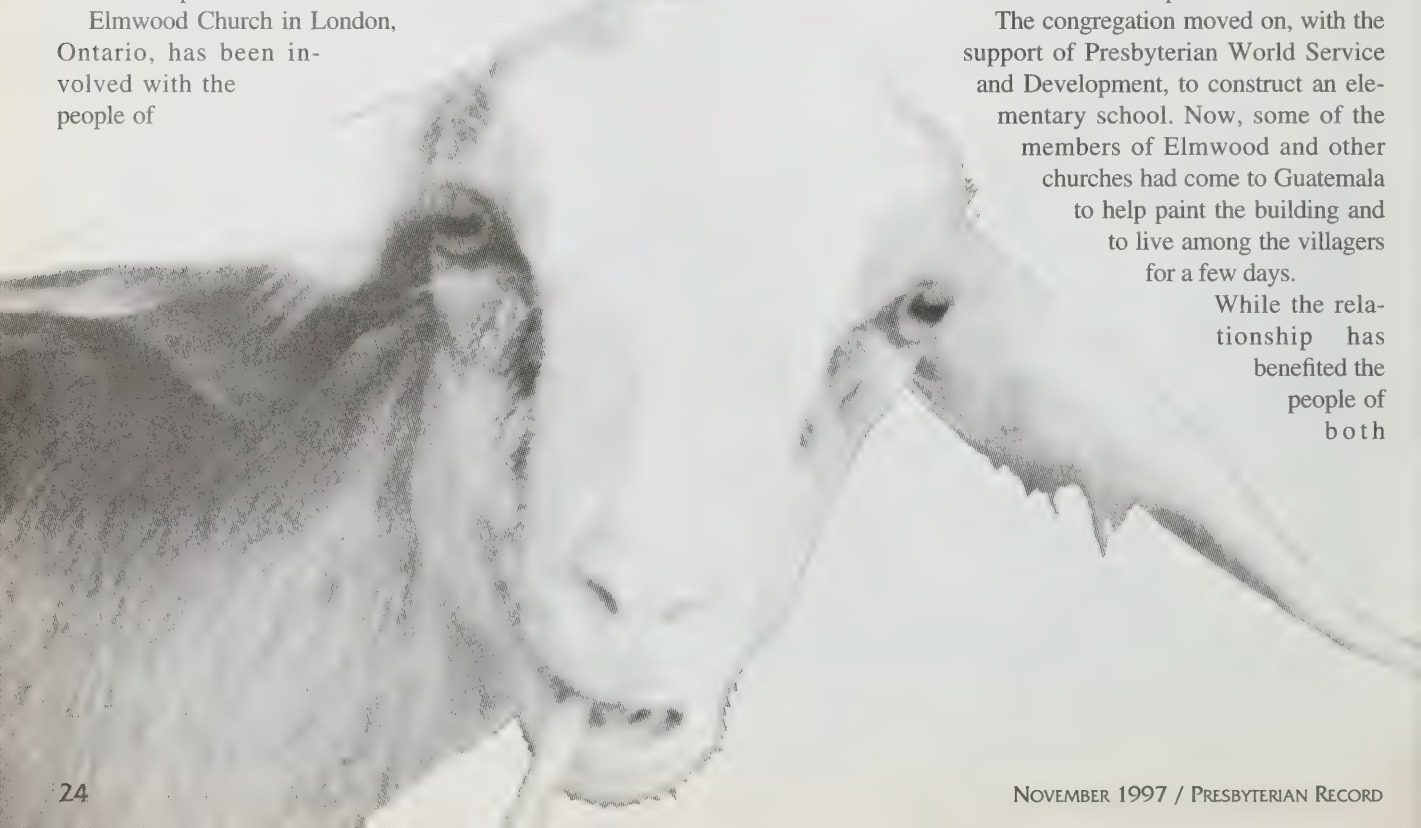
Elmwood Church in London, Ontario, has been involved with the people of

**Congregations  
clamouring for  
more "hands-on"  
mission experiences  
challenge mission staff  
to rearrange  
their priorities**

the Mayan community of Los Cayax, Guatemala, for about five years. Their work began when they purchased a number of cows for a women's co-operative and, thereby, improved both the adults' income and the children's nutrition. Early on, a nearby landowner, threatened by the rise in peasant living standards, poisoned one of the cows and burned down the shed where one of the women had stored fodder. Canadians began to learn about some of the frustrations of Third World development!

The congregation moved on, with the support of Presbyterian World Service and Development, to construct an elementary school. Now, some of the members of Elmwood and other churches had come to Guatemala to help paint the building and to live among the villagers for a few days.

While the relationship has benefited the people of both



Los Cayax and London, frustrations have also marked the path. Communication, always vital, has been difficult. Guatemalans are only now learning how important it is for Canadians to receive letters, pictures and information about how things have progressed. They are learning something of the reality of life in Canada: that a congregation, even a large and healthy one, struggles to raise its budget and requires periodic encouragement. Canadians, on the other hand, have come to appreciate that simply getting the mail to the post office in Quetzaltenango, some 15 kilometres away, isn't easy!

And rich as the experience has been, it challenges the staff of The Presbyterian Church in Canada (PCC). Los Cayax stands on a hillside outside the second largest city in Guatemala. But facilitating the relationship between Elmwood Church and Los Cayax requires at least two or three trips a year to the village — trips which are almost always joyous high points but which, none the less, require several days each. As Canadian congregations clamour for more “hands-on” mission experiences, staff are challenged to rearrange their priorities.

A danger lurks behind all this: the temptation to arrange relationships based on ease of access rather than on human need. In Central America, as elsewhere, the greatest human need is often in remote, inaccessible places — the Peten in Guatemala, the Rio Coco in Nicaragua,



Rev. Mark Gedcke of St. Lawrence Church, London, Ont., takes time to sing with the children of Los Cayax, Guatemala.

Cabo Gracias a Dios in Honduras. The recent visit to Guatemala was exactly a week long. It could easily take that long merely to reach Rio Coco.

That having been said, mission staff stand ready to try to facilitate meaningful relationships with churches and communities in Central America and elsewhere. One Canadian Presbyterian church sent a group to repair the roof of a children's centre in a Nicaraguan village. It had been constructed with funds from Presbyterian World Service and Development and landscaped by volunteers from Youth in Mission. The group

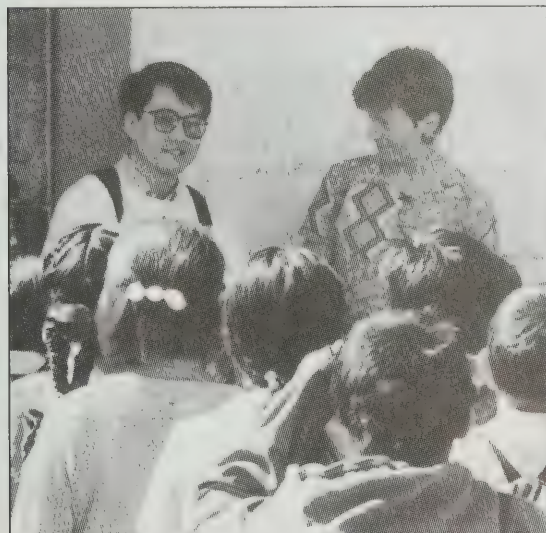
library and a teaching manikin.

Over a year ago, church schools from across southern Ontario raised money to purchase over 20 goats for use in a project related to the Baptist Convention of

If I had a wish, it would be that more of our people would have the opportunity to visit parts of the world where life is not safe and predictable, and where witnessing for Christ has a price. You can't come back from such visits and be satisfied with a “business as usual” approach to ministry — not when you know the need, feel the pain, see the scars and experience “life in all its fullness.”

— George Vais,

Moderator of the 120th General Assembly



Rev. Karen Timbers of Elmwood Avenue Church, London, Ont., brings greetings to the community of Los Cayax, Guatemala, with Ken Kim interpreting.

also helped construct a basketball court, which later served as a meeting place for the General Synod of the Episcopal Church of Nicaragua. The church has also assisted a young woman from the town to attend university.

Other Canadian Presbyterians, along with members of other denominations, offered a scholarship to a medical student who has now graduated. Another congregation is hoping to assist in the construction of a health post and teaching station for the School of Nursing in Managua. And one presbytery sent nursing texts for the

Nicaragua. The project provides milk for malnourished children in 23 health posts and villages. In this case, they actually sent the animals — a process which challenged us to learn the procedures for shipping animals from Canada and importing them to the country.

In El Salvador as well, Canadian Presbyterians have assisted in the transition to peace. The first time I stood in San Ramon, a village outside San Salvador, ration cans marked *Rjercito Nacional de El Salvador* and spent bullet casings littered the ground. Now, a children's centre, training workshops, a health and dental and psychological clinic have been raised, again with help from Presbyterian World Service and Development and other agencies, as well as individual congregations.





School children and visiting Canadians in front of the two buildings, built by Elmwood Avenue Church, London, Ont., which make up the school at Los Cayax, Guatemala.

Another congregation is assisting Mayan peasants in Guatemala refinance their debt and, thereby, hold on to their land. Next to their children, land is the farmers' most precious commodity.

Three Presbyterian congregations in

Canada have each assumed financial responsibility for a teacher in the Francisco Coll School. Located within the city dump in Guatemala City, the school provides elementary education to about 150 children who earn their living "recyc-

ling" whatever they can salvage from the dump: food, tin cans, plastic bottles, used shoes and clothing, cardboard.

And the volunteers! A subject for another article. This weekend, an emergency room nurse returns to Thunder Bay, Ontario, after a month's work with people from the Atlantic Coast who live in Managua, Nicaragua. Canadian Presbyterians have taught English, rebuilt homes and schools, taught (and learned!) music, worked side by side in peasant fields, helped with adoptions — the list goes on and on!

As I write, International Ministries is preparing a new edition of *Something Extra*, a project book for congregations which lists special projects across the globe. All who serve with the PCC stand ready to assist and encourage congregations and individuals as they work to put a human face on mission. **R**

Joe Reed is the liaison with The Presbyterian Church in Canada for Central America and the Caribbean.



This year, don't wait for the ghost of Christmas past to remind you of your failures. After all, does Uncle Wally really need another pocket-fisherman? And Aunt Edna hasn't finished the assortment of herbal teas you gave her two Christmases ago.

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# Words for the Worried

by David Heath

Dear John and Ellen,

This e-mail is a superb tool, is it not? To be able to communicate with friends so easily is a blessing.

We are saddened to hear of your travail with your kids and we are praying for you. I don't have any advice, but I think the Lord woke me up the other morning reflecting on some things which, maybe, won't make you feel better but will keep things in some perspective.

The whole issue of kids and parents goes to the very crux of the gospel and the Word. Don't forget, the first conflict stories after the Garden have to do with Cain and Abel — how they respond to God's love and their own personal accountability.

Good old Abraham was caught up in the conflict between his kids, Isaac and Ishmael. Then, we have Jacob (the trickster) and Esau (my belly is all!). (Nice kids!) Jacob's kids are real winners — attempted murder, kidnap, fraud. Look at King David: his kid (Absalom) was into regicide and incest.

The whole story of kids seems to suggest that every generation has to decide for itself how to serve the Lord and how to work out the dynamics between children and their parents and their parents' faith. And that process usually means a going away

from in order to come back to. Our children will leave home in a number of ways; and they have to if they are to return as adults, ready to take their place within the family. If they did not go, they would never be able to define themselves as adults but simply as bigger versions of little Danny or little Corinne.

**Not all those  
who wander  
are lost**

It is no coincidence that one of the commandments says "Honour your father and your mother ..." Why a commandment like that if there were no underlying problem that needed to be addressed? And the kicker is the reward





for so honouring: "... that your days may be long in the land that the Lord your God is giving you."

It would appear that because the family was one of the first things God created, the enemy tries all ways to destroy it. The family is God's good idea and must be maintained; hence, the various commands, proscriptions, etc. intended to maintain and strengthen this basic structure of faith. Despite all the pressures and trials our forebears faced, there is always the note of grace — that bold stroke of God's love and redemption, and new beginnings.

Most of those unhappy stories turned for the good, and the family continued intact to glorify God. Don't you find it interesting that the people of God — the Jews — learned to value the family above all. When governments and leaders are determined to deport you, ghetto you, limit you or kill you, what is truly portable for the wanderer? The family unit, working together with all its strengths and, yes, with all its problems.

And, then, of course, there is the greatest family story of all: that of the lost sons in Luke. Imagine, here is a father who has really lost two sons; yet, he still stands at the gate, looking down the road, believing against hope that, some day, the kid will come back. And he does! When his son was in the far country, "he came to himself."

Sooner or later, the love and care and faith that was part of the kid's nurturing came to the fore and kicked in, and he started home. But the father had never given up in despair or frustration or anger. (In the Semitic context, what the kid had done was worthy of death.) Still, the father waited at the gate — looking, looking, waiting. Perhaps, remembering what it was like to be young and championing at the old man who was his father. And, perhaps, considering his other son at home, equally lost, who showed by his attitudes that he had major problems in the family. He just had not left home.

Admire the tainted honesty of the prodigal: at least he lived out his anger

and left home. The other one skulked around Daddy, thinking wicked thoughts.

Of course, remember this is a story about God the Father who always waits for us. God waits for us to come home to him. Jesus told the story to describe the kind of love our Father in heaven has for us.

But the reason the story is part of sacred history is because it speaks of human realities. The listeners all knew of families and kids who were like that to some degree. And, so, the story speaks of hope and of new beginnings and of families that will be united again.

Stay at the gate, looking down the road. Don't remember what was said in anger; remember what was done in love.

Blessings to you both.

*David*

David Heath is a missionary associate with The Presbyterian Church in Canada pastoring Escazu Christian Fellowship, an international congregation in Escazu, Costa Rica.



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# Hymn of the Month

by Judee A. Green


**W**hat is a hymn? *The Concise Oxford Dictionary* states it is "a song of praise to God in Christian worship, a metrical composition sung in a religious service." That's a broad definition.

"Service music" is another category of music we use in worship. While that may seem to be a term not often used in Presbyterian circles, we do use this type of music. Some congregations begin each worship service by singing a short piece or one verse of a hymn. When the ushers bring the offering forward, a doxology or a verse of a hymn is usually sung. The concluding Amen and a verse sung to send the people out from worship to serve in the world are also examples of service music.

"Prepare the Way of the Lord" (#112) fits the category of service music and is suitable for the coming season of Advent. This short, repeated chorus comes from the ecumenical lay community of Taizé. This community was founded in 1940 in France as a place of refuge from the Nazis. Its members are committed to reconciliation and to the renewal of the devotional life of the Christian church.

Much of the Taizé repertoire\* consists of short biblical or traditional texts set to simple melodies that are harmonically interesting and, therefore, enjoyable to repeat. Many of these melodies were composed by Paris organist Jacques Berthier (1923-1994).

"Prepare the Way of the Lord" is based on John the Baptist's cry in the wilderness (Matthew 3:3) and is intended to be sung as a round. Sing the melody a few times to learn it, possibly on the first Sunday of Advent. On subsequent Sundays, divide the congregation and choir into two, three or four groups to sing it through several times. This refrain could be used as a call to worship, before the lighting of the Advent candles or before the reading of Scripture. It can also be read or sung as part of one's private or family devotions at home.

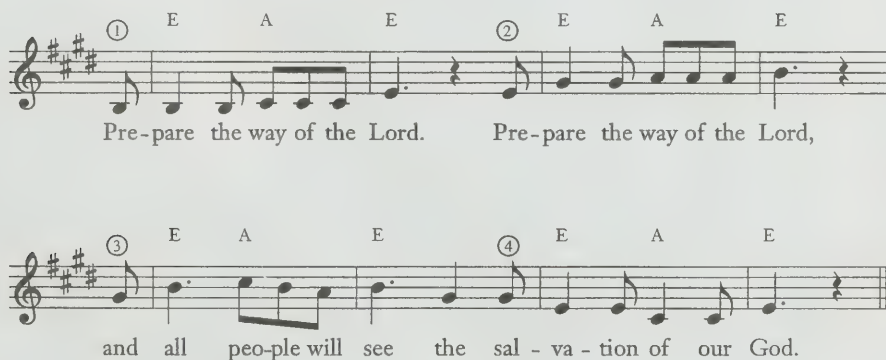
As a new church year begins, let us, once again, "prepare the way of the Lord" so that "all people will see the salvation of our God." 

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

\* See also 206 - "Jesus, Remember Me," 383 - "Come, Holy Spirit," 417 - "Come Rejoice in God," 527 - "Eat This Bread," 424 - "Sing, Praise and Bless the Lord," 446 - "O Lord, Hear My Prayer," 501 - "Live in Charity," 617 - "Nothing Can Trouble," 812 - "Glory to God."

## Prepare the way of the Lord

PREPARE THE WAY 7 7 13



Note: May be sung as a four-part round.

Words: Isaiah 40:3; 52:10 Music: Jacques Berthier (1923-1994), Taizé Community (France)

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# DEBAMU ALL

**W**e left Malawi in 1985. Almost 12 years later, we have returned.

On the surface, much is the same. Blantyre still has three main streets which form a triangle; the banks, post office and supermarkets have the same vantage point. The rainy season came on time and brought with it the first-fruits of the harvest. There are even the same restaurants with basically the same menus. On the Blantyre Mission where we live, the curriculum I devised in 1982 for communicants classes is still being taught, and by the same two leaders. Linda pulled out some song-sheets from behind the church school cupboard and found they were songs she had written out in 1985, and they are still being sung! Almost the first Malawian I met on the mission was an old chap about whom I wrote in an article for the *Record* in 1984, a fellow named Godfrey who was always wanting to “borrow” money. After exchanging pleasantries about our families, true to form, he touched me up for a small “loan.”

But how quickly the similarities end! Malawi is now a multiparty democracy. The opposition is boycotting Parliament because the governing party has raided the northern party of its most talented members in order to boost its own sagging popularity. There are real newspapers on the street that actually carry informed content about the nation and the world. The sycophantic journalism of the Banda regime is now replaced by more “in your face” polemic. Banda is vilified by the new intelligentsia, and old political hacks are now born again democrats.

There are other, less sanguine changes. The beautiful, forested Ndirande Mountain which dominates Blantyre’s landscape is now denuded of trees. Electricity and water are often off for hours each day, playing havoc with computers and urban life in general. Crime is now a major issue with the affluent having night guards as well as electronic panic-buttons which bring armed guards to the house within minutes. Guns have come in from the Mozambican civil war. Criminal elements have come in from Zaire and Rwanda. It’s not safe to be out at night any more. The police have no cars, so if people phone them at 3 a.m. (assuming they have a phone which we don’t), the police will ask the caller to come and pick them up. The local sick humour replies, “Sorry, I can’t come just now as I seem to be tied up!”

These changes have to be considered in the light of two elements. First, most Malawians are as friendly as ever, still as quick with a smile and a helping hand. They work hard to provide for their families, support their churches and see the

new democracy survive. But all this is happening against the second issue which must be addressed: the Structural Adjustment Program (SAP) of the World Bank.

In Ephesians 6, Paul talks about “principalities and powers.” I never quite knew how to deal with this text. On a literal

level, it seems to suggest the whole fate of the world is being played out in a realm beyond our control or even understanding. This interpretation cannot be totally ignored. Evil has a power and pervasiveness beyond mere human origin or control. However, to leave the “principalities and powers” in another sphere overlooks the way evil incarnates in the structures of our societies. As I describe the “new” Malawi under the sway of the World Bank’s SAP, you can make your own decision about how evil is made manifest.

Today, Malawi — like most of its neighbours under SAPs — is paying about \$4 US on debt reduction for every dollar spent on health or education. These were debts run up in the heady days of petrol dollars in the ’70s when western banks lined up to loan money to the developing world. The legitimacy of the signing authorities was not an issue. But then came the recession of the early ’80s, and interest rates went through the roof. Loans borrowed at six per cent were being repaid at 20 per cent. The banks panicked and the International Monetary Fund stepped in to stabilize the debt crisis. But the price for stability in world markets was that the poor nations had to accept the terms of the World Bank. This means debt repayment to foreign creditors, including the World

**The world  
economic  
system is  
making the  
rich richer  
while the  
poor suffer**



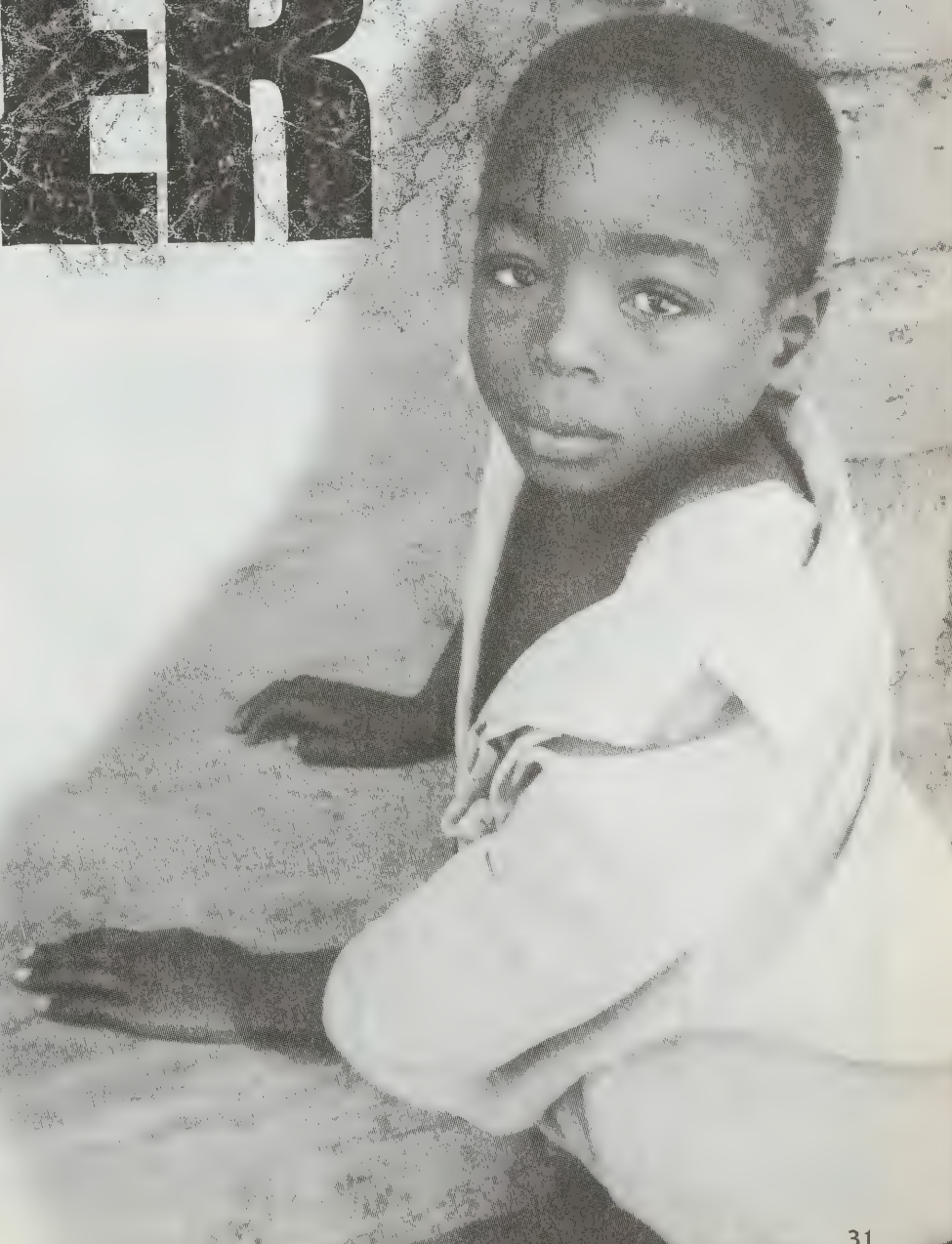
# AGAIN POWER

by Glenn Inglis

Bank, is the first call on the nation's budget. Since the 1970s, most African governments have more than repaid the amounts borrowed, but the interest charges mean that the principal is still largely untouched. So the whole Malawian economy is now being restructured to serve financial interests in the West.

What does this mean? It means the Malawians must now pay world prices for seeds, fertilizer, fuel, etc. Government subsidies for the local staple (maize) are gone, as are subsidies for fertilizer and transportation. A Malawian family eats about one 90-kilogram bag of maize per month which costs 225 kwacha. The minimum wage in Blantyre is about 12 kwacha per day. You can do the arithmetic.

The reason trees were cut from Ndirande Mountain is because the World Bank forced the government to lay off 20,000 civil servants. The first cuts were in the forestry sector, so rangers who protected the trees were gone. Within weeks, the mountain was bare. The reason for the shortages of electricity and water is that people have cut trees all over Malawi and are planting maize in places formerly protected. The run-off of







Community women in Mwanza, Malawi, work together on constructing a road for which they receive food as payment through a PWS&D and Canadian Foodgrains Bank project.

soil is so great in the rainy season that the Shire River is silting up quickly. There is so much silt that it plugs the electrical generators and jams the filters at the water treatment plants.

So much money is now spent on debt repayment that the per capita expenditures on health care and education are both below \$1 US per year! Hospitals cannot get money to import medicine. Fertilizer costs \$45 Cdn per bag even though the average farmer has an annual cash income of only about \$25. You get the picture. The big farmers who can import their inputs and sell surpluses at world prices are doing very well. However, the average Malawian is about four times poorer in 1997 than in 1977! This, and much more, is to grease the global economy (the "free markets") which are enriching the top 20 per cent of the population everywhere and impoverishing the lower 80 per cent.

So, I am angry! Angry at a world economic system that is being structured to satisfy the rich minority who, in most countries, are not interested in poverty alleviation but, rather, in making sure the state hires more police and builds more

prisons. Otherwise, down with government "interference" and let the free market prevail!

I am not sure what the solution is. If you follow the issues, you are aware that my view of events is not shared by those on Wall Street or by those who control financial and commodity markets. What I do understand, though, is that many churches around the world have moved into a period of quiescence when they

accept the demonic proposition that the church has nothing to say about politics or economics.

I always find it interesting that Jesus taught six lessons on economics for every lesson on prayer. But if you listen to many sermons, you would never know this. We have moved into the "spiritual" issues and have left the "political" issues to those who, presumably, know better. The result is that the poor suffer, starve

**G**lenn Inglis is working through programs already existing in the projects office of the Church of Central Africa Presbyterian (CCAP), such as Community Based Orphan Care and Development Through Literacy. He is also helping to start programs through the women's guild and synod committees.

The population of Malawi is about 12 million, of which over half live in the southern region. This area, which is also the basic region of Blantyre Synod, now has about 1.5 million Presbyterian members. Glenn preached at a new church in Blantyre recently which has 3,000 members, 4,000 adherents and 2,000 children in the church school. The Church of Central Africa Presbyterian is a denomination with considerable influence throughout the country.

The Presbyterian Church in Canada is a partner of the CCAP, Blantyre Synod, and assists with its work through annual grants, the posting of missionaries and occasional post-graduate education of church workers. Presbyterian World Service & Development is also present here through its partnership with Blantyre Synod. PWS&D supports Mulanje Maternity Hospital, Naming'azi Farm Training Centre, Chigodi Women's Training Centre and Development Through Literacy program. The PCC has a very high profile among Presbyterians in Malawi.



## Malawi

- The Church of Central Africa Presbyterian is made up of five synods: three are in Malawi — Blantyre in the south, Nkhoma in the central region and Livingstonia in the north — as well as Harare Synod in Zimbabwe and Zambia Synod which covers Northeast Zambia.
- Blantyre Synod has over one million members but only about 125 active ordained ministers.
- Blantyre City congregations have well over 5,000 members each, not including children or adherents.
- Blantyre Synod led the struggle for democracy in Malawi by organizing the Public Affairs Committee which continues to monitor the government's commitment to democracy and human rights.
- Malawi is one of the world's poorest countries with a per capita income of under \$200 US per year.
- Adult literacy in Malawi is about 50 per cent.
- Malawi has a high HIV infection rate — approaching 40 per cent in urban areas. However, malaria is still the number 1 killer.
- Malawi is known as the "warm heart of Africa." Despite daunting socio-economic problems, Malawians continue to be gracious and friendly to visitors to their country.

and die. One would give up except for the Galilean who dared say, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

I don't know what all this means. I don't want to be poor, and the poor are certainly willing to change their conditions with anyone desiring, thereby, to get closer to God. What I do know is that Jesus spent most of his time with the people the World Bank says don't matter in the global economy. If that is where Jesus is, then, maybe, the Church should be there as well. **R**

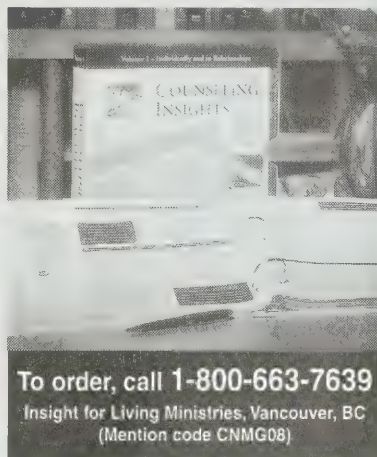
Appointed by the Life and Mission Agency of The Presbyterian Church in Canada, Glenn Inglis is co-ordinator of the Church and Society Human Rights Education Project with the Church of Central Africa Presbyterian, Blantyre Synod, Malawi.

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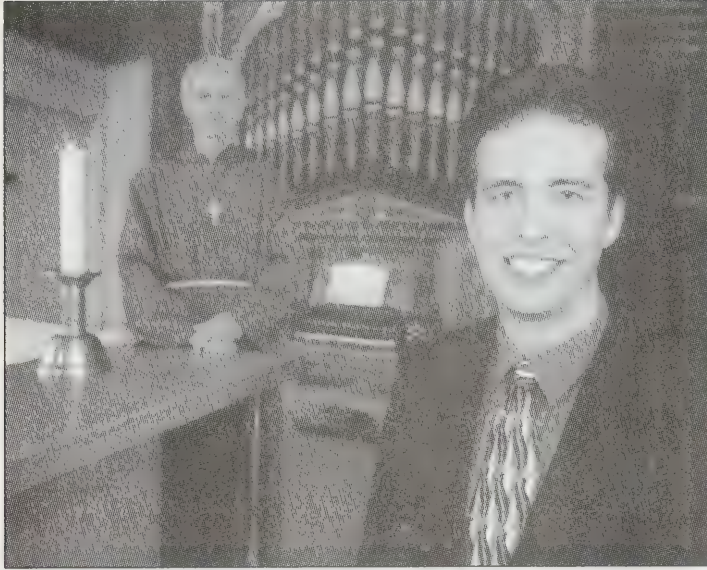
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# PCC News

## 114-year-old still has good set of pipes



Rev. Paul Scott, minister of St. Columba by-the-Lake, Pointe Claire, Que., and music director Michael McAuley. (Photo: Clifford Skarstedt, *Chronicle*)

This year marks a noteworthy anniversary for the congregation of St. Columba by-the-Lake Church, Pointe Claire, Quebec — the 20th anniversary of the “rebirth” of its church organ.

In 1977, Rev. Paul Scott, the current minister of St. Columba by-the-Lake, Rev. Allen Aicken and Bob Calhoun travelled to a small church in Waterville, New York, to purchase an organ they had heard of through the Organ Clearing House, an organization dedicated to the

preservation of antique church organs. Built in 1883, the organ was one of 150 constructed by John Marklove in a workshop in Utica, New York. At \$2,000, it was available for a song. A new organ would have cost \$150,000.

The three men dismantled the organ, transported it back to Pointe Claire and then handed out the parts to members of the congregation who stripped the parts down to their natural wood. Five months later, St. Columba by-the-Lake owned

the oldest functioning pipe organ on the Island of Montreal. Of special interest is the stencilled painting found on each of the organ’s 557 pipes, a technique that disappeared in the 1930s.

Michael McAuley, music director at St. Columba by-the-Lake since 1989, says he gets a thrill playing such an old instrument. “Because of its age, it has a unique sound and a certain quaint charm,” he says.

To celebrate the anniversary of the organ’s rebirth, the congregation held a recital on June 1, featuring Bruce Wheatcroft, one of Montreal’s leading church organists. The recital was dedicated to Bob Calhoun, who died in January at the age of 90. (*Compiled from an article by Derek Cassoff in the Chronicle, a weekly newspaper serving the West Island of Montreal.*)

## Tired feet but happy soul

Jay Won, an elder of East Toronto Korean Presbyterian Church, has completed his walk across Canada (see News, September *Record*). He began his walk on June 2 and arrived on the west coast on October 1. Along the way, he managed to raise money and, more important, awareness about the famine situation in North Korea.

Upon his arrival in Vancouver, Jay was met by his minister, Rev. Peter Hahn, who had flown from Toronto to greet him. Not surprisingly, Jay chose to drive back to Toronto where he is continuing his fund raising. All money raised is going to food relief for North Korea, either through Presbyterian World Service and Development’s account with the Canadian Foodgrains Bank (CFGB) or through the CFGB general account.

Attempts are also being made to obtain a visa for Jay so that he can continue his “Walk for Life” through North and South Korea.

## Salvadoran minister visits church offices

Current efforts by The Presbyterian Church in Canada to establish ties with the Baptist Church in El Salvador were given a friendly boost when Pastor Maguil Tomas Castro, minister of Emmanuel Baptist Church, San Salvador, visited the church offices on August 1. He is pictured with: Jennifer Melanson (far left), overseas volunteer in El Salvador; Wilma Welsh, administrator, International Ministries; and Guy Smagghe (far right), project co-ordinator, Presbyterian World Service and Development.



## Princess believes God is having the last laugh

When Alu Ibiam returned to Nigeria five years ago to care for her ailing father, she had no idea she would follow in his footsteps. Her father, Ezeogu Elder Sir Dr. (Francis) Akanu Ibiam, former governor of Eastern Nigeria, former president of the World Council of Churches, medical missionary and founding member of the All Africa Conference of Churches, would have presented anyone with a tough act to follow. But, today, two years after his death, Princess Alu Ibiam has assumed her father's traditional ruler position and has been made Regent of Unwana, the kingdom of which he was "Ezeogu."

Princess Alu was the special guest at a reception held in the church offices on September 24. She recalled how, as a young girl in Nigeria, she would ask God to let her become *anything but* a missionary. Instead, she dreamed of a career in classical music and opera. Judging by her graceful hand gestures and clear

voice, she would have made a charming diva. But, as she put it, God is having the last laugh. For here she is, serving as a traditional ruler in a country in turmoil, with a mission to do whatever she can for the people of Nigeria.

The transition to her new role has not been entirely smooth. Alu spoke of the culture shock she experienced in leaving Montreal, where she had lived for several years and raised three sons (she holds dual Canadian and Nigerian citizenship), to return to her roots. The gap between the standard of living in the two countries seemed enormous.

Yet, if God is laughing at Princess Alu Ibiam, he is also equipping her for her role, with faith, determination and,



Princess Alu Ibiam and Rev. Ian Morrison, general secretary of the Life and Mission Agency.

apparently, a good amount of her father's genes. She has risen in Nigerian civil and governmental society to a level at which her counsel and advice are widely sought. She has been asked to serve on several bodies throughout the eastern portion of the country, most notably the newly created Ebonyi State, and to make representation in Abuja.

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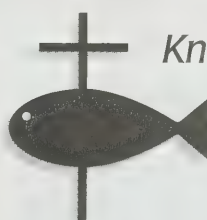
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# Other News

## Abuse continues in East Timor

Since 1975, more than 200,000 East Timorese have been killed by Indonesians. Unwarranted arrests are constant. Torture and sexual abuse are common in prisons and concentration camps. These abuses began when Indonesia invaded the Portuguese colony in December 1975. While Indonesian authorities insist that East Timorese "integration" was a democratic decision, the people of East Timor disagree. Disapproval of the Indonesian occupation is reinforced by the United Nations' recognition of East Timor as a Portuguese colony.

Rev. Arlindo Marcal, an East Timor-

ese minister, recently visited the Centre for Christian Living in Toronto to speak to a small group of church leaders about human rights abuses in his homeland. The East Timorese are like strangers in their own country, he told the church leaders. Most arrests are for no reason. As a minister of a church made up of equal numbers of Indonesians and East Timorese, he finds himself in a precarious situation. He feels powerless to speak out about human rights abuses in East Timor since doing so would inevitably lead to his arrest, or worse. It is difficult to discern enemies from friends, he said.

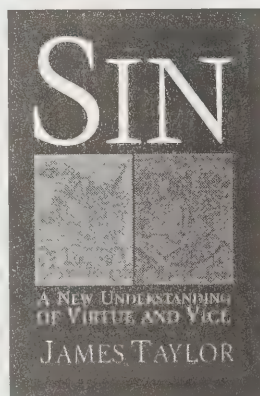
Relief efforts to East Timor are of little use. The Indonesian government controls all incoming foreign aid. Instead, the answer seems to lie in international pressure. That is why Arlindo Marcal and other East Timorese are trying to raise awareness of the human rights abuses taking place in their homeland. Marcal hopes, as increasing numbers of countries come forward as advocates for East Timor, an open dialogue between the United Nations, Indonesia and East Timor might take place. He is searching for, at the least, a "middle ground" and an expedient end to the suffering of his people. (Bryn MacPhail)

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- i  $3/4 \text{ of } (2 \times 2 \times 2 \times 3) = \bullet$
- ii  $(\bullet \times 24) \div (4 \times 9) = \square$
- iii  $50 \% \text{ of } (\square + \bullet) - (\square - 12) = \blacksquare$
- iv  $(1/3 \text{ of } \blacksquare) \times (\bullet - \square - 1) = \blacklozenge$
- v  $(\blacklozenge + \blacksquare + \square + \bullet) \div (\square - 2) = \blacklozenge$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

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002

## Sacred Assembly '97

Envisioned by Elijah Harper as a time for healing and forgiveness, the second Sacred Assembly, held on the Sagkeeng First Nation, 140 kilometres north of Winnipeg, August 18-24, became a week filled with argument. In the place of reconciliation, there was fragmentation — between native and non-native, Christian and non-Christian, young and old.

The assembly, like its predecessor, was initiated by Harper as a forum for dialogue between aboriginals and non-aboriginals from a wide variety of faith backgrounds. But unlike the first Sacred Assembly held in Ottawa in 1995, the Sagkeeng assembly was more often than not a battle of philosophies between the local organizers and Harper's Ottawa-based committee. The Sagkeeng committee had a list of 13 items to address, including repatriation of children lost to out-of-province adoptions, residential schools and land rights. Harper favoured a more limited agenda with an emphasis on finding common "spiritual" values.

It was also clear there is still a lot of bitterness toward the Christian church for its role in the assimilation process. This bitterness accentuated the rifts between Christian aboriginals and those who follow traditional beliefs.

The disenchantment with the second assembly was reflected in the number of participants. Crowds of 5,000 to 7,000 had been predicted, but the actual count was in the hundreds.

Despite its difficulties, Rev. Stewart Folster, minister of the Native Circle Ministry in Saskatoon, believes there were some positive results from the assembly. He admits he was frustrated by the poor facilitation of the event and the preponderance of keynote speakers over discussion groups. Yet, he found encouragement in the number of participants from the Presbyterian Church and in the presence

of non-native participants in general.

Folster was also struck by how much native people have been divided by outside forces. "The toughest fight aboriginal people face is how to unite with each other," he says. "All church denominations, governments and society need to tell us in writing is that it is OK to be aboriginal and it is OK to pursue learning through native teachings and ceremonies."



Pictured at Sacred Assembly '97 at the Sagkeeng First Nation in Manitoba are (L to R): Kelly Hashemi, a worker at Flora House, Winnipeg; Elijah Harper; Rev. Gordon Haynes, associate secretary, Canada Ministries; Rev. Stewart Folster of the Saskatoon Native Circle Ministry and his daughter, Andrea.

"I am still waiting for the process that will arise from Elijah Harper's vision of healing, reconciliation, unity and, now, justice," Folster says. "Words are not enough, just as faith without works is dead."

In his closing remarks, Harper lamented the fact that there were so few opportunities for delegates to come up with an agreed-upon list of recommendations for action. He also expressed his sorrow that "some of our people still carry the burden of anger from the pain inflicted on them, their families and nations."

"We will all walk together in this land," he said tearfully in his final speech. "And this land will be healed and this nation will be blessed. I thank God for that." (Compiled with information from *Catholic New Times* and *Christian Week*)

## St. Andrew's Presbyterian Church Maple, Ontario

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## Atlantic church council reflects on Ecumenical Decade

**C**elebrating the Progress" was the theme of the biennial conference of the Atlantic Ecumenical Council held at the Tatamagouche Centre, Tatamagouche, N.S., August 29-30. The theme was chosen to reflect the positive contributions made during nine years of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society.

Seventeen people representing five denominations were led by three presenters in an examination of the decade. Emily Kierstead blended art and music with a creative reinterpretation of biblical beginnings in a personal and artistic impression of the decade. Dr. Pam Brown talked of her struggle to integrate her life as a medical practitioner with her Christian concerns and convictions, and of society's cynical attitude toward the relevance of the church. Cynthia Adams spoke of her increasing involvement with the Ecumenical Decade, an event she knew nothing about when first invited to speak on the subject almost two years ago. Today, Adams, an Anglican, is a member of the United Church Ecumenical

Decade Committee in the Maritimes and is convener of a committee planning a celebration of the decade to be held in Sackville, N.B., next June. Worship services were led by Rev. Kenneth Stright, minister of St. Andrew's Presbyterian Church, Pictou, N.S., and president of the Atlantic Ecumenical Council.

Throughout the conference, participants were reminded of the original goals of the decade. During a concluding plenary session, these goals provided a

scale by which to measure the accomplishments of the decade against its failures. Although the Ecumenical Decade was intended to belong to the whole church, it has never been fully embraced by the church. Those who attended the Atlantic Ecumenical Council's biennial conference hope that men and women will continue to work together for gender equality, inclusive language, and parity in hiring and salary scales in both church and society.

## News Scan

### Presbyterian Church adds support to TV program

Unprecedented support from four Canadian churches, including The Presbyterian Church in Canada, is bringing a fresh program initiative to Vision TV this year. *Seasons of the Spirit* is an hour-long, ecumenically sponsored program linking powerful stories of people in various stages of their lives with the four seasonal themes of the Christian year: Advent, Christmas, Lent and Easter. The program is also receiving support from the Anglican, Lutheran and United churches, as well as other like-minded organizations. *Seasons of the Spirit* will be broadcast on December 9 at 9 p.m. (ET/PT).

### From Pictou to Zimbabwe: Presbyterian minister to attend WCC Assembly

Rev. Kenneth Stright, minister of St. Andrew's Church, Pictou, N.S., has been chosen as a delegate to the Eighth Assembly of the World Council of Churches (WCC), to be held in Harare, Zimbabwe, in September 1998. The assembly theme will be "Turn to God — Rejoice in Hope." Next year will also mark the 50th anniversary of the WCC which today includes over 330 member churches.

### Nun can't kick her habit

Sister Mary Assumpta, a 40-year-old fan of the Cleveland Indians who has baked cookies for the team since 1986, is featured on 10,000 Upper Deck baseball cards. The mother superior for the Sisters of the Holy Spirit in Cleveland is shown smiling in her habit, holding a chocolate chip cookie in one hand and a baseball bat in the other. Sister Assumpta was also featured in a cameo appearance in the 1989 movie *Major League*. (*The Church Herald*)

### Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity, one of the oldest and most widely observed continuing ecumenical events in the world, will be held January 18-25, 1998. The theme is drawn from Romans 8: "The Spirit Helps Us / L'Esprit nous vient en aide."

### It's the Rio thing

The Southern Baptist International Mission Board has announced it has sold all its stock in Coca-Cola after a *Wall Street Journal* article reported the soft drink maker owns 10 per cent of a brewery in Brazil. The sale of the stock totalled about \$6.5 million US. SBC Mission Board policy prohibits investments in companies involved in tobacco, alcohol, gambling, prostitution or abortion. (*Christian Century*)



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# Unanswered Prayers

**W**hen I was a kid, I used to pray the night before I got a test back that I would do well on it. My mother told me I should pray the night before I *wrote* the test, not the night before I got it back: I had *already* done well or poorly, and praying wasn't going to change that.

Somehow, my eight-year-old mind had trouble with that concept. The mark wasn't real until I had seen it; until that point, it seemed to me, it could still change. Besides, if God is all-powerful, why couldn't he give me a good mark — not change it right then, but make it so that I had done well in the first place? What was linear chronology to an omnipotent God?

It seems to me now, though, praying should be pushed back even further. What good would praying do the night before a test if I hadn't studied for the test or if I'd skipped classes? God wouldn't magically make me write down the right answers, simply because I asked, when I hadn't even fulfilled my share of the bargain by doing the work.

I suppose I could have asked for questions on topics I liked, or for questions about classes I'd actually attended. But, likely, the teacher had already written the

questions for the test, so praying the night before was as useless as praying right before the marks came back. And questions I liked might not be questions someone else liked — hardly fair.

A lot of people extol the power of prayer. If you just pray enough, or if you just have enough faith, God will make things work out.

A friend of mine was talking to a woman at work recently. The woman told my friend how she had prayed and prayed for her son to do well at school. He is now pulling A's in his first year of university. Like the Roman officer in Matthew 8:5-13, she told my friend, she had enough faith so God answered her prayers.

My friend left that encounter feeling discouraged. Her own son has had several problems in his life, none of which seems to be improving despite much prayer on my friend's part. The obvious conclusion seems to be she does not have enough faith.

I get incredibly angry at people like the woman with whom my friend works. Well-meaning and kind-hearted, they nevertheless imply that, if a person is suffering, it is somehow the person's fault — he or she does not have enough faith or does not pray hard enough or well enough. Underneath my anger, though, I feel sorry for them. What would have happened if the woman's son had flunked? Would she have felt responsible? Would she wonder if her own faith was lacking because her prayers went unanswered?

Some people will protest that there are many reasons why prayers might not

be answered — they don't fit God's plan in some way, one's faith is being tested or, maybe, an alternative would be worse. But if nothing happens except what fits God's plan, why pray at all? And if my friend's faith is being tested, why make her son suffer? And can't my friend — and her son — decide which alternative is worse?

I do not believe in a God who listens to our prayers, decides which are most worthy or most faithful, waves a magic wand, says "Shazam" and gives us our wish. If things were that simple, why doesn't God say "Shazam" and fix the world rather than merely answering one or two petty prayers?

I believe in prayer, but I do not believe a miraculous "shazam" will happen when I pray. Instead, I believe God will give me the strength, courage, compassion and determination to answer my own prayers; and comfort and forgiveness when bad things happen despite all my efforts.

Belief in a "shazam" God adds guilt to suffering and grief — people are somehow at fault for their suffering because they obviously do not have enough faith or God would answer their prayers. A church which promotes such a belief does more harm than good.

The night before a test, I no longer pray for a good mark. Instead, I pray that God will help me do my best and that God will still love me if I fail. If I do fail, it's because I didn't study enough or I didn't understand what I studied, not because I don't have enough faith. **[E]**

**I believe in prayer, but I do not believe a miraculous "shazam" will happen when I pray**



Kathy Cawsey is studying for her Master's degree at Oxford University in Oxford, England.



# This Sad World

Tom Dickey

It is now more than two months since the paparazzi-filled life of Diana, Princess of Wales, came to a sudden end in a tunnel on a Paris road. By now, the truckloads of flowers have "gone to graveyards." The clamour over Elton John's song has faded. Life goes on.

But two months ago, when the news of Diana's death was first announced, it felt as though life had ground to a painful halt. Millions of mourners the world over were brought together through television. In Britain, pint-loving lorry drivers sniffed back tears, skinheads in kneeless jeans left flowers, old women fumbled through their purses for hankies. Strange partners united in sorrow.

A few days later, Mother Teresa died. Newspapers sprang to their files for photos of the two women together, the princess and the nun. There was much talk of the similarities between the two, as if distance had been the only thing separating their lives.

I was one of the handful of people who didn't watch Diana's funeral on television. I missed Elton John and I

didn't hear Earl Spencer's eulogy for his sister, with its barbs at the Royal Family. I've been told those were the highlights.

I also missed Mother Teresa's funeral, but I was probably among a larger handful then. I did see a small part of each funeral during the many replays. By chance, it was the same moment from each — when the caskets were carried inside: one into an abbey, the other into a stadium. Diana's closed and flag-

draped coffin, and the uniformed pallbearers who carried it, seemed to add a note of finality. "Yes, of course, we will all miss her terribly, but stiff upper lip, you know." Mother Teresa's open coffin allowed the little nun to gaze at the heavens while she made her

last earthly journey. When she was carried into the stadium, her head bobbed slightly in the casket, as if she were giving India her final benediction.

Diana's funeral, with all its pomp, circumstance and remonstrance, was still fresh in the public's mind when I attend-

ed the unveiling for a friend's father in early September. (An unveiling is a Jewish service in which the tombstone is unveiled within a year after burial.) The cemetery was a busy place that day. Lone figures stood silently in front of graves. Families held hands. About 50 people had come for the

unveiling. There were fragile, old friends wondering "Who's next?" and grandchildren whose journeys had barely begun. A soft-spoken rabbi led the service in a gentle, unassuming manner. His eyes seemed to reflect the sadness of those around him. When the tombstone was unveiled, it included on its back the names of the father's siblings who had perished in the Holocaust and those of his widow. A few lost among six million, they had died without markers. Now, his stone would also be theirs.

Not far away, a large funeral was taking place. Perhaps fearful that a mourner might be left in silence for a few seconds, the bereaved had made arrangements for a public address system. The metallic-sounding blare from that funeral intruded into our quiet service like a shovel dragged over concrete. It felt disrespectful and unfair. Not because their grief was any less painful or less difficult to endure, but because it was no more important than any other person's at the cemetery that day. All the people buried in those fields, all the good and faithful servants listed in the *Record's* obituaries, were, at one time, candles in life's winds. No blare can ever drown out their songs. **B**



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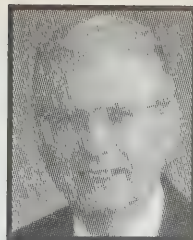
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## YOU WERE ASKING?

Tony Plomp



# A Universal Faith

**I have written before with this question for You Were Asking? with no response, but will try once more. Why does The Presbyterian Church in Canada include belief in the Catholic Church in its profession of faith when that organization defies the biblical teaching that we need no mediator except our Risen Lord?**

I tend to put questions I have previously answered in the back of my files. Sometimes, I do not answer certain questions, either because they are inflammatory, vague, disrespectful, compromising to local situations I know about, or so complicated that I do not have a ready answer for them. I promise myself I will read up on the latter, but, being human, I sometimes forget when other questions arrive. On some rare occasions, questions have been known to get lost, an admission I hate to make since I consider myself well-organized.

So much for the *mea culpa*.

I have answered the substance of your letter at least twice in the past several years. Presbyterians believe we are part of the *Holy Catholic Church*. The word "catholic" means "universal." We are not part of the *Roman Catholic Church*, often referred to in the rest of society as the "Catholic Church." The Roman Catholic Church is a denomination, as we are, a branch of the *Holy Catholic (universal) Church*, that great body of believers throughout the world professing faith in God as our Heavenly Father, in Jesus Christ as our Saviour and Lord, and in the Holy Spirit as our Sanctifier. To such belong members of the United Church, the Anglicans, the Orthodox, the Baptists and so many others.

As a part-time chaplain at a correctional centre, I have recently come across a disturbing trend. When inmates talk to me, they will ask, "Are you Christian or Catholic?" Somebody out there is telling them Roman Catholics are not Christians. It is a slur and a slander. Whatever our differences are with the Roman Catholic Church (and they are many and profound), there is a common basis of faith between Protestants and Roman Catholics in the ecumenical creeds of the Church, such as the Apostles' Creed. Over many years, I have talked with many Roman Catholics, including some priests, and all with whom I have spoken accept Jesus as Lord and acknowledge him to be the ultimate mediator between God and humankind. I gladly know them as brothers and sisters in Christ. We have prayed together, sung together, studied Scripture together. Yes, some of them are still into "works righteousness," thinking they can earn their way into heaven by good works. But so are a good many Presbyterians. **B**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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## PEOPLE & PLACES



▲ NEW HYMN-BOOKS were presented recently to the congregation of St. John's Church, Rodney, Ont., by Shirley Robinson in memory of her father, George Robinson, an elder at St. John's for many years. Pictured receiving the books on behalf of the church is clerk of session Gerald DeGraw.

A RECEPTION WAS HELD by the congregation of Westminster Church, Scarborough, Ont., to celebrate Rev. Ian Clark's 25th year as an ordained minister. Pictured with him are his wife, Rev. Catherine Chalin, and Rev. Harry Waite (left), who served as interim moderator of Westminster.



▲ THE CHILDREN OF St. Paul's Church, Bramalea, Ont., are pictured in front of a new pentium computer they donated, along with a printer, to the youth program at Evangel Hall, Toronto. The children are wearing medals celebrating the 30th anniversary of St. Paul's.

DURING ITS CHURCH SCHOOL picnic in June, the congregation of St. Andrew's Church, Bowmanville, Ont., celebrated the 70th birthday of clerk of session Eileen Noble, pictured with her daughter, Sharon, and grandson, Blake.



▲ CERTIFICATES OF APPRECIATION were presented to Connie Reddick on the completion of 30 years as Ladies Aid treasurer, and to her husband, Helmer, on the completion of 40 years as church treasurer at St. Andrew's Church, Spencerville, Ont. Helmer is also an elder of the congregation. Pictured (L to R) are: Rev. Roland Glendinning, supply minister; Connie and Helmer Reddick; and James Purcell, clerk of session.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

KATHLEEN WARNER HOAG receives assistance from her son, John, in cutting the cake at her 100th birthday party on August 23. John, who is convener of the Presbyterian Church's church architecture committee, his brother Bill, five grandchildren and eight great-grandchildren were joined by other family members and friends at afternoon tea held in Saint Luke's Place, Cambridge, Ont. Members of Knox Preston Church, Cambridge, where Kathleen has been a member for 70 years, were also present.



LIFE MEMBERSHIP PINS were presented to three past-presidents of the WMS and Women's League of Knox Church, Fingal, Ont. Pictured (L to R) are: current president Ruby Glover and past-presidents, Sharon Peel, Lynda Beattie and Janice Lockhart.

A WORKSHOP ON native spirituality, led by native people from the Rama First Nation, was held at St. Andrew's Church, Orillia, Ont., recently. Tamiko Corbett, Moderator of the 122nd General Assembly, attended the workshop and made a presentation on the Presbyterian Church's 1994 Confession to First Nations Peoples. She also visited the Rama First Nation where she took part in a healing circle and presented a copy of the confessional statement to Chief Lorraine McRae (left) and elder Sue Anderson (right). The events were held in conjunction with the 146th anniversary of St. Andrew's in May.



A SURPRISE PARTY for newlyweds Rev. Stephen and Susan Dunkin was held during the regular monthly lunch at Strathcona Church, Kingston, Ont.

THE CONGREGATION OF Knox Sixteen Church, Oakville, Ont., held its second annual decoration day in the church cemetery last spring. Those participating brought a plant or bush to plant beside a grave, regardless of whether or not they knew the deceased. Groundskeeper Bob Lloyd prepared the cemetery prior to the service. Pictured in the foreground about to do some planting are Rev. Cecil Cunningham (left), minister of Knox Sixteen, and Rev. John Congram, the guest speaker.





## PEOPLE & PLACES

THE WMS OF Knox Church, Centre Road, Ont., recently celebrated 100 years of service. Members of the group are pictured with: Rev. Douglas Miles; Sarnia presbyterial president Margaret McNeil (directly behind cake); and guest speaker, Arlene Onuoha (far right).



THE CONGREGATIONS OF St. Andrew's Church, Stirling, and St. Andrew's Church, West Huntingdon, Ont., held a pot-luck retirement supper for their minister of 12 years, Rev. Bruce Cossar, and his wife, Audrie. They are pictured receiving a painting from clerk of session Harold Snider (right) on behalf of the congregations.

THE CHURCH SCHOOL of Bonar-Parkdale Church, Toronto, presented a cheque for \$450 to the Leprosy Mission of Canada. Pictured, Stephen Mooto presents the cheque to Nicholas Hunter of the Leprosy Mission.



THE CONGREGATION OF Aldershot Church, Burlington, Ont., held a reception for organist Lyla Elstone and choir leader Norm Pyper following their retirement after 40 years of musical partnership. The two first joined forces in the 1950s and, while they have gone their separate ways over the years, their paths have crossed many times, including for the past few years at Aldershot.



STAINED GLASS ARTWORK featuring a number of Christian symbols was donated to Crieff Hills Community, Puslinch, Ont., by its creator, Jake Vanderzweerde, while he and his wife, Margaret, were home from their mission work in India during the spring. Margaret and Jake are pictured with Rev. Greg Sumner (left) and Rev. Bob Spencer (right) of Crieff Hills.







▲ **ST. ANDREW'S CHURCH**, South Lancaster, Ont., held two Alpha Bible Study courses over the past year: one, a dinner series, and the other, a dessert and coffee group. Participants were drawn from the congregation as well as other local churches. Pictured are members of St. Andrew's and Rev. Ian MacMillan (back row, third from right).



◀ **A WOODEN CROSS**, given in memory of Marjorie Hutchinson by her grandchildren and great-grandchildren, was dedicated at St. Andrew's Church, Swift Current, Sask. Members of the Hutchinson family are pictured with Rev. Beverley McLean, ordained supply minister at St. Andrew's.



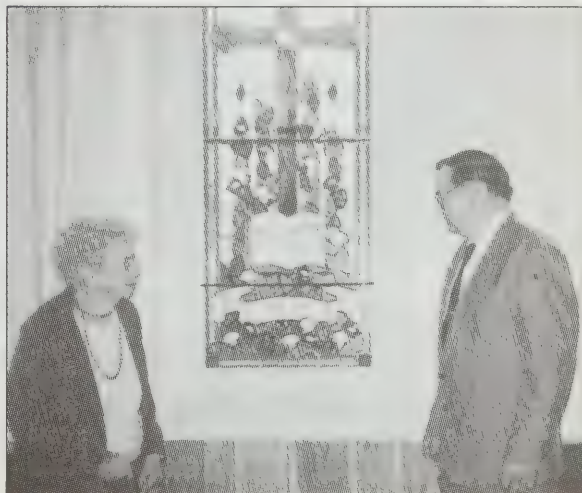
◀ **THE CHOIR OF Duart Church**, Duart, Ont., donated \$100 to the Manitoba flood relief fund. Pictured, choir treasurer Karen Gillard presents a cheque to church treasurer David Malott.

**THE CONGREGATION OF Knox Church**, Oakville, Ont., recently celebrated Walter Adamson's 50th anniversary as an active elder, including 28 years as clerk of session from 1961-89. He is pictured (left) with Rev. Harry McWilliams, senior minister of Knox.



◀ **THE CONGREGATION OF St. Andrew's Church**, Ajax, Ont., held a surprise 40th wedding anniversary celebration for Rev. Ken and Connie Rowland. On hand to help with the celebrations were their son Glen, daughter Jane, son-in-law, three grandchildren and Connie's parents. Another son, Garth, also attended but is not pictured.

**A STAINED GLASS WINDOW** depicting "The Budded Rose" was dedicated in memory of Bessie Munro of the Bessie Munro AMS by her family at St. Andrew's Church, Westville, N.S. Taking part in the service were Florence Langille (sister) and Raeburn Munro (son).





**Esther — The Musical** by Becky Barrie (1997; available from: the WMS Book Room or Becky Barrie, 19 Alexander St., Paris, Ont. N3L 2V6; phone 519-442-6145; cassette - \$10; 110-page packet including director's kit with permission to copy, licensing for three performances, audio cassette, CD accompaniment trax, 10 colour posters - \$350; cassettes for congregational fund-raising purposes at performances - \$6). Reviewed by Bill Lamont.

The book of Esther is a short story tucked between the pages of Nehemiah and Job in the Old Testament. Casual readers easily pass over it. It surfaces only once every three years in the lectionary, so its message is rarely proclaimed from the pulpit. Leave it to Becky Barrie, an educator within our denomination, to discover a creative way

to bring this story to our attention today.

Esther caught the imagination of this young singer/composer and, in the span of a short holiday, she wrote the lyrics and score for a new musical. *Esther — The Musical* is a collection of contemporary songs interspersed with brief dialogue. The dialogue is used to carry the story-line along while the music expands on particular themes within the story.

Esther sings "Your Girl" after she is named Queen by King Xerxes. It focuses on her struggle to be true to herself and to her God even though she is living in the lap of luxury. "Sweet Power" focuses on Haman, an official of the king, with a lust for power. There is no missing the message that power can easily corrupt a person. There is a good mix of music here, from the light and playful "Beauty Queen" to the slow and sombre "Only Hope." All the music is within the ability of any skilled pianist but, for performance purposes, several other instruments would be needed for a fuller sound.

The script is brief and witty and remains true to the Scripture story. There are several modern additions — a telephone and a Caesar's Delight Pizza — which add humour without detracting from the story.

*Esther — The Musical* focuses on the obedience and faithfulness of Queen Esther who risked her personal, comfortable position for the good of the community (her own people). In our individualistic society, this is a message we need to hear again and again. However, this is not the only theme of the book of Esther. It is also about the ugliness of racism.

Haman was not merely power-hungry, he was a racist out to exterminate the Jewish people. King Xerxes was also racist — which was likely why Esther kept her ethnicity a secret. My biggest criticism of the musical is that it makes

too little of this social ill at a time when we need to hear about it more than ever. Racism is a growing problem in our shrinking world. When Queen Esther revealed her ethnicity, she stood in line with all the other Jews who were slated to die. Her bravery is not captured fully in the musical because the problem of racism is not named clearly enough.

Despite this, *Esther* is a musical worthy of our attention. It brings a relatively unknown heroine out of the dark pages of history and sets her up as a model for today. Becky Barrie's strength is in musical composition. Audiences will find themselves humming these songs for days after the show. The cassette which accompanies this kit is a superb production and would be a welcome addition to any library. My daughter has learned several of the pieces by heart. More than that, Esther has become someone with whom she now identifies. That speaks highly of this musical and the story on which it is based.

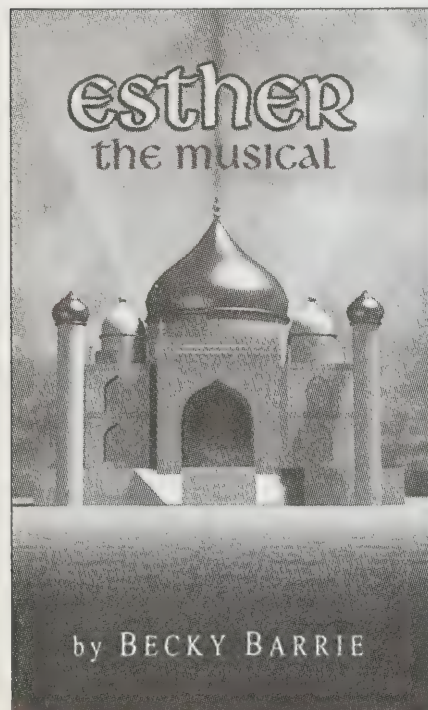
Bill Lamont is a minister at St. Andrew's Church, Kitchener, Ont.

## Videos from Gateway Films

Reviewed by John Congram

Gateway Films produces and distributes religious videos. There are many series, including categories of drama, Bible and history. I viewed one video from three different series.

The first series I dipped into was called *Great Preachers*. It includes 10 preachers selected, in part, from a Baylor University (Waco, Texas) survey of the most effective preachers in the English-speaking world. Each video, lasting 25 minutes, contains a sermon or portion of a sermon delivered in a real situation and an interview with the preacher about the sermon.



A full text of the sermon is also included.

I viewed Fred Craddock in action. Other preachers in the series who will be familiar to many Canadian Presbyterians include William Willimon, James Forbes, John Stott, Billy Graham and Thomas Long, a Presbyterian.

As well as being instructive to preachers old and new, the series could be helpful in situations where pulpit supply is difficult to come by, either in training lay preachers or as preaching supply themselves. Several television sets could be attached to a VCR for use in a sanctuary. The experience might create a congregation unwilling to return to a live preacher!

The videos cost \$21 each or \$141 for the set.

The second series I viewed was *The Wonder of Creation*, a series described "for your relaxation and meditation." This is a collection of eight videos in which the beauty of nature in eight parts

of the British Isles is coupled to familiar sacred music.

I chose the video entitled *British Isles* which includes scenes from Scotland, Wales, Ireland and England. I found the music even better than the photography, with pieces as old as "Holy, Holy, Holy" and as new as "El Shaddai." All the music is instrumental (many with the pan flute) except one which features the beautiful harmony of a vocal group. I found the video as advertised, relaxing and meditative.

The price is \$21 per video or \$112.75 for the set of eight.

The final video was from the children's section. *The Puzzle Club Christmas Mystery* is billed as a "Christmas mystery with enough humour and adventure to entertain the whole family." I viewed it with my two-plus-year-old granddaughter. The story was a little too convoluted for her to follow, but the

colourful animation kept her watching to the end. The story is about the breakup and reconciliation of a family, involving the theft of pieces of the town's nativity scene and the intervention of a kids group called The Puzzle Club.

I thought the animation was excellent, with a sensitive use of characters of obviously different races. Canadians may be confused by the combination of nativity scenes and green grass — not a common Canadian phenomenon. Presbyterians may find this product from the Lutheran Church (Missouri Synod) excessively preachy at times. With that proviso, it is a worthwhile contribution to an area that does not have much quality competition.

The price is \$21.

Most items reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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## DEATHS

ALDRIDGE, JOHN NELSON, 83, longtime member and elder, Caledonia Church, Caledonia, Ont., May 23.

BROOKS, CECIL, 84, former junior choir leader, organist, elder, choir member, pastoral care worker and faithful member, Erskine, Ottawa, Feb. 25.

COLLINS, EDITH, 88, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., died Sept. 23.

DALGLEISH, LLOYD, 79, longtime member and elder, Caledonia Church, Caledonia, Ont., March 13.

DAVIDSON, AGNES M., lifetime faithful member, elder, many years church school teacher, honorary WMS member, Knox, Agincourt, Ont., Sept. 3.

DUNBAR, JOSEPH ALAN, 66, faithful member of Knox Church, Belgrave, Ont.

HALL, KENNETH CLIFFORD, longtime elder, Westminster, Sault Ste. Marie, Ont., Sept. 17.

HAMILTON, MAVIS, 71, longtime member, Erskine, Ottawa, March 1.

JOHNSON, MADELYN PEARL, 80, longtime member, Caledonia Church, Caledonia, Ont., May 12.

KERR, OLIVE, 92, longtime member, Erskine, Ottawa, Dec. 23.

KNOX, KATHLEEN, 95, longtime member, Erskine, Ottawa, May 6.

MCCORRISTON, JOHN, longtime faithful member, elder of Chalmers and Knox, Agincourt, Ont., Feb.

MCCREATH, WILLIAM PATTERSON, 74, longtime member, elder, clerk of session, Knox, Ripley, Ont., Sept. 24.

MITCHELL, R.A. (TONY), 88, member, Bethel Presbyterian, Riverview, N.B., Aug. 5.

ROSS, ANDREW, longtime dedicated member, faithful elder, New St. Andrew's, Dover, Chatham, Ont.

SAUNDERS, ISOBELLE (BELLE), longtime and dedicated member Missionary Fellowship, Erskine, Ottawa, Feb. 9.

SEWELL, ERNEST MACAULAY, 82, ruling elder, St. John and St. Stephen Presbyterian Church, Saint John, N.B., June 4.

SPARKS, JEAN, longtime friend and loving co-worker for St. Stephen's in Ottawa, founding member of WMS, died June 18.

STEWART, A. KATHERINE, 88, a longtime member of First Presbyterian Church, New Glasgow, N.S. The death occurred on

Sept. 19. Funeral service was held at P. & K. MacDonald Funeral Home on Sunday, Sept. 21.

YATES, OLIVE, 74, faithful member, St. Andrew's, Nanaimo, B.C., August 25.

## ORDINATIONS

Dawson, Rev. Robert, Presbytery of Waterloo-Wellington, Ont., June 29.

Hearn, Rev. Walter M., St. Andrew's, Streetsville, Ont., Sept. 3.

Ward, Rev. Mark, St. Andrew's, Cobourg, Ont., Dec. 4.

## INDUCTIONS AND RECOGNITIONS

Benty, Rev. Ronald A., Ile Perrot, Pincourt, Que., Sept. 7.

Brown, Rev. Douglas, St. Andrew's, Cobourg, Ont., Sept. 4.

Dickey, Rev. James Ross, St. Paul's, Hamilton, Ont., Oct. 2.

Hearn, Rev. Walter M., Willowdale, North York, Ont., Sept. 7.

Sharpe, Rev. Ron, St. Andrew's, Welland, Ont., Sept. 28.

Strachan, Rev. Kathryn, Appin Church, Appin; Guthrie, Melbourne, Ont., Sept. 14.

Ward, Rev. Mark, St. John's, Pittsburgh Township; Sandhill, Ont., Dec. 6.

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Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

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Charlottetown, P.E.I., St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

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Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Mira Ferry, Union; Marion Bridge, St. Columba). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

West River, N.S., Durham; Green Hill, Salem; Salt Springs, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

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Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

### Synod of Toronto and Kingston

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Harrison, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont., L5C 1E5.

North York (Don Mills), St. Mark's. Rev. Thomas Kay, 2737 Bayview Ave., North York, Ont. M2L 1C5.

Sault Ste. Marie, Westminster. Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

Scarborough (West Hill), Grace. Rev. James

## TRANSITIONS

Czegledi, 209 Cochrane St., Whitby, Ont. L1N 5H9.  
 Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.  
 Scarborough, Wexford. Rev. Ian A. Clark, 841 Birchmount Rd., Scarborough, Ont. M1K 1R8.  
 Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.  
 Stirling, St. Andrew's; West Huntingdon, St. Andrew's. Rev. Stanley Self, 47 Barbara St., Trenton, Ont. K8V 1Z6.  
 Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.  
 Toronto, Coldstream. Rev. William Ingram, 4 Morningside Ave., Toronto, Ont. M6S 1C2.  
 Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.  
 Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.  
 Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.  
 Vaughan, St. Paul's (half-time). Rev. Gordon A. Beaton, 32 Mosley St., Aurora, Ont. L4G 1G9.

### Synod of Southwestern Ontario

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.  
 Dresden, St. Andrew's; Rutherford. Rev. Kate Pfeffer, 534 St. Clair St. #4, Chatham, Ont. N7L 5C1.  
 Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.  
 Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.  
 Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.  
 Niagara Falls, Chippawa. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.  
 Paisley, Westminster; Glammis, St. Paul's. Rev. Jeff Loach, Box 151, Tara, Ont. N0H 2N0.  
 Port Colborne, First. Rev. William McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.  
 St. Catharines, Scottlea. Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Catharines, St. Andrew's (Merrittton). Rev. Graham Kennedy, 53 Church St., St. Catharines, Ont. L2R 3C3.  
 St. Thomas, Knox. Rev. Leslie Files, 280 Oxford St. E, London, Ont. N6A 1V4.

Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.  
 Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.  
 Welland, Knox. Rev. Frank De Vries, 4511 Ivy Gardens Cres., Beamsville, Ont. L0R 1B5.  
 Warton, St. Paul's (full-time ordained minister); Sauble Beach, Huron Feathers (spouse for six months, half-time summer ministry). Rev. Kathie Matic, Box 248, Markdale, Ont. N0C 1H0.  
 Windsor, St. Andrew's. Rev. Charles Congram, 540 Tecumseh Rd., RR 1, Belle River, Ont. N0R 1A0.

### Synod of Manitoba and Northwestern Ontario

Flin Flon, Man., St. Andrew's. Rev. David Wilson, Box 445, Neepawa, Man. R0J 1H0.  
 Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.

### Synod of Saskatchewan

Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.  
 Prince Albert, St. Paul's. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

### Synod of Alberta and The Northwest

Bassano, Knox; Gem. (Rev. Donald Hill, Int. Mod.) Mr. John Cormack, PO Box 477, Duchess, Alta. T0J 0Z0.  
 Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4.  
 Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

### Synod of British Columbia

Kimberley, St. Andrew's. Dr. Ron Foubister, 2100 3rd St. S., Cranbrook, B.C. V1C 1G2.  
 Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.  
 Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.  
 Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.  
 Victoria, Trinity. Rev. John Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

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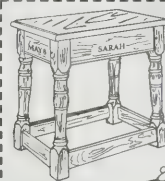
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# CHILD'S PLAY

Written and illustrated by  
Dorothy Henderson,  
Marty Bregman

## A Time of Remembering

Shane was learning to print his name. "Mommy," he asked, "do I have a middle name?"

"Oh, yes you do," his mom replied. "It's Austin. Your name is Shane Austin Brown."

"Why is my middle name Austin?"

"Because you are named after your grandfather, and you know his name is Austin."

"Did you name me after Grandpa so he could remember my name?" Shane asked.

Shane's mother laughed. "You ask a lot of questions today, Shane Austin Brown."

"Who was Grandpa named after?" Shane wanted to know.

"Your grandfather was named after his uncle whose name was also Austin. But that was a long time ago. Your grandpa's Uncle Austin was killed in the First World War."

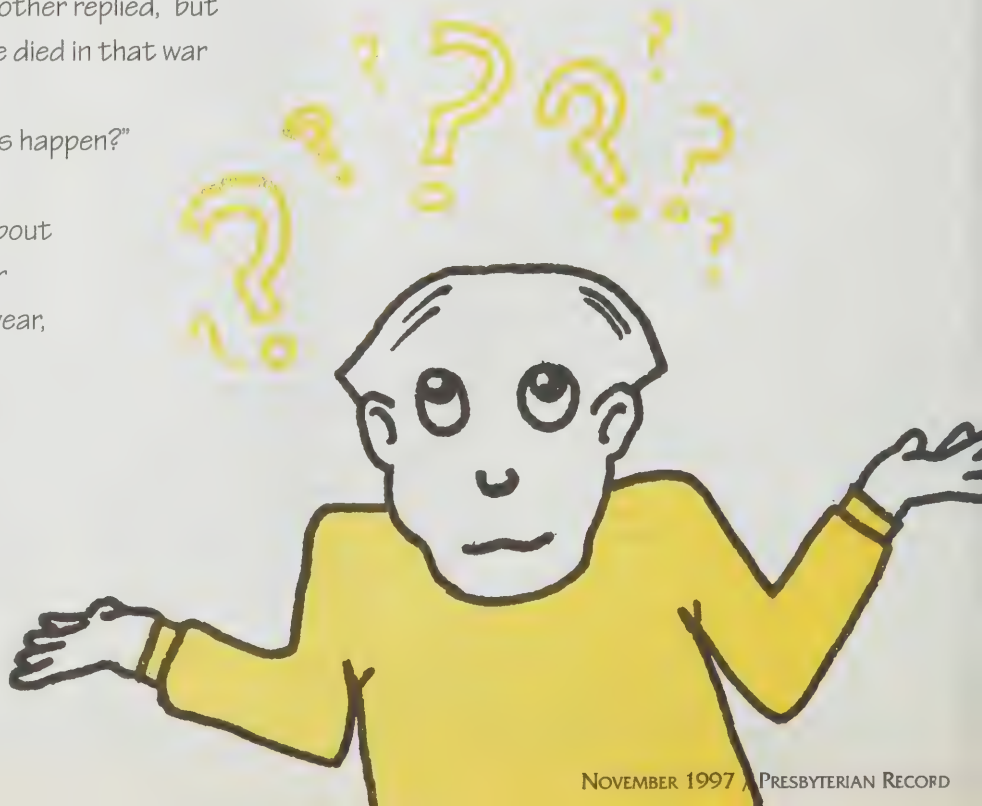
"A war?" Shane was so surprised he dropped his pencil on the floor. He jumped down to pick it up and then asked his mother another question: "How did Grandpa's uncle get killed?"

"I don't know, Shane," his mother replied, "but I do know many innocent people died in that war and other wars, too."

"But why does God let wars happen?" Shane wanted to know.

"Oh, I think God is as sad about wars as people are," his mother sighed. "War is terrible. Every year, we have a special day called Remembrance Day so we will never forget that war is terrible and we should all work for peace."

Shane was quiet for a long time. Then, his mother sat down to help him finish his printing.



# Monumental Rock

Catherine Calkin

Matthew 16:13-20

**T**he best monuments are built of rock. Think of the Great Wall of China, the Taj Mahal and Stonehenge. Rock is durable, strong and not easily shifted. It weathers well, bears the passage of time and keeps its integrity. Of course, it's not easy to work with and can crack under pressure; but, by and large, rock is solid and strong.

This was the opinion of our Lord Jesus. He says as much in Matthew 16, a passage meant to be famous for what it says about him but which has since become famous for what it says about Simon Peter. "You are the Christ, the Son of the living God," Simon Peter says.

Jesus replies, "And I tell you, you are Rock, and on this rock I will build my church."

The passage begins with Jesus asking his disciples who people say the Son of Man is. This is a roundabout way of asking them what people are saying about him, in the way we use the expression "yours truly" to refer indirectly to ourselves. Jesus was reluctant to talk about himself. He hardly ever initiated conversation about his identity; and, if he did, it was in oblique terms. No one category truly fits Jesus of Nazareth. He was a riddle to his opponents and an enigma to his disciples. Jesus was a monumental person: deep and rock-solid.

That's what Simon Peter thought. Or, perhaps, he felt it, instinctively. After the disciples rehearse the old clichés about the Son of Man, Simon Peter comes up with the best definition of Jesus. "You are the Christ," he says with the final-

ity of someone who knows bedrock when he sees it. "You are the Son of the living God," he continues with the conviction of a man who is not easily shifted. Indeed, this is the monumental confession of the gospel and one which will not be repeated until the Crucifixion when the centurion says, "Surely he was the Son of God."

Little wonder Simon was known as Rock. That was the nickname Jesus gave him, maybe here as Matthew's Gospel records or, maybe, as early as John's Gospel says. The word "rock" is *petra* in Greek (hence, Peter in English) and *kepha* in Aramaic (hence, Cephas in English transliteration); but Jesus called him plain old Rock — not even The Rock, which is how it usually comes across in English. Simon was simply called Rock, as we nickname people Curly or Moe or Beemer or Magic. It's Magic Johnson, not The Magic.

Rock was an ideal nickname for Simon. His was a durable temperament, strong with tremendous resilience. He

had great integrity, which is probably why he took his own failures so much to heart. I don't imagine he was always easy to work with, and he didn't always understand Jesus as clearly as he does here. And like many rocks, he had a tendency to crack under pressure, as on

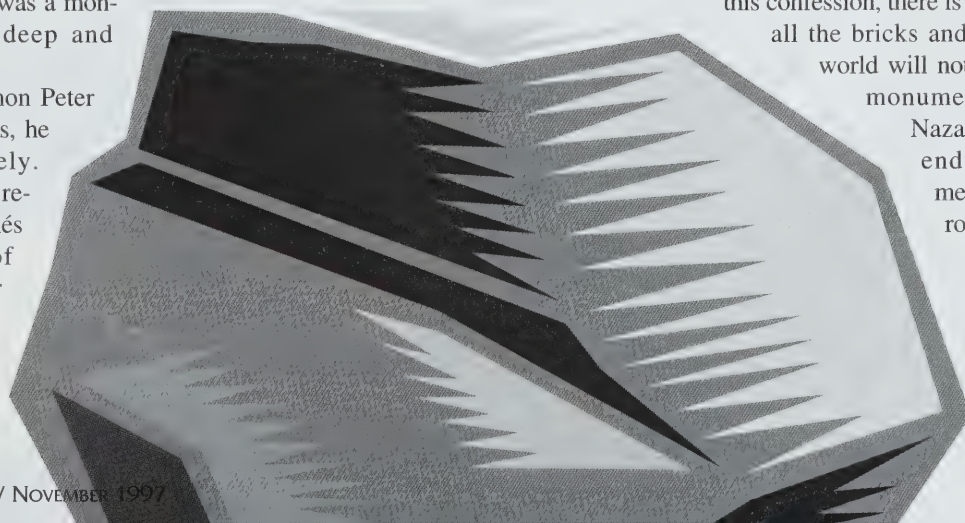
the night Jesus was betrayed. But, on the whole, Simon was as solid as they come. He could have been called Fisher because he started out as a fisherman. But Jesus called him Rock instead. After all, rocks make the best monuments.

Perhaps the closest our Lord came to giving a blueprint for building his

Church is this comment about Simon Peter. He would build his Church upon Rock, upon the foundation of Simon Peter, who was the first (but, by no means, the last) to make the monumental confession that Jesus is Lord. The Church began with this bedrock of belief, and its strength will always lie in rock-solid people who are not easily shifted and who acknowledge Jesus as the Son of the living God. For apart from this confession, there is no Church, and

all the bricks and mortar in the world will not build a fitting monument to Jesus of Nazareth. The most enduring monuments are made of rock. **R**

**Simon was called Rock, as we nickname people Curly or Moe or Beemer or Magic**



Catherine Calkin is the minister of Avonton Church, St. Pauls, Ont.



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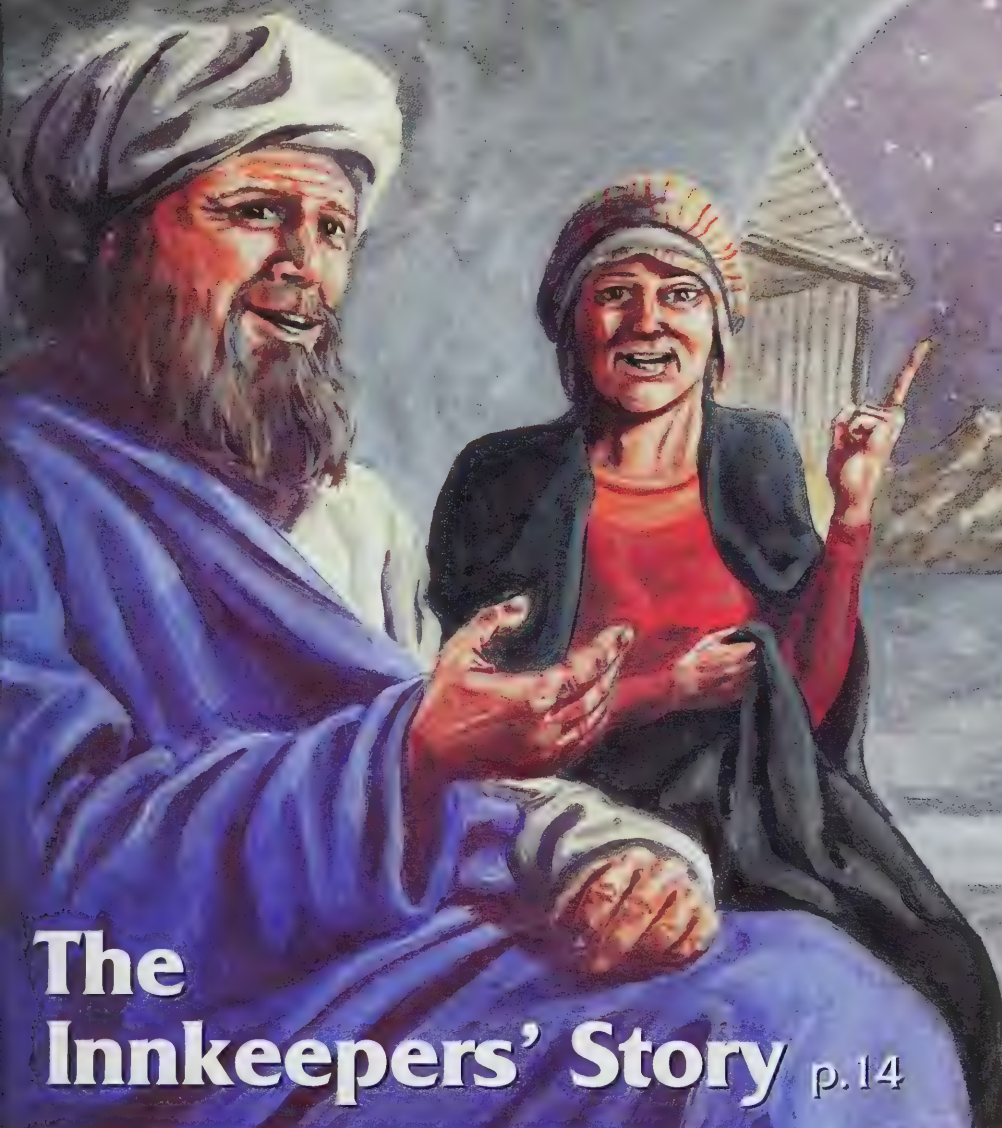
That's why I mark my offering envelope for *Presbyterians Sharing...*



# PRESBYTERIAN Record

December 1997

## The Innkeepers' Story p.14





Love came down at Christmas.  
It wasn't born at Christmas.

— James Simpson



## Harrods and Herod's

Peter Ustinov tells how, as a small boy, he was terrified when his mother told him she was going to take him to Harrods one Christmas. When they got near the door of the famous London department store, he turned and ran. Recalling what King Herod had done to little boys, there was no way he was going anywhere near Herod's.

— James Simpson

**Christmas**, 25 December, a traditional date since the fourth century for celebrating the birth of Jesus, probably chosen to oppose a pagan Roman feast on the same date. The actual birth is generally thought to have taken place about April, 6 BC, but no definitive date seems possible. In early medieval times, Christmas was also the beginning of a new year, as in "Noel" (French, *nouvelle année*). From the Reformation until the 19th century, Presbyterians did not celebrate Christmas because it was considered a "Romish" feast.

See also **Epiphany**, **hogmanay**

— from *A Handbook for Canadian Presbyterians*  
by John S. Moir

## Hope

As long as matters are really hopeful, hope is a mere flattery or platitude; it is only when everything is hopeless that hope begins to be a strength. Like all the Christian virtues, it is as unreasonable as it is indispensable.

— G. K. Chesterton

## Speaking About Jesus

I know that I have to move from speaking about Jesus to letting him speak within me, from thinking about Jesus to letting him think within me, from acting for and with Jesus to letting him act through me. I know the only way for me to see the world is to see it through his eyes.

— Henri J. Nouwen

## Two Ways

In the Libyan desert, a copy of an inscription set up by a Roman centurion was found. It reads:

"I, serving as a captain of a legion of Rome  
in the Libyan desert,  
have learned and pondered this thought:  
IN LIFE THERE ARE TWO PURSUITS,  
LOVE AND POWER,  
AND NO MAN CAN HAVE BOTH."

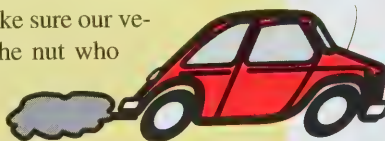
— submitted by Kenneth G. McMillan

## Minister Dedicates Highway

When the final section of Highway 403 between Ancaster and Brantford, Ontario, was opened on August 15, the mayor of Ancaster, Bob Wade, invited Rev. Byron Nevin to dedicate the new highway at the opening ceremonies.

Prior to this, a heavy volume of traffic was funnelled along Highway 2, past the village of Alberton where Nevin had served as minister for 18 years. In 1978, he had joined local farmers with their tractors slowing traffic on the highway to protest the speed, volume and number of accidents experienced in the area of Alberton.

Expanding on the dictionary definition, Nevin offered the 200 guests and politicians this definition of a highway: A road for the passage of people, produce and products safely from one place to another for the good of the *whole* community. "Let us open this highway and dedicate it to this end," he told the onlookers. "And let us commit ourselves to drive with sensibility, responsibility and care so tragedies like those which occurred on Highway 2 happen no more. Let us make sure our vehicles are in proper running order, especially the nut who holds the driving wheel. To this end and in this spirit, we dedicate this highway."



## Landmines: The Hard Facts

- Every month, 800 people are killed and 1,200 maimed by anti-personnel landmines — one victim every 20 minutes.
- Each year, 100,000 mines are removed but two million more are planted.
- When refugees returned to Hargeisa in northern Somalia in 1991, 75 per cent of mine victims were children.
- Over 100 million active mines are scattered in more than 70 countries — one for every 16 children or 48 human beings on the planet.

— from *Red Cross, Red Crescent*



# Merry Christmas From the Kremlin

**I**t is 8:53 on a Monday morning. A car pulls into the parking lot of a nondescript office building in a nondescript neighbourhood in a nondescript city. The driver gets out and walks quickly to the side door of the building. He punches a numerical code on the lock, groans when he remembers the code was changed last week, tries again and enters. The door closes behind him with a loud click. He pauses briefly. He has reached the inner sanctum. He is in the Presbyterian Church offices.

Visitors must enter by the front door. Once they have received clearance from the receptionist/switchboard operator/security guard, however, they are free to experience the palpable feeling of power that infuses the building. For, surely, this is where it's at. This is the Pentagon, Kremlin, Vatican and CSIS headquarters all rolled into one. Why, the very thought of it is breathtaking (as is the building's climate-control system).

Nevertheless, as they make their way through the labyrinthine halls of 50 Wynford Drive — up a narrow, decathlete-challenging staircase added when the building was made fully accessible, past another set of stairs that lead nowhere and through a foyer no longer in use — their minds are troubled by a nagging doubt. The people they pass seem not so much auto-crats as democrats. Cheerful “good mornings” echo everywhere. Staff members appear relatively happy in their work. There is no maniacal laughter escaping from behind closed doors, no strategic “big board” detailing congregations to be targeted. “How could the popular conception of 50 Wynford Drive be so different from the reality?” the visitors wonder.

It could, of course, be the fault of the media; but since the media have yet to mine the nuggets of news buried in the veins of the Presbyterian Church (and usually have to ask how to spell “Presbyterian”), that seems unlikely.

Perhaps, it's an image problem. If so, congregations from Newfoundland to Vancouver Island should take heart in the fact that image improvement is always high on the agenda at church offices. Recent suggestions have included a Presbyterian Church Clearing House Sweepstakes (favoured by Assembly Council) and a PCC-TV television network. As for the latter, there have even been several proposals for pilot shows. For example:

- *Goosebumps*. Church office staff find themselves treading gingerly into work after the neighbourhood geese have been by.

- *ERRR*. An investigative reporter encounters the same answer whenever she asks for an explanation of “Open Space.”
- *3rd Knox From the Son*. The great-great-grandson of John Knox goes about reforming 20th-century Los Angeles, with hilarious results.
- *PWS&D Blue*. Captain Rick Fee and the dedicated officers of the 50th precinct, armed with limited resources, fight a never-ending war against injustice.
- *Made About Yew*. Receiving only blank stares when he asks for gopher wood, a modern day ark builder searches for a substitute.

**A close look at  
church offices  
reveals no  
moat or  
drawbridge**

Well, anyway, you get the idea. Sadly, such proposals are lucky to reach the drawing board and destined never to reach the overhead projector.

Still and all, the people in the pews can find assurance in knowing the people in church offices are, by and large, a hard-working bunch, doing the best they can. Oh, they're not perfect, and the occasional lunkhead gets thrown into the mix, but that's to be expected. In the past few years, they have worked through restructuring and renovating. They have seen co-workers come and go, some willingly, some suddenly and without warning. But, with the patience of Job, they continue to go about their jobs. Like you, they sometimes find the challenges of life to be overwhelming, the pace too quick — especially at this time of year. Yet, also like you, they find peace and strength in the wonder of the season and the brightness of a star.

So, on behalf of those who labour in God's vineyard at 50 Wynford Drive, I wish you all a joyful Christmas and a happy New Year. And if you're ever in the neighbourhood, drop by. The parking is free and the coffee is cheap. Just don't tell anyone I sent you. **R**



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# What's New in the Presbyterian Church

**I**t takes ministers and people with vision, prepared to engage in hard work, to build a new congregation. A visit to the first service of the Keswick Presbyterian Church in Keswick, Ontario, in September drove home this reality for me.

The congregation holds its services in Keswick's new Ice Palace. It somehow seems appropriate. The Ice Palace, the newest and most elaborate edifice in the community, symbolizes where the real gods for many in our society reside. So it is right that this new congregation of the faithful should settle where the battle lines are

drawn, praising God between two ice pads. The symbolism is not the usual we enjoy in worship with stained glass and pew, but it is equally real.

A hockey tournament raged while we worshipped God. The muffled sound of the referee's whistle could be heard along with the thud of the puck against the boards and the shouts of the spectators. Talk about being set down in the midst of the world!

During the years of general numerical decline in the church, if church extension charges only were considered, we would have always shown an increase. Perhaps the pressures to grow in order to meet budgets are not all bad. We may not see this as unadulterated evangelism but, then, the means by which most of us entered the kingdom were not pure either. Church extension success seldom comes without prayer. True. But not without intentionality and sweat as well.

Presbyterians like to say we are interested in quality not quantity. I endorse that viewpoint. But, sometimes, such talk becomes an excuse for our lack of commitment to growth. Starting a new congregation does not afford the luxury of "spiritual talk."

Allyson and Kirk MacLeod form the husband and wife team for this new work. They know already, when building the kingdom in our kind of world, the baseball adage "Build it and they will come" does not work. A more fitting slogan might be "Go out into the streets and lanes and compel them to come in." The MacLeods raise the banner in Keswick, believing our middle-of-the-road denomination can become, for some, the vital centre of their lives.

In church extension, the ministry of the laity becomes a reality. You do not join a new church for a free ride. No hiding in the back pew (which probably doesn't exist yet anyway). Unless all are prepared to share their faith and gifts, and bring in new members, little prospect for success exists. Some congregations and presbyteries take a *laissez-faire* attitude to mission. In church extension, mission becomes what it should be for the church everywhere — our life-blood.

This year, along with this venture in Keswick, new work has begun in Wasaga Beach, largely the result of the efforts of Wallace Little and the congregation of

(Continued on page 8)

## Moderator's Itinerary

### December 6

Men's Breakfast  
St. Andrew's, Markham, Ontario

### December 7

Evening Worship at Evangel Hall, Toronto

### December 10

Canadian Council of Churches  
meeting on Demilitarization

### December 17

Speak to staff of World Vision  
Mississauga, Ontario

### January 11

Joint service, Knox's Galt and  
Central, Cambridge, Ontario

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Illustration by  
Claudio Ghirardo.

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## The Record and Presbyterian Standards

I believe articles in the *Record* should reflect the teaching of Holy Scripture as understood in the standards of the Presbyterian Church. They should be orthodox, Christ-centred and edifying. They ought not to mislead the impressionable. Biblical theology and biblical morality should be clearly upheld.

With these concerns in mind, I protest emphatically that the *Record* often contains material from writers who do not adhere to the teachings of our church. Kathy Cawsey is a bright and gifted person. But, surely, we demand more than intelligence in those who exercise the privilege of writing for our national magazine. Piety as well as learning is requisite; whole-hearted acceptance of the Reformed faith is essential. Writing for the *Record* should be different from writing for *The United Church Observer* or the *Globe and Mail*.

In the April 1997 issue, when Cawsey states that "chaos, as much as order, is the foundation of the universe" and wonders if we can any longer believe in "an unchanging, immutable, eternal God"; when she claims "it is time we opened our minds to the other side of God" and

"free ourselves from the restrictive image of God handed down to us," she departs significantly from the Reformed faith. We *do* believe God is eternal and sovereign, that "God causes *all* things to work together for good for those who love God, who are called according to his purpose" (Romans 8:28).

In the October 1997 issue, Cawsey criticizes the church's "black-and-white" code of morality. She implies that "skipping church on Sundays" or "sex before marriage" are acceptable. Yet, Presbyterians affirm the abiding force of the Ten Commandments. She suggests that homosexuality is morally legitimate, despite the fact that The Presbyterian Church in Canada (arguing from Scripture) thinks otherwise. She believes (naïvely) that there is no need for boys and girls to sleep in separate tents on camping trips. It all sounds trendy and relevant, but we pastors are often left to pick up the pieces after men and women adopt a more "flexible" morality.

Is there a place for theological reflection in our national magazine? Yes, and we have competent theologians who can do it. Should laypeople write articles? By all means, but let them be faithful to Holy Scripture. Ought young people to write? Of course, only let them stay within the parameters of the theology and ethics of the Reformed faith as defined by the official standards of our church.

John Vaudry,  
Wingham, Ont.

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

## Confused

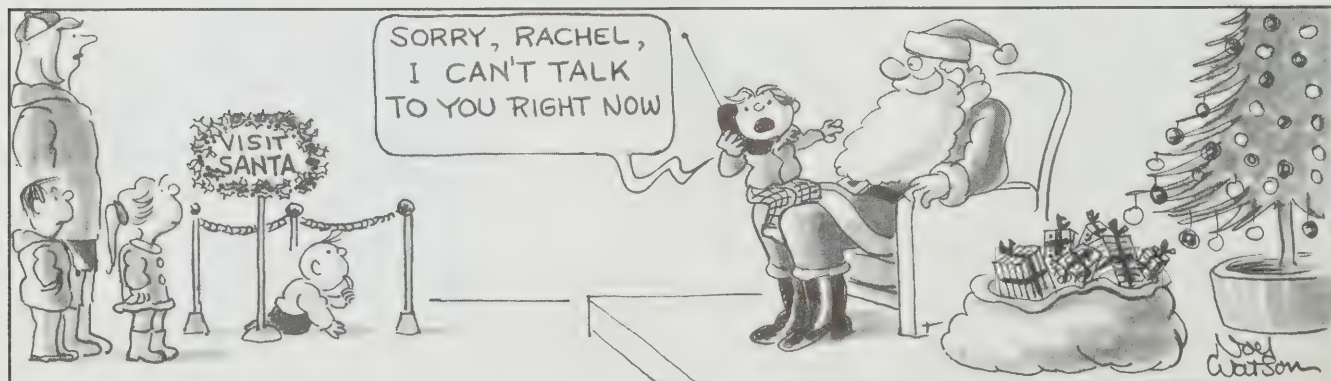
I am confused by Kathy Cawsey's column "Bound by More Than Binaries" (October *Record*). Although pushing the envelope of outdated thinking is to be applauded,

am I now to believe that sex before marriage is right? homosexuality is right? disobeying your parents is right? and co-ed sleepovers are right?

It is true that society has moved away from a binary view of the world, but so did Sodom and Gomorrah. It is important to remember that wrong is wrong no

## WATSON'S WORLD

Noel Watson



matter how many people say it's right. The church's mission is to reach out to the world, not become like it.

*D. Wilson,  
Caledon, Ont.*

### Someone Stole Our Name

A "PK" is a "Preacher's Kid." Right? Wrong!

A recent headline caught my eye: "PKs to march in Washington." Revolt, at last! I thought. They're fighting back; they have some spunk. Alas, it was not true. Someone else had grabbed the PK name. I wonder, should we sue?

It gave me a chuckle to learn that a PK is no longer a preacher's kid but a Promise Keeper.

*Virginia K. Bell,  
Beaconsfield, Que.*

### My Friends Don't Come Back

As a member of our church's outreach committee, I felt disappointed by the article "We Came, We Saw, We Left" (May *Record*). It examined church tasters' reactions to the friendliness and general comfort of the churches they visited. Nothing about theology was addressed.

I have brought many friends to my church. They have liked the atmosphere, the music, the friendliness, the warm zest of our minister. But they have not come back. They give theological reasons for not coming back — or what they perceive to be theological reasons. Their arguments against Christianity? Its exclusivity. They hear our calling on Christ for salvation as favouritism: Muslims, Jews, Buddhists be damned. They see us reading the Bible as history and, therefore, see us as outdated, naïve, even silly.

Some of my good friends — and they are good — don't argue with me, but tolerate my Christian faith as one of my eccentricities. They see me as a kind of philosophic Luddite, longing for a pre-Darwinian, pre-industrial world.

On the other hand, I see Christianity as a rock of ages amid our modern storms. I see the Bible stories as mythology with meaning for those who will take the time and effort to understand them. I love the ritual of our church, the

music, the feeling of an extended family. Our minister's sermons are sophisticated, moving, relevant.

But my friends don't come back. Why?

*Cathy Sosnowsky,  
West Vancouver*

### Setting the Record Straight

I write to clear up two editorial changes which concerned me in the October *Record*. You added "College" to the title of my piece "Reclaiming the Story of Ewart." You also omitted my footnote detailing the various names the institution bore over its history. The forgetting of history happens when we forget names.

Secondly, in my discussion of the voicelessness imposed upon the diaconal order by and in the church courts until 1991, your editing of what I wrote suggests benign ownership of that silence by diaconal ministers. The responsibility for this injustice lies at the foot of The Presbyterian Church in Canada (PCC) as a whole, instead of the Order of Diaconal Ministry itself.

Since writing this article, I am moved to give voice to a tragedy that occurred upon the sale of the Ewart College building (the construction of which marked a culmination of many people's dreams, time, energy and money). Ewart College, the building, was sold to Opus Dei — the antithesis of what I believe Ewart was all about. In this act, insult was added to injury.

*Pam McCarroll-Butler,  
Hamilton, Ont.*

I read with interest Pam McCarroll-Butler's article "Reclaiming the Story of Ewart College." However, I was disappointed to note that no mention was made that the college was founded through the vision and determination of the Women's Foreign Missionary Society. In the early days, it was anxious to work out "some plan whereby young women applying for foreign service could receive special training in biblical and practical subjects by which they might be better fitted to enter upon their chosen calling."

## Rundown hotels

are well-known to her. She and her daughter have been living in one for the past nine months. The one before that was condemned because the landlord refused to do repairs. She had to leave everything because she couldn't afford to store her furniture. But, today, her face shines. We helped her find a decent apartment and connected her with a woman from the church who had an abundance of excess furniture. Today, over and over again, she thanks God for this gift — her home.

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Furthermore, there is no explanation of the name itself. Mrs. T. Ewart was a founding member of the Women's Foreign Missionary Society, its first secretary and second president, and served the society faithfully for many years. I was sorry to see Mrs. Ewart was forgotten in the article, although I appreciate that Pam may have thought this kind of information was not relevant to what she was attempting to communicate through her article.

*Lois Klempa,  
Montreal*

What is a diaconal minister? many have asked me. The peculiar thing is, this is also being asked by some students at Knox College. With the amalgamation of Ewart with Knox College, I understood the two streams of ministry were to continue separate yet together. Why is it, then, new students at Knox are not hearing about the diaconal program, but are hearing about the streams of Word and Sacraments, pastoral care and chaplaincy in their orientation? What has happened to that stream of ministry of Christian education in the diaconate sense? What have we set our church up for if there are no ministers specialized in the work of Christian education?

But, then, maybe in 20 or 30 years, the church will reinvent the Ewart program instead of keeping it alive and well today.

*Debbie Laing,  
New Glasgow, N.S.*

### Irreconcilable Differences

As a minister within The Presbyterian Church in Canada, I was dismayed to read the item "Lee McKenna-duCharme dismissed from Justice Ministries" (June *Record*). What is alarming is the attitude that staff — whether in parish ministry or part of the national church ministry — can be divorced from their employment for irreconcilable differences. What is appalling, illegal and a breach of natural justice is that such actions are taken without giving cause. And the general secretary keeps silent when asked about the action of an agency of our church.

I, and Ministers' Mutual Aid, Inc., encourage the Presbytery of East Toronto

in its efforts to find answers to the many questions surrounding the dismissal of Lee McKenna-duCharme and reasons for her termination.

*Terrance R. Trites,  
Moncton, N.B.*

### To Acquiesce Submissively

In J. Alvin Speers's letter to the editor (October *Record*), he expresses concern for the current moral decay. Speers is right in saying, "Submissive acquiescence clears the way to further erosion."

We in the church must take a stand. As church leaders, we must preach, uphold and live by high moral, legal and ethical standards that are not lowered for fear of reprisal. A sure way to diminish our church attendance is to fail to uphold and preserve the faith of our fathers by not taking a stand for standards we know reflect and reinforce truth and justice.

The *Record* survey "Who are the best preachers?" indicated "sincerity and integrity" as the characteristics most desired by Presbyterians in their preacher. That should apply not only to preachers but to all in church leadership. At times, our efforts to preserve integrity may cause pain and bring about high personal and corporate sacrifice. We can only preserve that integrity and sincerity for ourselves and for our church when we stand for and uphold the standard of truth and justice set out by the Bible. To acquiesce submissively to anything less is not what Jesus expects of us; for that reason, to hold fast to a high standard is worth the pain.

*Bill Plomp,  
Lethbridge, Alta.*

### Strong Youth Component

Wallace Whyte's article "Keeping Your Church Youth-full" (October *Record*) caused me to reflect on what we must be doing right in order to have such a dynamic youth component at Chedoke Church in Hamilton, Ontario. We owe much of it to a wonderfully supportive congregation and minister, and a strong, talented Christian education person on staff.

I urge congregations to explore the mid-week youth program *Logos* [see

September 1995 *Record*]. Youth Triennium at Purdue University in Indiana is another impressive, faith-strengthening event.

Our youth share in social events but always have an exciting project on the go. At present, they are house-building with Habitat for Humanity.

*Jean Martin,  
Hamilton, Ont.*

### Addendum

I was pleased to see the photo and news item (September *Record*) on the constituting of Parkland First Presbyterian Church in Stony Plain, Alberta. However, I was sorry there was no mention of the work of our minister, John Rhoad — both what he has done and continues to do at Parkland and Collingwood Road churches. This extension could not have come into being without his love, dedication and work.

*Marion E. Hislop,  
Edmonton*

### FROM THE MODERATOR

*(Continued from page 4)*

First Church, Collingwood, Ontario. Canada Ministries has purchased a community church for the new congregation to worship in and has provided a small grant for five years. In both Calvin Church in Abbotsford, British Columbia, and St. David's, Kelowna, in the same province, a second staffperson has been added. In Abbotsford, Calvin looks to become a regional church. Since 1993, funds given through Presbyterians Sharing... and Live the Vision have produced new work in 14 locations across Canada.

At the season of the year when we consider the new work God did among us, remember the new work established by our church in Christ's name. Pray for church extension workers in the sometimes frustrating, often exhilarating task we euphemistically refer to as "new church development."

*John Longram*



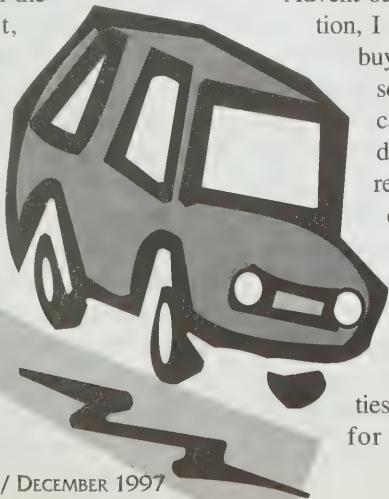
# Hitting the On-Ramp for Christmas

I have some sympathy for the engineers who design and construct modern superhighways. On one side, they have safety experts trying to use every means of reducing deaths and accidents. On the other, they have politicians and bureaucrats trying to save pennies.

The two priorities came into conflict, I gather, when Ontario built its new toll highway across the northern borders of Toronto. In an effort to squeeze every possible bit of asphalt out of the budget, the government of the time ordered the engineers to make the access ramps and merge lanes as short as possible. Too short, in some cases, it turned out.

Merging onto a busy highway is a skilled procedure. It also requires considerable nerve. You accelerate down the on-ramp and into the merge lane so that you're travelling at the same speed as the traffic on the freeway. Maybe faster. Otherwise, you find yourself peering into your rear-view mirror, trying to spot a gap in the onrushing traffic that you can dive into as it slides by — without, you hope, getting crushed under the 18 or more wheels of a thundering semi-trailer unit.

All this time, of course, the end of the merge lane is coming up at around 100 kilometres per hour. And if you don't find that opening in the traffic flow fast, you're going to have to slam the brakes. Hard.



On Highway 407, I heard, those defective merge lanes were going to cause a lot of frightened drivers to slam on their brakes. And there they would sit, waiting for the freeway to clear and let them on. Which, given the traffic in Metropolitan Toronto, has about a snowball's chance in hell of ever happening. (If an Anglican archbishop can use that phrase — Archbishop Lewis Garnsworthy, about the prospects for Anglican/United Church union in Canada — I don't see why I shouldn't.)

I heard about this highway on-ramp problem just before Advent. And it struck me that Advent — those four weeks leading up to Christmas — is like an on-ramp. It lets us get up to speed as we head into Christmas.

We don't really know what to do with Advent, most of the time. Some congregations have study programs. Many light candles in an Advent wreath. And we talk about it as a season of preparation. But preparation for what? And how is it different from Lent, which is also a season of preparation?

Advent ought to be a time for reflection, I suppose. But the frenzy of buying presents, baking cakes, sending cards, making phone calls and decorating the tree doesn't leave much time for reflecting on anything but the ever-increasing costs of celebrating a baby's birth in a simple stable.

From the traditional perspective, all of these more or less secular activities get in the way of preparing for a religious Christmas.

Which is probably why we sometimes resent them. They seem to obstruct awareness of the true Christmas spirit.

But if we thought of all the commercial activities as a kind of on-ramp, we might see them as helping to build the excitement, the involvement, so that we can hit the celebration of Christmas flying.

Unfortunately, that's where the analogy often breaks down. Because when Christmas is over, we tend to collapse in exhaustion. But the on-ramp isn't there so that we can get up to full speed, hit

the highway and, then, quit. It's there so we can get going and keep going.

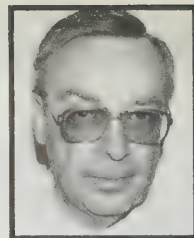
That's what ought to happen at Christmas, too, of course. Christmas isn't the end of something, it's the beginning. It marks the end of a time when people had to base their understanding of God on second-hand messages transmitted, more or less accurately, through prophets and priests; when people had to guess what God was like and what God wanted.

At Christmas, something incredible and new started. God came and lived with us as one of us. For the Christian faith, at least, religion was suddenly simplified. You want to know what God is like? Look at Jesus. Look at the "Word of God," the holy message that "became flesh," the embodiment of God. Jesus' birth is — or ought to be — like blowing away the fog and getting a fresh start on a bright, new day.

Knowing that anew each year, we should be flying down the highway of life. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





# Christmas Stew and the Gospels

Luke 1:26-38, 46-55, 67-79

**D**o you like that sometimes surprising mixture of this and that, simmered, served and called a stew? Would you still like the stew if, instead of being a variety of meats and vegetables, it was a theological mix? Would you like a stew of severalologies thrown together in a mishmash?

Is it acceptable to address the heart's hunger with a Christmas stew? Is it acceptable to mix the gospels together, add a touch of the contemporary and a hint of humour, and dish it out as a satisfactory Advent meal? Why are the gospels treated this way every Advent/Christmas? It may be adequate but it certainly isn't in good taste!

The lectionary is a big help during Advent as it generally avoids the stew and asks the preacher to consider the theology and teaching of a particular gospel. This year, the Advent gospel is Luke. When you read it, don't be surprised if you exclaim to yourself: "What! No wise men? And where is the little drummer boy?"

Have a look for yourself. Can you find any shepherds in Mark? Can you locate the wise men in John? How do the four gospels begin the story of God's Christmas presence? What does "the full womb and empty tomb" (in Karl Barth's phrase) look like in Mark? What a rich

theological heritage we have in the gospels! Let us not turn them into a scriptural stew.

Each of the gospel writers approached the events of the first century with a similar but different background, a similar but different experience, a similar but different understanding. Each has a similar but different presentation of the events from the birth of Jesus until the beginning of the Church.

Look at Mark and note the emphasis on the prophetic hope: the world ready and waiting for a major event that would change the world. Look at Matthew and see the birth of Jesus as the birth of a king (Messiah or Christ). Note Matthew's emphasis on the advent of the Kingdom of God. The genealogy, the visit of the Magi and subsequent events indicate this king and this kingdom are different. The Beatitudes, for example, are the "laws" of the kingdom. The desolate cross became the triumphant throne as "The King of the Jews" is written above the cross.

Luke, with his strange and wonderful tale of shepherds and angels, Simeon and Anna, Elizabeth and Mary, speaks a theology of promise and fulfilment. His first key word is "peace," the Greek *eireme* — a word that carries the meaning of the Hebrew *shalom*. In Luke's nativity story, the heavenly host sings to the glory of God and promises peace to those in God's favour. Consider the poem we call the *Nunc Dimittis* (2:29-32) and note that Simeon did not see peace; he saw only the sign of peace, but it was enough.

A second important word for Luke is "joy" or "rejoicing." Joy is a response in the New Testa-

ment and, especially in Luke, to a thing, person or event that is a sign of what will happen. It is the response of delightful expectation. In the first annunciation, to Elizabeth, the angel announced the birth of a son who would be both a joy and a reason for rejoicing. In the second an-

nunciation, to Mary, the angel called upon her to rejoice at what was about to take place. In the third annunciation, to the shepherds, the angel announced joy for the entire world.

A third important word for Luke is "salvation."

Salvation is the goal toward which God is moving creation. It is not something we have but something we participate in. Mary's hymn, the "Magnificat" (1:46-55), speaks of this salvation as if it has already happened, so sure are the promises of God. Zechariah joins in singing of the God of salvation in the Benedictus (1:68-79).

Throughout Luke, we also hear the theme of promise being fulfilled. It is now, but not yet. It is like having a present under the Christmas tree and knowing that it is yours, but it is not yours yet. It is like being named as an heir in a will — the inheritance is yours, but not yet.

Peace, joy, salvation, promise and fulfilment are Luke's words: they are not yet, but they are present in anticipation. They are not yet, but they are in the process of becoming.

Unless you absolutely have to have the stew, focus on Luke this year. Listen to the music the saints still sing: the music of Elizabeth, Mary, Zechariah, the shepherds and the heavenly host. **R**

Ted Siversn is the minister of First Church in New Westminster, B.C.



# A Christian Response to Child Poverty

Ron Dancey

I am concerned about where our society and our church are heading. Changes are taking place so frequently and so quickly, we have little time to understand their implications.

Many people have welcomed recent government cut-backs to social services. They think taxes are too high and social programs too numerous. But with the cut-backs comes a widening of the gap between the "haves" and "have-nots."

Under such conditions, we must guard against revisionism in our theology and a "holier than thou" attitude. It is easier to blame people for their own misfortune than it is to learn about and understand their circumstances and how society may have failed them. Financial success can too easily be taken as a sign of God's favour; homelessness as a sign of God's disapproval. Instead of being our brothers' and sisters' keepers, we abandon them to fend for themselves. We fail to practise what we preach.

We must step in where the government is failing. Volunteer agencies have traditionally received about 60 per cent of their funds from the government. Last year, the United Way agencies in Metropolitan Toronto lost \$15 million in provincial aid. We must do what we can to help. To quote former Moderator Tamiko Corbett's column in the June 1997 *Record*: "Many in our comfortable pews are awakening to the truth that the Church of Jesus Christ exists for those not on their membership lists."



Jesus said, "Let the little children come to me..." (Luke 18:16). But, in Canada, too many children are suffering without a glimpse of God's love. Incredibly, Canada has the second highest rate of child poverty in the developed world (next only to the United States). Canadian society has almost abandoned children. While pensioners receive a \$1,000 tax credit, parents receive a little

over \$400 for each child — despite the fact it is estimated to cost between \$2,500 and \$4,000 per year to raise a child. While poverty among seniors has decreased by 50 per cent over the past 10 years, thanks to government intervention in tax and benefit structures, poverty has increased by 50 per cent among children. We talk about the deficit being a burden on our children and grandchildren while thousands of children across the country face a much greater burden

Many congregations maintain a box for the local food bank. Is that enough? How many members are serving as big brothers or big sisters, or helping with breakfast programs? How many are meeting people in need directly and realize they have the same needs and desires as all of us?

Dealing with the deficit does not let us off the moral hook. We have a moral imperative. God is calling us to help the little children and "forbid them not." **R**

Ron Dancey is a member of St. Luke's Church in Oshawa, Ontario.

## THE E. H. JOHNSON TRUST FUND 1998 AWARD

Each year, the trustees of the E. H. Johnson Memorial Trust Fund name an individual to be the recipient of the E. H. Johnson award, given at the time of the meeting of the General Assembly.

Some of the awardees in the past have been Rev. Daniel Szabo, Hungary; Rev. Dr. C. M. Kao, Taiwan; Rev. Dr. Desmond Tutu, Africa; and Ms. Barbara Jackman, Toronto

The award is a recognition of the recipient's outstanding leadership to the Christian community at the cutting edge of mission. The contribution should have significance on a national or international scale. The award is in the form of a certificate and may be accompanied by a financial gift to the individual or to a cause or project suggested by the recipient.

Members and friends of The Presbyterian Church in Canada are invited to place names in nomination. Please tell the trustees why you believe the person you are nominating warrants the award.

Nominations should be directed to: Dr. Marjorie Ross, Secretary, E. H. Johnson Memorial Trust Fund, 50 Wynford Drive, North York, Ontario M3C 1J7. Fax: (416) 441-2825 E-mail: mross@presbyterian.ca

Deadline for nominations is January 14, 1998.



# Hands Across the Border

Mary Whitson

<b>Thunder Bay</b>	<b>400 kilometres</b>
<b>Winnipeg</b>	<b>400 plus kilometres</b>
<b>Dryden</b>	<b>200 kilometres</b>
<b>Kenora</b>	<b>203 kilometres (Winnipeg presbytery)</b>
<b>International Falls</b>	<b>Five minutes across the river — no Presbyterian presence</b>

**S**t. Andrew's Church in Fort Frances, Ontario, stands isolated from fellowship and Christian sharing within our denomination. The members of the Fort Frances congregation are friendly and wanted a close relationship with other Christians who think and work as they do. A few years ago, a pastor from Hope Presbyterian Church in Virginia, Minnesota, sought out the pastor of St. Andrew's to initiate a relationship between a youth group in Canada and his youth group. From this simple contact has come what we call "Hands Across the Border."

The first step was to establish a correspondence network with 11 American churches, all in different states, and the youth of St. Andrew's. Each youth group writes of its activities once a month and sends this information to another group. Attempts have been made to plan a camping experience for both youth groups, but this has not happened yet.

The two pastors meet twice a year, once in Virginia and once in Fort Frances. They confer often by telephone, sometimes simply to say, "Hi! How are things going with you today?"

On the first Sunday in May each year, the ministers exchange pulpits. I have celebrated the Sacrament of the Lord's Supper in Minnesota, using the words and traditions I use in Fort Frances; Rev. Frank Davis has celebrated the sacrament with the folk here. Special music

from Virginia came with Davis when he visited Fort Frances; in the fall, on what our American friends call International Sunday, the trio from the Fort was the featured music in Minnesota.

This year, in an attempt to bring these two congregations into closer fellowship, we hosted a picnic. On the first Saturday in June, folks from the Virginia and Fort Frances congregations gathered at the beautiful Sunny Cove campgrounds on the outskirts of the Fort.

The day was warm and the area was flooded with sunshine. Many headed into the lake for a swim, particularly the children. Others enjoyed visiting with each other in the sun or shade. Many took part in the fun and games St. Andrew's provided. One visiting boy, who won first prize with his mom in a scavenger hunt, danced excitedly as he showed off his ribbon. Late in the afternoon, we shared a meal, each family opening their own picnic basket. But, quickly, people began sharing with everyone at each table. The Fort Frances congregation provided ice cream and beverages.

From this time of fellowship, in which people met and learned about each other, have come exciting plans. The men's club in Virginia has invited Fort Frances men to assist at a soup kitchen and then to enjoy a meal together. The women's groups of both churches are talking of a possible joint retreat. And the pastors are considering the possibility of a congregational barbecue in Minnesota.

We are making new friends. We are learning we do not stand alone in our problems, either as a church or as a community. By the grace of God and through the friendship of other Christians across the border, we feel a little less isolated — a little more a part of the community of faith. **R**

Mary Whitson is the minister of St. Andrew's Church in Fort Frances, Ont.



Rev. Mary Whitson, minister of St. Andrew's Church in Fort Frances, Ontario, and Rev. Frank Davis, minister of Hope Presbyterian Church in Virginia, Minnesota, say goodbye at the end of a joint picnic.

My dear editor:

This may seem to be a strange letter, destined to appear as it is, in the December or jolly Yuletide edition of this magazine. But I have been distressed, disquieted and bewildered (in the key of B-flat, Maestro, please!) by an item perused in Canada's national newspaper not long ago. The item was given the "head" (gee, it's fun to get technical!) "Canada proving to be 'uphill battle' for Promise Keepers" and the "sub-head" (whoopie!) "Weekend rally in Edmonton draws about 12,000 Christian men, falling far short of massive U.S. gatherings."

Now, for those of your readers who ignore all things south of the border — except, of course, television, trade and ticked-off fisherfolk on the west coast — Promise Keepers is an organization founded by an ex-college-football coach (of much higher social status there than here) and devoted to inspiring men to eschew adultery, divorce, over-absorption with work, substance abuse and any tendencies to abscond as the biblically mandated "head" of the household. All this within a Christian framework, in a football stadium or hockey arena, and to the accompaniment of the sharing of hugs (non-deviant) and the shedding of tears of remorse.

These aims, in spite of a barely detectable tone of cynicism in my truncated description, are hardly to be dismissed entirely or denigrated, even in the face of some uneasiness from feminist quarters ... or even halves. They do not bother me as much as the explanations offered for why Promise Keepers has not made an impact on Canadian soil proportionate to

the American success. To quote (byline, Brian Laghi), "'Canadians are a little more reserved,'" said Koos Reineking, the Surrey, B.C.-based manager for Promise Keepers' Western Canada chapter ... " And hoo and ray for that, Koos! Among other things, *Due South* would be off the air without our national character trait. "Some Canadians wonder if Promise Keepers is a U.S.-hype thing." Well, yes, we wonder that a lot. And not only about Promise Keepers.

More puzzling are the insights of Professor Earle Waugh, head of the religious studies program at the University of Alberta. Prof. Waugh attributes the less than overwhelming response in his province to, as the article has it, "closer ties Canadian religions have with the state than do their U.S. counterparts."

Again, he is reported as maintaining that "Canada's mainstream churches, including the Roman Catholic, have a tighter relationship with the government in that they accept funding for schools." Including the Roman Catholic? Have I missed something? Where, O where, is the government largesse for non-Roman Catholic schools? And does Earle really believe for a moment that Promise Keepers suffered because the Roman Catholic hierarchy was intimidated and afraid of losing a biology teacher if they spoke critically?

**For we have premises to keep ...**

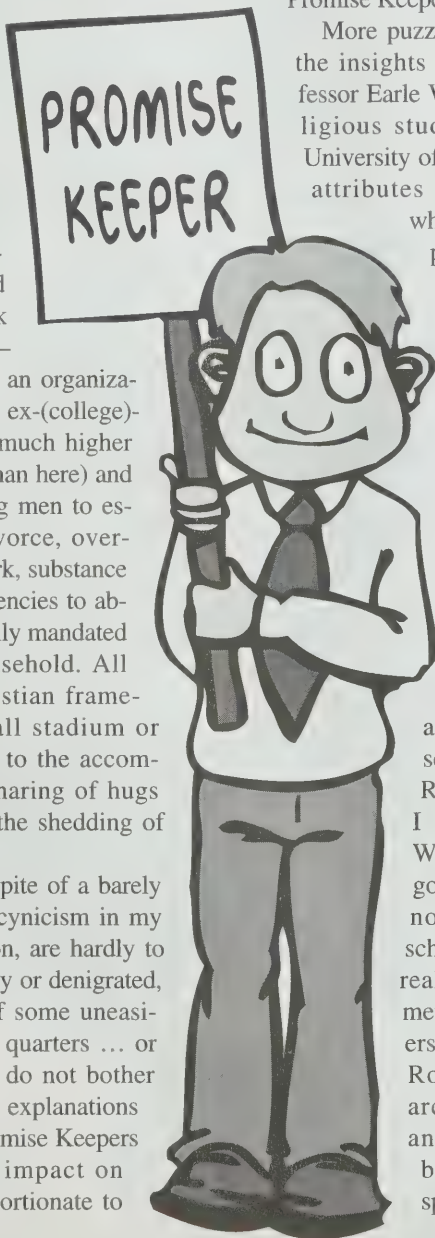
I really shouldn't be *too* hard on Prof. Waugh. He *did* include us in the observation: "... 80 per cent of Canadians belong to either the [Roman] Catholic, United, Anglican or Presbyterian churches ..." It's nice to be noticed, especially when we are number four. But "while we don't have a state church, we have a number of semi-state churches ... They're less radical."

"Less radical"? Well, OK, at least for three of the four. Maybe we like it that way. Maybe it is lack of hubris. But "semi-state"? So, in the aftermath of semi-Union in 1925, we retained the right to our name by an act of Parliament. So, some of our congregations have become heritage sites with all that the restrictions and the less than lucrative benefits imply. So, some have had help, in keeping with grants to other public buildings, in becoming wheelchair accessible. So, we are designated as "charitable organizations" and given tax-breaks, thereby alleviating the need for the government to find funding suddenly for groups that meet in our premises free of charge or next to it. True, every Assembly, we pass numerous motions "urging" the government to reconsider or to take some initiative; and, no doubt, they politely acknowledge our urges though we never get to see their replies.

Earle, I will agree we are indebted and beholden to the state in this, and in this month especially. "And it came to pass that a decree went out from Caesar Augustus that all the world should be taxed." More "semi" than that, and I demur.

Yours for rendering to Caesar, but not surrendering,

*Peter Plymley II*





# The Innkeepers' Story:



# Why this shed? Why this stall?

Strange how something that looks  
so ordinary can turn out  
nothing short of awesome.  
And when we are in the midst of it,  
as we were that clear, crisp night,  
we do what we are inclined to do.

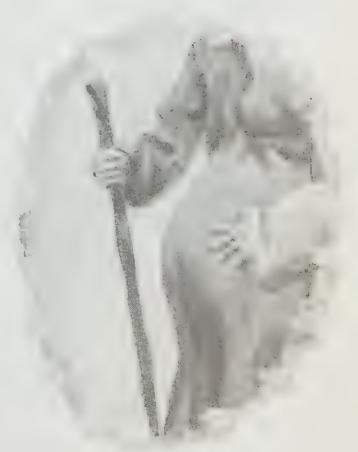
Of course, like anyone else in our position,  
we try to second-guess ourselves afterwards.  
But what we actually end up doing usually reveals  
the truth about ourselves, unfortunately!  
Our rabbi in the synagogue, if I remember correctly,  
once reminded us that the Master of the Universe  
looks at what we *do* because our thoughts  
so often play tricks on us.

For half a normal lifetime, Rosa and I  
have talked, sometimes argued, about that night,  
and we get to a point where we agree it is  
like a road that disappears into a dense fog.  
But, now, because of events that happened  
before and after last Passover,  
the fog is beginning to lift.

But I get ahead of myself.  
If I lay everything out as best I remember it  
(and Rosa will certainly adjust the account as we go!),  
you can make up your own mind about the interpretation.

The first thing I remember is Rosa  
running into the kitchen all excited  
about some young couple at the gate.  
Nothing unusual about her being excited,  
or her wanting us to help.  
But we'd already doubled up on as many rooms as we could.  
No matter.

Ab, you gotta find a place for them.  
They've been on the road for days.  
They're tired, and she's due, almost overdue!  
It was the last phrase that settled it for me.  
But where, Rosa?  
Where under God's heaven can we put them?





Well, you know what we did.  
Everyone hereabouts finally knew  
and they didn't keep it to themselves.  
But I'll say this:  
Rosa and I made sure it was warm and clean,  
and we called the midwife down the street  
who made sure it was also safe.

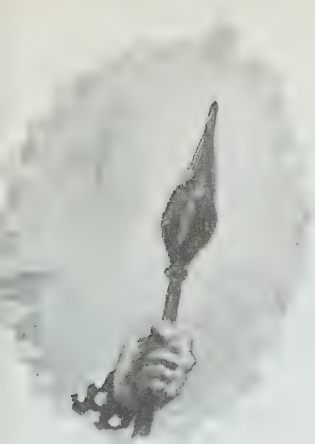
It was way past midnight when we finally flopped down  
on our own mats, tired but feeling we'd done it!  
But that's just when stranger things started stirring.  
I said it was clear and crisp,  
but Rosa reminds me it was amazingly bright,  
as if a bunch of stars all got together in one place.  
Then we heard voices in the courtyard,  
that sent us scurrying to find out what was up.  
Well, you know about that too.  
Those farmers never act this way,  
but they said they had some incredible direction.  
Of course, sitting on hillsides night after night,  
they do get to see marvels way up in the sky.  
But how did they know about a birth at our little place,  
and even where in the back shed?  
They told us something fantastic,  
but we couldn't begin to fathom it.  
So you can see how the ordinary became unusual,  
and how the unusual became, well,  
beautifully mysterious!  
But there was more to come, much more.

As soon as a room in the house became available,  
we got Miriam and Yosef and little Yeshua resettled.  
They actually ended up in the front room.  
They stayed with us for a time  
until they located their kinsfolk on the other side of town.  
Wanted the wee one to be a bit older  
before they went back up north to the hill country.  
Rosa would go over to visit Miriam  
and see how they were getting on.

That's how she heard about those foreigners  
coming from way beyond nowhere.  
Said they had studied the stars for years and years  
and never saw anything like the one that appeared first  
almost two years ago —  
the one we saw so bright that night.  
They soon figured it was a sign of a special birth,  
but months were required to determine just where.  
Then the journey took more than a year  
of what seemed like almost endless wandering.

Their arrival was the last we saw of that star,  
or should I say stars?  
The whole business of their coming was strange  
as were those expensive gifts.  
(Miriam confided in Rosa about them the next day.)





But strangest of all was their disappearance into the night.  
(No, I don't mean the foreigners,  
I mean Yosef, Miriam and the young toddler, Yeshua.)  
And then the killing times began.  
So many innocent children senselessly stabbed or speared,  
but little Yeshua escaped, miraculously, we believe.

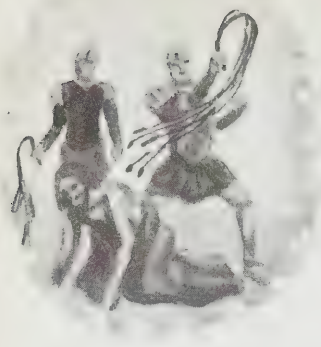
Well, now that you've heard this much of the story,  
you can understand why, over the years,  
we've talked on and on about that night.  
There's a lot to talk about.  
But what to make of it all?  
Some in town said we should have made room  
in the house right from the beginning,  
she being obviously with child and all that.  
Others said we should have sensed  
something special was about to happen.  
Oh, Rosa thought we should have done more for them.  
But I said we did what we thought best —  
and many of the other innkeepers  
would have turned them away. Several, in fact, did.  
Besides, the really unusual things  
happened after Yeshua's birth,  
and didn't fully register with us till later.  
No, both of us have gone beyond all that.

The deeper question for us was about *God*.  
I mean, obviously the Master of the Universe  
was doing something that night.  
That child, Yeshua, he was extra, extra special.  
Could he be some great prophet?  
Perhaps he might turn out to be a learned rabbi?  
Or even become high priest in Jerusalem some day?  
Or, just maybe, the Anointed One  
for whom we have waited so long?  
But if he is any one of these,  
and especially if he's the Anointed One,  
why would God choose a shed and a stall  
(not to mention our shed and our stall!)  
for his first night?  
This was our central question,  
and we couldn't answer it.

But several years ago, we heard about a rabbi  
whose name was also Yeshua,  
and he also came out of the hill country.  
This got us thinking again, and talking.  
The rabbi, according to the stories that came to us,  
was extremely popular, also controversial.  
They said that anyone, no matter who —  
bigwigs or paupers, able-bodied or afflicted,  
women or men, good people  
or those we think of as bad people —  
everyone could approach him, even lawyers and critics.  
He made time for them all.





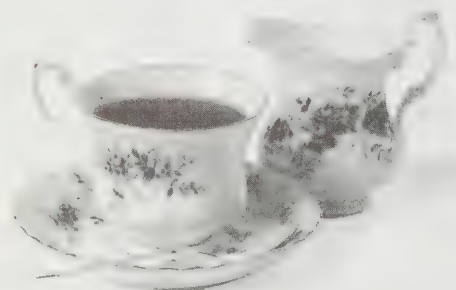


Then, next we hear he is accused of treason or something.  
 There's a trial which includes both the Roman governor  
 and King Herod, and a lot of angry people,  
 and he's cruelly killed.  
 That almost ended all our questions —  
 until we heard he wasn't dead,  
 even though many said he'd died and had also been buried.  
 But those who say he's alive are themselves so alive,  
 and so much like him in their generosity of spirit  
 and their openness to others,  
 including people usually ignored.

So, now, Rosa and I have a new way of looking  
 at that first night long ago.  
 The way we figure it,  
 God was saying something through that birth out back.  
 The Master of the Universe was saying  
 that his coming, through that child, has no limits;  
 God's love and care is for everyone.  
 We might not have seen that if he had come in a palace;  
 perhaps missed it if he'd had a proper room.  
 A shed and a stall are more convincing.

And now we think of that night  
 as nothing short of awesome!

— Arthur Van Seters



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# Grandpa's Greatest Gift

by Phil Callaway

*The three stages of a man's life:*

1. He believes in Santa Claus.
2. He doesn't believe in Santa Claus.
3. He is Santa Claus.

Soft voices wake me this cold December morning. "Is it time yet, Dad? Is it time?" Outside our darkened window, a white quilt blankets the ground. Inside, three excited children are pulling at my covers, hopping on bare feet and calling through the darkness: "Come on, Dad, come on."

Ah, yes. Now I remember. It is Christmas Day. It is also ridiculously early.

Down the hall we go, coming to a halt before five stockings concealing delectable and forbidden treasures.

"What about we eat 'em?" Jeffrey is three and speaks for the others.

"Not yet," I reply. "Wait till Mommy wakes up." And "Ssshhh."

We plug in the Christmas tree lights, then sit quietly on the couch. And while the world sleeps, I tell them a tale from my childhood. A tale of Christmas past, largely true, and translated here for grown-ups.

***More than presents or maple syrup, a grandfather's greatest gift was simply being there***





Once a year, we children searched the skies for Grandpa. He always touched down during the Christmas season; so we would wait in the airport, our noses pressed against the frozen glass in painful anticipation. Then, sure enough, the silver bird would appear, cutting through the clouds just for us.

Our tradition was to behave much like primates seeking bananas. And with good reason: Grandpa always brought a gallon of genuine maple syrup and a brown leather suitcase heavy with brightly wrapped packages (most for my sister).

We loved Grandpa for other reasons, too. For one thing, he was the only one I knew who drank cough syrup straight from the bottle, oblivious to its high alcohol content. And you couldn't help but admire his head, too. It was as smooth as polished brass — only it grew less hair. My brother Tim claimed the barber merely put a stainless steel bowl over Grandpa's head one day and said, "That will be \$1.50." But whatever the case, we couldn't get enough of running our hands over his head and gazing at our reflections.

We also admired Grandpa's size. He was ... well ... a big man, poundage-wise. Grandpa Callaway could never be found far from a box of chocolates, and the years had charged him for it. There were definite advantages to Grandpa's girth, however. He was perfect to hide behind during certain games we'd play. Perhaps, best of all, the five of us found room on his lap simultaneously to hear the Christmas story year after year.

But this Christmas, it looked as if Grandpa's plane had arrived without him. This was cause for concern, particularly for us young ones who couldn't help but wonder where maple syrup went when it didn't come down. Of course, we weren't concerned only with maple syrup. No, we were more sensitive than that. We wondered where the presents were. So we waited and watched. Other grandpas arrived to the hugs and kisses of kids like us. But not Grandpa Callaway.

Then, Dad noticed someone off to one side. Could it be? He was the right size. He had the right face. But he also had hair.

# Faces of Faith



Marilyn Repchuck's involvement with The Presbyterian Church in Canada came about in a circuitous, ecumenical route. Her grandparents, who immigrated to Canada in 1910, were Romanian Orthodox. Her father grew up a Baptist, her mother was an Anglican and Marilyn was baptized into the United Church. She began attending a Presbyterian church when her father was hired as organist and choir director of MacNab Street Church, Hamilton, Ontario. She has now been a member of the congregation for more than 30 years

and has served as treasurer, representative elder and clerk of session.

In 1996, Marilyn became the first layperson, and only the second woman, to serve as moderator of the Presbytery of Hamilton — an experience she describes as "the best year of my life." It's clear she took the role to heart, visiting 36 of the 39 churches in the presbytery. When not busy being moderator, Marilyn was busy at her other job: she is an admitting clerk at St. Joseph's Hospital in Hamilton. Her goal is to become a lay-preacher and share the love of Jesus Christ.

## What is your earliest memory of church life?

My twin sister and I would tag along with Mom and Dad who were soloist and organist. At the age of three, we were sitting good as gold by ourselves in the front pew at morning and evening services, and at many weddings on Saturdays!

## What is your favourite hymn?

"Thy Hand, O God, Has Guided"

## What musical piece has most inspired you?

"The Creation" by Haydn

## What is your favourite biblical book and why?

The book of John, an evangelist who takes us behind the scenes of Jesus' ministry, giving us a glimpse into his eternal origin and divine nature. John was unique.

## What book (outside of the Bible) has most influenced you?

*The Broken Body — Journey to Wholeness* by Jean Vanier

## Who has played a major role in your faith journey?

John A. Johnston, minister of MacNab Street Presbyterian Church for 28 years.

## What do you find most irritating about The Presbyterian Church in Canada?

I would appreciate more theological studies for laypeople.

## If you could live a second time, who would you like to be?

A musician — possibly Andrew Lloyd Webber

## Write your own epitaph.

I have done all things through CHRIST who strengthened me. Philippians 4:13

## What style of Presbyterian Church do you see for the future?

I see a church that will be seen in the shopping malls, parks and recreation centres. This is where we will come face-to-face with the community.



"GRANDPA!" we yelled.

"What in the wor...?" said Dad.

"A wig ... " replied Mom, her hand over her mouth, "... sort of."

Moments later, a rest-room mirror told Grandpa why he had escaped our notice. The wig was a good one. Expensive grey with streaks of black. But it was on sideways, the black streaking sideways, the Made In Canada tag sloping neatly over his left ear. "Oh say," said Grandpa, over and over. "Oh say."

But the news would not get better. Grandpa's luggage, it seemed, had not made the journey with him. "OH SSSAY!" said Grandpa through his false teeth.

As the ensuing commotion died down, I began to piece the implications together. No maple syrup. No brightly wrapped presents. No chocolates maybe. And, then, the strangest thing happened. I realized it didn't matter.

Christmas would come without maple syrup. Christmas would come without presents. Games would be played. Songs would be sung. Stories would be told. And, much more, Grandpa would be

there. He had brought us the best gift of all: himself.

Of course, Grandpa wasn't taking it as well. As we climbed into the car, I heard him mutter, "Oh say." And I watched him reach for the cough syrup.



"Didn't you get anything at all?" asks Stephen.

"Yes, we did. But I don't remember much about the presents. I only remember Grandpa."

"Did he tell you lots of stories?"

"Yes. He especially loved to read us the Christmas story — of the Light that came blazing into the world, landing in a most unusual place, just for us. Of the Son of God in a barn. And he told us that God could have given us anything he wanted. But God gave us the best gift of all: himself. That's what I hope you remember when you think of Christmas."

Above us, suspended from red string, is a row of Christmas cards. In the very centre hangs my favourite:

*If our greatest need had been information,  
God would have sent us an educator.  
If our greatest need had been technology,  
God would have sent us a scientist.  
If our greatest need had been money,  
God would have sent us an economist.  
If our greatest need had been pleasure,  
God would have sent us an entertainer.  
But our greatest need was forgiveness,  
so God sent us a Saviour!*

In the glow of the Christmas tree, Rachael and Stephen sit quietly, in wonder. "Tell it again, Daddy," they say.

Jeffrey sits quietly, looking at the stockings, and wondering about something else. "What about we eat 'em," he says.



*Every time we give, it's Christmas. R*

Phil Callaway is editor of *Prairie Bible Institute's Servant* magazine and the author of the humour books *Honey, I Dunked the Kids* and *Daddy, I Blew Up the Shed* (Harvest House).

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## ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: **BIRTH OF CHRIST**

- i (30 % of 20) + (2/7 of 21) + 8 = □
- ii (9/10 of □) x (□ - 6 - 13) = ■
- iii (■ ÷ 2) x (15 % of □) = ●
- iv (● + ■) ÷ (□ + □ + 5) = ◆
- v (1/2 of □) + (■ - 10) + ◆ = ❖

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



*ArithmeCode* answer from last issue: **GLORY**

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003

# Blessed Assurance

by Cheri Fallon

When our family lined up in the back row of church one Christmas Eve, something special happened. At the crowded service, our four children jostled for seats in a temporary pew of folding chairs. On the end was our oldest teenager, Jeff, in his navy blue blazer. He had mumbled only nine words to us since October: "Yup," "Nope," "I dunno," "Where's my ...?" and "What's for dinner?" Then, there was Teenager #2, our Steve, who looked different without his basketball jersey, headphones and telephone. Our daughter, Christy, smiled sweetly in her braces and red velvet. "I's de only sis-ta," she used to say proudly; but, these days, we didn't know whether to expect Cinderella or her stepsister at our breakfast table. Standing on his chair quietly next to us was Andy, our baby, whose claim to fame was burping — and proud of it.

Why were we in the back row? Because getting there had been a rodeo of activity with this background music: "Mom, I have no underwear!" and "He spit on my shoe!" And, this holy night was my husband's birthday. It was a day when I asked myself, "Was it prudent to marry a man born on Christmas Eve?" (Just kidding, dear.)

I plunked down in my seat, breathing a sigh of seasonal relief. It was here, this night of nights: Christmas Eve. I heard of shepherds and worried about my flock — the spats, the silences, the surly looks.

## *The peaceful sanctuary of a church provides sanctuary for the soul*

I wondered: "Will they turn out OK?" "Will they ever like me and each other again?" and, peering at Son #3, "When was the last time he brushed his teeth?"

Away in my memory was the image of another family some 25 years ago — my brothers, sister and parents. My mother's voice was clear and strong; I always felt reassured to hear it. Did she have the same worries? My sister and I giggled so, the pew would shake, and we always tried to keep our candles lit till we were in the car.

In the peaceful sanctuary of my church, the lamps had been dimmed. The

sanctuary glowed with the light we'd passed candle by candle, father to son, sister to brother. I peeked around at the faces of my family. In the candlelight, they looked like angels. No dorks, wimps or nerds here. For once, their voices were in harmony: "All is calm, all is bright."

On Christmas Eve in the back of my church, I was witness to a miracle. It was one of those shining moments (blessed assurance, was it?) when God seemed to tell me everything would be fine.

Peace on earth — even in our own family. **R**

Cheri Fallon is a free-lance writer living in Wyomissing, Pennsylvania.



Illustration by Claudio Ghirardo



# A Miracle From a Christmas Hobo

by Dorothy Henderson



Illustration by Claudio Ghirardo

We were sitting around the table in the warm farm kitchen. My brother and sisters shared a pair of red-handled scissors with me as we snipped make-believe families from an old Eaton's catalogue. It was our favourite winter childhood activity.

"Look!" my sister called out, scraping a peek-hole in the frosted kitchen window. "Someone is walking up our lane!"

The wind howled and snow swirled against our farmhouse as we pressed our faces against the window to see him. He struggled through the drifts in our laneway, his matted sheepskin coat held together with twine.

We never knew how Dave Rowe, our Christmas hobo, came to us. But, even though we were young children, we knew, on that first day, that he was starving, ill and penniless.

During the harsh, long winters near Georgian Bay, the hobos seemed to go underground. In the summer, we would see them walking past our farm, stooped and carrying bundles. In our careless childhood ways, we gave them nicknames and called out to each other as they passed, "Hey! There goes old Walking Curry."

On this stormy Saturday in the week before Christmas, we watched in fascination as our mother made a pot of tea for Dave and offered him a slice of home-made bread with butter. He stood in the small space behind the cookstove, slurping tea and wolfing down the bread while water dripped in little streams from his ice-caked overalls.

It became his favourite place to stand — a small space behind the warming oven between the cookstove and the wall. In fact, in the three months he stayed with us, he even slept there. My mother tried to coax him to sleep on the couch under the kitchen window, but he preferred to lie on an old blanket behind the cookstove.

***An encounter  
with a hobo  
leads to  
random acts  
of kindness***

My parents smiled as they said this was the warmest winter they could recall. Two wood stoves heated our large stone farmhouse. In the mornings, we children pulled our clothes into our beds, hugging them against us to warm them with our body heat. Then, chattering and shivering, we pulled them on quickly before jumping out of bed.

That winter, Dave assumed the task of stoking the fires, so the floors felt warmer under our small feet. Although he must have been up several times in the night adding blocks of wood, he always rose at 4 a.m. to finish the barn chores for our father before the winter daybreak.

It was a winter of miracles. It was a miracle that our mother, with several small children and no modern appliances — a woman whose wash day lasted from Monday to Wednesday — took in an old, sick hobo and looked after him for the winter.

It was a miracle that our father, a man who never owned a gun or put locks on our house or any of our farm buildings, would risk taking in an unknown man with only goodwill and blind faith to ensure against danger.

It was a miracle for Dave, too. We watched, wide-eyed, as he smacked his lips over a mound of mashed potatoes, circled with gravy. Slowly, he grew stronger and more alert. He loved my mother's cooking, but he was serious about one thing. At each meal, he would ask: "Now, Edna, I can't have anything with baking soda. It makes me deathly ill. Does any of this food have baking soda in it?"

Our mother always exclaimed loudly that she used no baking soda in any of her cooking. None whatsoever. But, of course, we children knew it was only a story to placate a sick, old man. Meanwhile, Dave prospered on my mother's baking soda scones.

But, eventually, even the good nature of my parents grew thin. Although my father had offered him a change of clothing, Dave adamantly refused it. As the winter went on, a strange odour radiated from behind the cookstove — my mother's fine cooking and a combination of Dave's unwashed body, unchanged clothes and the farm manure caked on his pants and boots. When the spring

thaw began, my father drove Dave to a little house in the nearby village where he lived until his death many years later.

I don't remember if we said goodbye to Dave. I don't even remember if we missed him. But I do know our Christmas hobo had a lasting effect on our family. For years following, we helped our mother prepare a Christmas box for Dave with all the things he loved — scones, strawberry jam, fruit cake and sugar cookies.

Each year when Christmas comes, I think of Dave Rowe, our Christmas

hobo. I think of our parents' unreserved hospitality. I get out the rolling pin, stand at the kitchen window and wonder what I can bake for someone. And, invariably, I turn to my husband and say, "Honey, who could we invite for Christmas dinner who might otherwise be alone?"

And that is my miracle — an inspiration to be generous — a miracle gift granted by an old Christmas hobo. **R**

Dorothy Henderson has responsibility for Christian education and ministry with children and youth at national church offices.

*And they named him Jesus, just as the angel had told Mary when he promised she would have a baby.*

Luke 2:21 CEV



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PR



# Beauty Born in Darkness

by Maxine Taylor

I never liked "O Holy Night." How many of us can pull off that clear, high G with which the song ends? For me, it symbolizes those times when I've been tempted to pretend I'm better than I am, enticed into beginnings I can't finish, charmed into situations where I don't belong, attracted into that giddy height of accomplishment and promised glory. That same height soon becomes the loneliness of defeat or embarrassment. Something which seems, at first, so beautiful and alluring suddenly turns to taunt and

mock, to magnify my blunder. "O Holy Night" had always done that to me.

Our family had been living in Katmandu, Nepal, for three years. On Christmas Eve, with our preparations completed at home, my son and I set off for the Christmas Eve service. We would play in the small orchestra for the service; but my daughter, who was sick, stayed behind with my husband. Jumbled thoughts clut-

tered my mind. My daughter was sick too often here. And I had wanted to worship together as a family tonight.

As we walked, shivering that kilometre or so to the service, the sights, sounds and smells of poverty crowded in on me. Men huddled under a single lightbulb in their shops, resisting the urge to close the shutters lest one last customer would come in and spend a few rupees. Tired women bent under heavy loads of fodder

## Christmas Eve in Katmandu





or firewood coming home from a long day. Young boys carrying no school-books but herding goats or water buffalo home for the night. Little girls struggling home with heavy jugs, the cold water splashing on bare legs. Noisy, erratic traffic of old taxis, motor bikes, motor rickshaws, bicycles and buses. Buses loaded and overloaded with people on the roof, on the running boards, hanging onto the doors and windows. Buses leaning precariously under their strain, spewing out black, noxious exhaust in our faces. Shivering, barefoot children huddled around their small fire of burning garbage, trying to keep away the damp chill of the night ...

"Everywhere I look I see you, Christ, and you are cold, or hungry, or tired, or dirty, or hurting. How can I celebrate your joy tonight? It's Christmas Eve! I want to celebrate your hope and love, but how can I? Where is your hope? your joy? I see only your pain!"

How can our minds make sense of the contrasts? How can our hearts allow the contrasts to happen? Words of the hymn "Christus Paradox" came to mind:

*... you, Lord, are both prince and slave ...*

*Clothed in light upon the mountain,  
stripped of might upon the cross,  
Shining in eternal glory,  
beggared by a soldier's toss ...*

*You who are our Gift, and Cost ...*

And, so, we continued to make our way through the dark and busy street, trudging along through the noise, diesel fumes and squalor. Strange things go through our minds when we try to make sense of the senseless. We either cry, or laugh, or both. I thought of other, more familiar Christmases, and laughed. "I want to wear my heels!" "I want to wear a beautiful dress." "I want to have my hair done!" "I want to feel pretty again!" I wanted to feel frivolous and not be ashamed.

By now, we had reached the place of our Christmas Eve service. I had tempered my anticipation for I knew there would be no beautifully decorated sanctuary exuding a warm glow. Instead, we would find an old, cold assembly hall with paint peeling from water-stained walls and sounds of metal chairs scraping the bare, cold cement floor reinforcing

the wretchedness outside and the dowdiness and homesickness inside. But there was also anticipation of meeting close friends. As I made last minute preparations for our small orchestra and settled at the electric keyboard, I knew I wanted to celebrate Christ's joy even though I felt little of it.

The offertory followed the usual Scripture readings and carols. "O Holy Night" had been requested. It sounded lovely from the instrumental ensemble. Part way through, a power cut plunged us into darkness and silence. I tried to encourage the players close by to forget about their written parts, just play the melody by ear. Their looks said, "Me? Sorry!"

Almost unnoticed at first, a soft, deep swell of sound grew around us. Everyone hummed the tune — a surging wave of melody. The sound was haunting and beautiful. Worshipers switched off the flashlights they had retrieved from their bags, allowing the beautiful sound to fill our darkness. Then, as if responding to some invisible master conductor, everyone began singing the words,

*"Fall on your knees ..."*

Yes, forget the music scores, forget our egos, forget our appearances, forget the ugliness around us. Yes, for now, forget what is outside and even forget those near to us. Leave all that for this moment and, simply,

*"Fall on your knees ..."*

*Hear the angel voices!"*

Two hundred people softly sang in the dark. Here was *beauty* — a "holy night." God had given us something beautiful.

God pours beauty into our aching hearts, peace into our tensions, hope into our hopelessness, calmness into our souls. And love — love that surrounds us like swaddling clothes. **[E]**

Maxine Taylor, her husband Craig and two children live in Eckville, Alberta, where they are members of St. Paul's Presbyterian Church. Between 1992 and 1995, they served in Nepal with International Ministries. Maxine wrote this story on her return to Canada in an attempt to come to grips with Canadian commercial Christmases.

"Christus Paradox," words by Sylvia Dunstan. Used by permission of GIA Publications, Inc.

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# King Jesus



by Joseph C. McLelland

**A**dvent asks us: Who is this, coming among us trailing images of angelic attendants, a virgin mother, Magi in transit and hints that his story began even before creation, in God's infinity? In particular, is Jesus in any sense a *king*? I mean, in view of the current rejection of authority figures and hierarchy, how can we relate to a lord — i.e., become *servants* — and call it Good News?

Is there a proper sense in which Jesus is "king and head of the church" as our standards proclaim? Or is his kingship merely a form of benevolent dictatorship, a hangover from authoritarian days? Can we tolerate government by a single person, even the "person" of Jesus the Christ? Scripture claims an authority for him that demands absolute obedience — the only absolute allowed for Christians; our forebears insisted on "the crown rights of the Redeemer." That's *not* "good news" for modern society! Aren't we too busy seeking approval and "empowerment" to deny ourselves and follow one who judges us not for being selfish or short-sighted but for being *sinful*?

I'm arguing for modern metaphors that will continue the sense of the old ones, not give up their intention. I know that to say Jesus is a kind of king, lord or master is politically incorrect. But if we don't claim that for him, then "Good night, Christianity!" That's what Kierkegaard thought, warning of the danger of reducing the gospel to "a little moralizing and a few articles of faith." Remember Vachel Lindsay's "General William Booth Enters Into Heaven"? It combines the military with kingship so is way out of line. But is it at all *true*?

*He saw his Master thro' the  
flag-filled air.*

*Christ came gently with a robe  
and crown.*

*He saw King Jesus. They were  
face-to-face ...*

Let's agree that monarchy ("rule by one") is outdated, along with inherited nobility. But isn't there always some kind of practical aristocracy ("rule by the best")? If interpretation aims to maintain old but true ideas with a modern spin, then we're stuck with the biblical motif of the kingship of Jesus and the Kingdom of God.

*Let the buyer beware!*

The current trend to deconstruct texts and debunk authority figures must show its true colours. Of course, a healthy critique of pretension and hypocrisy is always in order. But does this mean reducing everything and everyone to the lowest common denominator? The Reformers called this "extreme democracy" leading to mob rule, and preferred a hierarchy of courts. John Calvin was pragmatic but still took his "orders" *from within Scripture*. He recognized its constraint for both belief and practice, including government.

If we ought to retain "the kingship of Christ," then what roles mirror his rule in the Church, whatever new language and concepts we use? Don't we still need "teaching elders" with special training? And "ruling elders" to oversee (a form of "control"! ) worship and congregational activities? Managers to manage, teachers to teach, plumbers to plumb, etc.? *Specialists*. The best we can get.

Otherwise, there go the "elders"! A cynic would say we've already shifted to government by "juniors," given the youthening of sessions and the fuss over Young Adult Reps at Assemblies. (Whoa! dear reader, I'm not against youth — I've spent my life being rejuvenated by students. Once I was young,

while they'll be too soon old.) What we're losing is the idea that age brings experience and, therefore, wisdom. The "Presbyterian system of church government" derives from that tradition, an aristocracy of experience, as it were. The young have learned only a little and, so, can afford to be inflexible; but the more you

learn, the less you *know* — flexibility comes with maturity.

Here we stand, then, caught between Advents. The first was for love, but the next is for judgment. What *kind* of "kingship" do they add up to? Read again those first carols in Luke's Gospel — Gabriel's incredible announcement, Mary's Magnificat, Zechariah's blessing, Simeon's farewell. They wield a two-edged sword: there's joy and fear, promise and threat, glory and suffering. And all because Jesus is Lord: this is kingship, indeed, seeking humble obedience — "whom to serve is perfect freedom." *And may God rest you merry, gentlefolk!* **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

# A Dream Come True

by Lorna Hillian

**T**he people at St. David's Presbyterian Church in Kelowna, British Columbia, had a dream. They dreamed of having a new church building. The old downtown church was boxed in by a creek on one side and the street on the other. We could not expand up, down or sideways. During my prede-

cessor's time, the session established a long-range planning committee.

I arrived as minister at St. David's in October 1987, a bit nervous there might be a building project in the offing. I felt I did not have the skills or gifts required for a project of that magnitude, but I was confident God would provide.

At the annual meeting in February 1989, the congregation rejected the idea of a satellite church, deciding instead to build a new church. After selling our 1956 building to the Canadian Mental Health Association, we started to look for property in the central part of Kelowna.

I remember the rainy Saturday morning we found the property. We had trucked around Kelowna in two cars looking at various sites, several beyond our price range. Then our agent showed us a 3.42-acre hobby farm. A bungalow stood in the cen-

**By sharing their gifts and using ingenuity, Presbyterians in Kelowna, British Columbia, constructed a new church home**

tre of the property which was bordered on the north by Brant's Creek. We quickly came to a consensus that this parcel of land would be ideal.

Since the property had more land than we needed for a church, we considered three possibilities: build low-rental condominiums; construct seniors housing; or, as three other churches in Kelowna had already done, build condos to sell on the market, using the profits to help finance the church building. When the first



*Top:* Lorna Hillian, minister of St. David's Church in Kelowna, British Columbia, and Joan Bentley, church secretary.

*Right:* The new home of St. David's Church.





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two options did not materialize, we opted for the third. The St. David's Glenmore Building Society built 39 condos, the last of which was sold in May 1994, not long before the market softened.

In the summer of 1994, plans for the new church were drawn up and construction began in September. The first Presbyterian church in Kelowna, Bethel, was built in 1892 for \$1,575, including seating and heating. In 1994, the seven-member building committee proposed a building costing \$1,200,000. We hoped to realize \$400,000 in gifts from the congregation, \$400,000 from the sale of the condos, and \$400,000 from the mortgage. In the final analysis, the mortgage figure was the only constant one. We received nearly \$300,000 from the congregation and \$730,000 from the condos. The final cost was \$1,250,000 due to escalating lumber prices.

One of the first decisions was whether to build a sanctuary or a gym/hall first. With input from various groups within the church, we decided to build a sanctuary with a large narthex, spacious enough for congregational suppers, bazaars and youth group games. The gym/hall is still in the plans.

The sanctuary was built "in the round" to create a hospitable and friendly atmosphere. The floor of the sanctuary slopes, enabling the congregation to host community concerts. We have already accommodated the Kiwanis Music Festival.

I waited for the day when we would choose the colours for the interior of the church. I find "Presbyterian blue" hard to live with. Our construction chief's suggestions of modern and attractive colours elated me. Consensus came quickly on a soft teal green and salmon pink linoleum, with cream walls and teal door and window frames, with complementary carpeting of green and pink tones. These warm and pleasant colours signify a welcoming church.

What should we do with the three-bedroom bungalow already on the site? If we sold it, we would not get much for it. If we incorporated the 2,000-square-foot house into the structure, we could save considerable expense (\$70,000). So we built around the house, using a ramp to connect the living area of the house

with the narthex floor. The house provides three former bedrooms upstairs (for church school rooms), two bedrooms downstairs, and a living room and kitchen for small meetings. A fireplace graces the former living room area and turns it into a lovely lounge.

Surprises? We had lots! One day, while in the sub-basement, someone wondered what we should use the large, sunny basement for. Of course, the youth group room! It provides a huge area with an open space for pool, table tennis, air hockey and fuzball. There's another carpeted area, circled with chesterfields, soft chairs and coffee tables. Plus a cupboard full of board games and puzzles.

Another surprise was the ramp. Last April, a St. David's fund raiser hosted the first annual fashion show! It was a great success. Someone commented afterwards that the ramp was put there for fashion shows! It sure added a lot to the classiness of the show!

We cherish many memories. The day the concrete was poured for the basement. The day the tall crane came to put the glu-lam beams in place for the sanctuary. The patience of the construction team. The countless hours given by volunteers. And Doris Spall's cat which became the unofficial supervisor of the building project. Doris, a member of our church, was the first person to move into a condo. Tigger moved in two weeks before she did, overseeing and inspecting the building of the church. She was highly indignant when the doors of the church closed to her.

Were there any regrets? Well, yes! I didn't get a washroom off the vestry. And we had hoped to sell more condos to Presbyterians; but, when we delayed building them, some Presbyterians bought condos elsewhere in the city.

On Sunday, June 18, 1995, old and new friends filled the 300-seat sanctuary to dedicate our new church to the glory of God. My initial fears in entering this building program blew away like fluff from a dandelion. So many talented people came forward to help! The spirit of working together and of sharing our gifts made all the difference. **R**

Lorna Hillian is the minister of St. David's Church in Kelowna, B.C.

# North Korean Famine Leads to Macabre Tourism

by Gil Kezwer

**One-quarter of North Korea's population faces the possibility of death by starvation**



Photo: Rick Fee

**T'umen, China** — Two emaciated boys appeared out of nowhere on the far bank of the T'umen River. The river separates the northerly corner of the Democratic People's Republic of Korea (DPRK: North Korea) from China, near the border with Russia, 100 kilometres from Vladivostok. After looking left and right, the small boy stripped off the rags he wore and waded out into the shallow water, while the tall one remained on the shore as the look-out.

A group of South Korean tourists gathered at the water's edge of this Chinese border town wondering what the two were up to. They didn't have long to wait.

Swimming farther out into the river, the boy retrieved plastic bags and tossed them to his partner on shore. The bags

contained food that had been thrown into the water minutes before by tourists riding in a motorboat.

"North Koreans show up regularly to pick up food from the river, so it has become a tourist attraction," said an ethnic Korean who rents motorboats. "Food is so scarce over there, they will do anything to get fed. The sense of shame is something that can't cross their desperate minds."

The other tourist attraction is even more macabre — corpses of drowned North Koreans, too weakened by hunger to swim the 300-metre-wide river in their desperate search for food. In a recent press release, experts from the international relief organization World Vision estimated 120,000 North Koreans have already died this year. By next year's

harvest, the total could reach 5.5 million — one-quarter of the DPRK's population. Reports tell of unclaimed bodies lying in the streets being buried in mass graves, cannibalism, and coffins being reused to save wood.

For those still unconvinced of the horrific famine gripping Kim Il Jong's hermit kingdom, there are many ethnic Koreans in T'umen, descendants of those who moved here during the Japanese occupation of Manchuria. They tell of firsthand encounters with mass starvation in their ancestral homeland.

"[Chinese] corn farmers had to sow seeds three or four times this year because hungry North Koreans crossed the river and dug up the seeds to eat them," one farmer complained. "We used to



serve bowls of cooked rice to many North Koreans who crossed the river because we considered them our brothers. But they came too frequently and stole our stocks and grains. This has put our brotherly love to a severe test."

The five-metre-wide, 400-metre-long T'umen Bridge leading to Namyang illustrates the chilled relations between ethnic Koreans here and their hungry neighbours. Once the scene of active petty trading, the bridge is now all but deserted, guarded by a lone Chinese customs officer in a People's Army uniform. The bankrupt DPRK has run out of commodities to trade.

One former T'umen-based merchant said he used to cross the bridge to trade grains and daily necessities for dried squid and other seafood. "But I don't go any more because there is nothing to trade," he said. "On my last visit to Hamhung [the largest city in the nearby Hamgyongnam province], I saw people who didn't move and thought they were all dead. But, later, I realized they were too feeble to move because they hadn't eaten for days. That experience still haunts me."

The famine, caused by two years of record floods followed by this summer's drought and a freak tsunami and typhoon in August, doesn't appear to be shared universally. Reports from the DPRK state that although some soldiers of the country's 1.2-million-strong standing army have been sent to salvage what they can of this year's meagre harvest, the relatively well-fed armed forces have maintained their combat readiness. Compounding the environmental and weather-related natural disasters, the DPRK's sclerotic planning system has been slow to adjust to the new economic realities since the collapse of the former Soviet Union, Pyongyang's erstwhile major trading partner and patron.

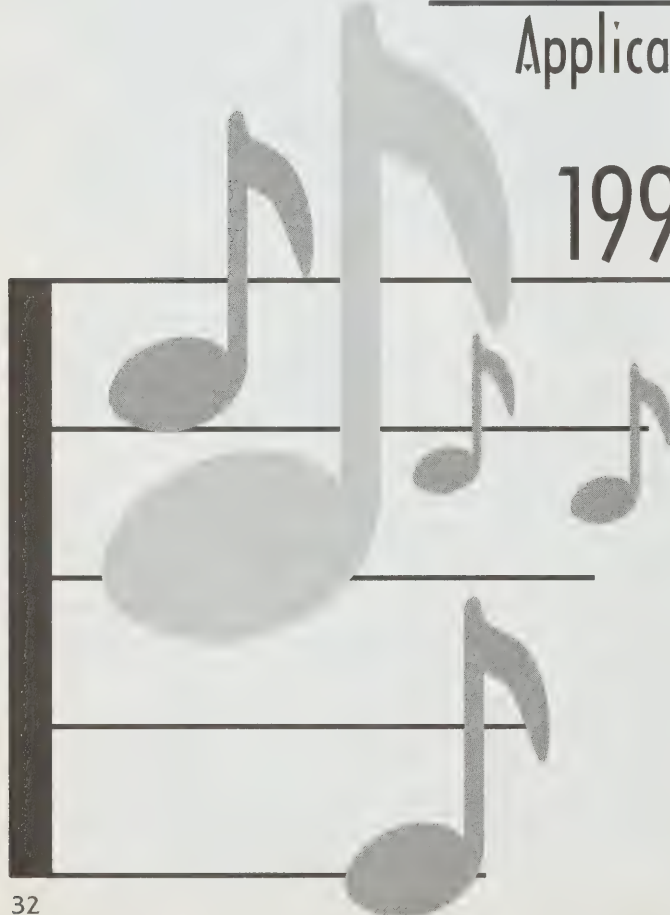
"It is not true that all North Koreans are dying of starvation," said a salesperson at a souvenir shop near T'umen Bridge. "In July last year, when North Korea commemorated the death of their leader Kim Il Sung, I visited the North and saw people properly fed, although not as well as South Koreans."

The Canadian Food Grains Bank (of which The Presbyterian Church in Canada is a part) has joined with a Toronto-based group, Canadians for North Korean Famine Relief, to try to relieve the famine in North Korea. Donations can be made at the Bank of Montreal or through Presbyterian World Service and Development (PWS&D). To date, Presbyterians have contributed \$84,250 through PWS&D.

"Some North Korean government officials visit this town and spend money like water on women and booze," said a tour guide for a group of South Korean tourists. The guide said she has given up planning to visit her relatives in the North after watching an unauthorized videotape about the Stalinist regime circulating in Chinese border towns.

"I saw a hungry boy virtually steal a piece of brownish cake from a person's mouth and gulp it down without chewing it. The person who had lost his cake beat the young thief until he threw it up; then, he put it back into his mouth." ■

Gil Kezwer is a free-lance journalist living in Toronto. He was refused a visa to visit North Korea this summer after identifying himself as a writer interested in covering the famine.



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# Hymn of the Month

by Judee A. Green

The Advent and Christmas season is both the easiest and the hardest season for which to choose hymns. It is the easiest because there are so many wonderful hymns and carols, and the hardest because there are difficult choices to make. Can we find time to sing everyone's favourites? That dilemma is readily solved by increasing the number of songs each week and by holding special carol services. Can we wait until the Christmas season to sing Christmas carols when we are bombarded by them in stores and shopping malls from sometime in November? Do the carols lose their freshness if we sing them on through the Christmas season until Epiphany on January 6?

*The Book of Praise* (1997) contains a new text for the Christmas season: "The Hands That First Held Mary's Child" by Thomas H. Troeger. Troeger is a Presbyterian minister, teacher and writer from Cooperstown, New York. He has served in pastoral ministry, taught at Colgate Rochester Divinity School and is now professor at Iliff School of Theology in Denver, Colorado.

"The Hands That First Held Mary's Child" invites us to see the nativity from Joseph's viewpoint. He became convinced that God was at work in this mysterious pregnancy and birth (Matthew 1:18-25). Joseph, the carpenter, set aside his woodworking tools and cradled the baby Jesus in his hands. In the midst of the Christmas festivities, the fourth verse reminds us the events of Holy Week are an integral part of the story.

While the text, written in 1985, is a recent composition, the tune is not. *Noel* is a traditional English folk tune arranged by Arthur Seymour Sullivan in 1874. Sir Arthur Sullivan is best known for his collaborative work with W. S. Gilbert in operettas. However, one of his compositions, *St. Gertrude*, can be found in *The Book of Praise*. The tune *Noel* returns to this edition of *The Book of Praise* as it appeared in both the 1897 and 1918

editions where it was paired with the text "It Came Upon the Midnight Clear."

This Christmas, as we celebrate the birth of Emmanuel, God-with-us, why not add at least one new carol to your list of favourites. Remember that back in

December 1818, "Silent Night" was sung for the first time! **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

## The hands that first held Mary's child

NOEL 8 6 8 6 D CMD

F C F (Gm/Bb) C7/G F C /Bb F/A F Bb/D Bb F

1. The hands that first held Ma-ry's Child were hard from work-ing wood,  
 2. When Jo-seph mar-veled at the size of that small breath-ing frame,  
 3. "This Child shall be Em-man-u-el, not God up-on the throne  
 4. The tools which Jo-seph laid a-side a mob would lat-er lift

C Dm Bb F C F Dm F/A /C C7 F

from boards they sawed and planed and filed and splin-ters they with-stood.  
 and gazed up-on those bright new eyes and spoke the In-fant's name,  
 but God with us, Em-man-u-el, as close as blood and bone."  
 and use with an-ger, fear and pride to cru-ci-fy God's gift.

D E° Dm/F Gm6 A7 Dm (A7/D Dm) Dm6 C/E Dm C/G G7 C

This day they gripped no tool of steel, they drove no i-ron nail,  
 the an-gel's words he once had dreamed poured down from heav-en's height,  
 The ti-ny form in Jo-seph's palms con-firmed what he had heard,  
 Let us, O Lord, not on-ly hold the Child who's born to-day,

F/A C7 D7 (Gm6/D) Gm6 F/A C Dm F/A F/C C7 F

but cra-dled from the head to heel our Lord, new-born and frail.  
 and, like the host of stars that beamed, blessed earth with wel-come light.  
 and from his heart rose hymns and psalms for heav-en's hu-man word.  
 but, charged with faith, may we be bold to fol-low in his way.

Words: Thomas H. Troeger (1945-) Music: English traditional; arrangement, Arthur Seymour Sullivan (1842-1900)

Words: copyright © Oxford University Press, 1985 Music: public domain



# PCC News

## Remembering Cal Elder

Remembering Cal Elder will bring a song to the hearts of 11 congregations he helped to establish during his work as missions superintendent in Ontario from 1966 until his death in 1993. A memorial fund established in Cal's honour is providing 14 copies of the new *Book of Praise* to each of the congregations. Gordon Haynes of Canada Ministries is pictured presenting the first memorial copy to Cal's widow, Joyce.



## Friend in Need says thanks, indeed

The Friend in Need campaign to reduce the debt on St. Paul's Church, Glace Bay, N.S., is drawing to a close. Donations from individuals and congregations across the country have so far totalled \$375,000, reducing the outstanding debt to \$458,000. The congregation of St. Paul's and the Presbytery of Cape Breton have worked hard to make the campaign a success and are grateful for the support they have received from members and friends of The Presbyterian Church in Canada.

## Atlantic Synod enjoys calm waters

The Synod of the Atlantic Provinces met for the 126th year during beautiful autumn weather in mid-October in St. Andrew's Church, Fredericton, N.B. Davida Stewart, an elder from St. Mark's Church, Charlottetown, became the first woman and the first layperson to be elected moderator of synod. Guest speaker was Rev. Philip Lee of Saint John, who gave three addresses on "Singing God's Song in a Foreign Land."

The synod celebrated the progress of St. Paul's Church, Glace Bay, N.S., in recovering from a huge debt load. A one-time offering of \$20,000 was donated toward the outstanding debt.

New work is continuing at King's Church, New Minas, N.S. Sunday attendance has grown to almost 100 and the

congregation is raising funds to begin its own building.

For Wednesday lunch ("dinner" in the Maritimes) and afternoon business, the synod met in St. James Church, Hanwell, just outside Fredericton. St. James is an old country church that is gradually becoming surrounded by houses. The congregation has dedicated a renewed building that can seat almost 200 for worship and includes meeting rooms and a hall.

With mostly routine business and the further good news that synod allocations can be lowered for next year, synod members enjoyed a quieter meeting than has been the case recently. Next year, the synod will meet in First Church, Pictou, N.S. (Bert Vancook)

## Pieces of the same cloth

The Ecumenical Relations Committee sponsored a consultation for Presbyterians involved with ecumenical organizations on September 30 at the church offices. About 28 people, including Presbyterian representatives on the Canadian Council of Churches and the World Council of Churches, attended. Facilitator Dorothy Henderson (seated next to table) began the day by displaying a quilt her mother had made from various pieces of clothing her family had worn. Participants were invited to draw a symbol of their ecumenical involvement, and the drawings were then placed on the floor in a quilt pattern.



## Two Presbyterians working with MCC

Two Canadian Presbyterians were among 52 North American and overseas workers who participated in orientation at Mennonite Central Committee (MCC) headquarters in Akron, Pennsylvania, September 9-19. Annette Stoehr, a member of Knox Church, Toronto, is beginning a three-year assignment as an administrative assistant in the MCC Somalia office in Nairobi, Kenya. Rob White of Sarnia, Ontario, who is affiliated with Kortright Church, Guelph, is also beginning a three-year MCC assignment. He will work in water resources and community development in Batie, Burkina Faso. MCC is the service, development and relief agency of North American Mennonite and Brethren in Christ churches. (Photos by Tony Siemens)



Rob White



Annette Stoehr

## A first-prize sermon!

Rev. Richard Topping, assistant minister of the Church of St. Andrew and St. Paul, Montreal, has won first-place honours in the *Pulpit Digest* Preaching Awards for the doctrinal/theological category. He received the \$300 prize for a sermon entitled "The Ascension." Judges included Rodney Smothers, Mary Donovan Taylor, Frederick Buechner and executive editor of *Pulpit Digest* David Fraser. *Pulpit Digest* is a publication of Logos Productions Inc., based in Inver Grove Heights, Minnesota.

## Justice Ministries appointment

The Life and Mission Agency has appointed Stephen Allen as associate secretary for Justice Ministries. He replaces Lee McKenna-duCharme.

Allen was Canadian program officer with OXFAM-Canada for 13 years, with responsibilities for education in Canada and some international work, including monitoring the 1994 election in Mozambique. While acknowledging the difficulty of working within the constraints of a three-quarters time, 10-month contract, he believes justice work in the Presbyterian Church is much more than what happens out of his office. "There are things happening now in the church in this area and we need to get the word out," he says. Allen says his work is primarily to help congregations and presbyteries integrate their faith with matters of justice.

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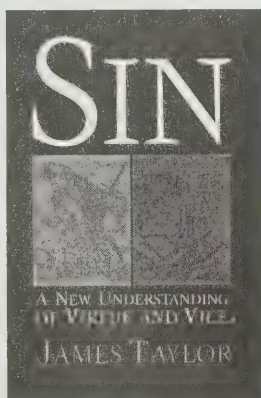
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# Other News

## WARC breaks chains and affirms ties

Under the theme "Breaking the Chains of Injustice" (Isaiah 58:6), the 23rd General Council of the World Alliance of Reformed Churches (WARC) took place August 8-20, in Debrecan, Hungary.

Among the major actions taken by the council was the decision to readmit the Dutch Reformed Church (NRC) as a member. WARC had suspended the South African denomination in 1982 because of its support of apartheid. To qualify for readmission, the NRC needed to meet three conditions: open its doors to more non-whites, give aid to victims of apartheid, and pass "unequivocal" resolutions assuring WARC that it rejects apartheid. The NRC has met the first two conditions and is expected to pass the anti-apartheid resolutions during its October 1998 general synod.

Taiwanese ecumenist Choan Seng (C. S.) Song was unanimously elected president of the WARC. Song, the only candidate for the post, is a member of the Presbyterian Church in Taiwan and a minister in the Reformed Church in America.

The delegates signed a *Declaration of Debrecan* as a commitment to work in their specific fields to realize the goals of the General Council.

## Stories from an ecumenical council

*Rev. J. Dorcas Gordon, director of the Doctor of Ministry program at Toronto School of Theology, was one of the 445 delegates from 101 countries present at the WARC General Council. She also chaired the section on "Reformed Identity: Who are we called to be?" (Her husband, Rev. Noel Gordon, took part in the Visitors' Program.) What follows are personal reflections which, for her, contain something of the essence of the council's work and goals.*

On the first Sunday of the meeting, Noel and I, along with other English-speaking delegates from Asia, Africa,

Europe and North America, attended a worship service at the Little Church in Debrecan (little only in comparison to the Great Church which seats approximately 2,000). Worship was led by a visiting minister and choir. A baptism took place at the beginning of the service. I shall never forget the look on the faces of the parents when they entered the church with their baby — a look of amazement, followed by tears. And why not, for on that Sunday, their child was baptized most vividly into a community of faith that included numerous denominations, nations and cultures.

A little further on in the service, the choir, mostly middle-aged or older, began to sing. I was amazed by the power and energy in their singing and I sensed

there was more to what was taking place than at first appeared. Only later did I learn how much more there was to the story.

The visiting minister was from the Ukraine. Many years earlier, when he was starting out in ministry and was engaged to be married, he had been arrested by the Communist government for corrupting the morals of young people. His crime? Providing leadership in a church membership class. He was sent to prison in Siberia for 10 years. On his return home, he found that his fiancée had waited for him. His fiancée was the choir director!

At another point in the council meetings, the entire assembly filed out to the courtyard of the Great Church. Three

## The Declaration of Debrecan

**WE BELONG — BODY AND SOUL, IN LIFE AND IN DEATH — NOT TO OURSELVES BUT TO OUR FAITHFUL SAVIOUR JESUS CHRIST.** We confess our theological and moral failures, our complicity in adding to the world's burdens, our inadequate witness to God's purposes. We ask forgiveness from God and from each other for these transgressions, and also for the injuries we have done to one another. Claiming the new life which forgiveness makes possible, and relying on God's promises that the chains of injustice can be broken, we declare:

**WE ARE NOT OUR OWN.** We belong to the living God who made all things and declared them to be very good. We will not exploit and destroy that creation. We will be stewards of creation for God.

**WE ARE NOT OUR OWN.** We believe in Jesus Christ, who died for us and was raised for our salvation. We confess that no human ideology or agenda holds the secret to the ultimate direction of history. We are in all things dependent on our Redeemer.

**WE ARE NOT OUR OWN.** We know that in Jesus Christ we were bought with a price. We will not patronize, exclude, or ignore the gifts of any person, male or female, young or old. We declare our solidarity with the poor, and with all who are suffering, oppressed, or excluded.

**WE ARE NOT OUR OWN.** We believe in the Holy Spirit who will guide us into all truth. We refuse the false assumption that everything, including human beings and their labour, is a commodity and has a price.

**WE ARE NOT OUR OWN.** We are called to be built into a new community in the Spirit of God. We pledge ourselves to a simple life-style which bears witness to God's ordering of the household of life.

**WE ARE NOT OUR OWN.** We do not despair, for God reigns. We will continue to struggle against injustice in this world. We look forward to the Holy City in which God will dwell with human beings and be their God.

**WE ARE NOT OUR OWN.** With Christians of the Reformed faith through the centuries, and with the whole people of God, we join our voices to proclaim,

**SOLI DEO GLORIA!**

people placed a wreath on a memorial I had not noticed previously. The tribute was related to the counter-Reformation of the 16th century, during which numerous Reformed pastors in Hungary were sold as galley slaves. We learned about a Dutch captain who, upon hearing of such a sale, rushed to Trieste where he purchased the pastors and set them free. Among the delegates at Debrecen were a descendant of the captain and two of the pastors.

The pain and joy of individual and corporate stories of faith are present wherever the Church gathers. Debrecen was no exception, with numerous personal and community stories that enliven faith and help us in the midst of adversity. One image remains with me in a powerful way. Imagine the opening worship service. Two thousand people entering the Great Church, the processional led by black-robed clergy carrying the *Viszoly Bible* of 1570. The recessional found us singing and dancing to the African song "We Are Marching in the Light of God." Here was the church reformed and always reforming, our tradition and our faithfulness, our unity and our diversity as Reformed people, symbolized in the act of worship.

### Tax on churches considered in Nigeria

The Nigerian government may soon require churches to pay taxes, and Christian leaders have reacted strongly against the idea. The head of the tax bureau denied the report, but another government source said the plan to tax churches is a reality and will soon be signed into law by General Abacha, the head of state.

Christian leaders called a press conference to denounce the idea. Some called it "an impossible act of insurrection against the Church of Jesus Christ" and a "message from the pit of hell." They termed the action persecution which would lead to discrimination against the church. (REC NE)

## THE Renewal Fellowship

WITHIN THE PRESBYTERIAN CHURCH IN CANADA

**Dr. James Torrance**, popular and renowned scholar, will speak at the **Annual General Meeting of The Renewal Fellowship Within The Presbyterian Church in Canada** at Humber Heights Presbyterian Church, Toronto. His probing topic will be ***Prayer to the Triune God of Love***, and promises to give us keys to deepen our own spiritual communication with God. **Rev. John Congram**, our Moderator, will also be present to dialogue about our church.

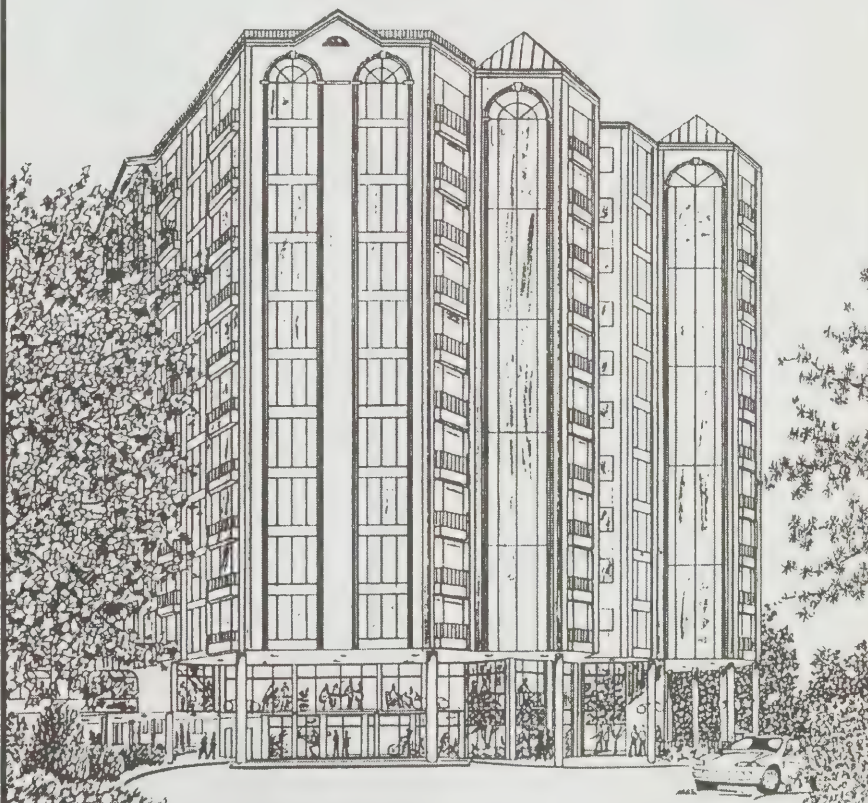
**Date: Friday evening, March 6; all day Saturday, March 7**

Everyone is welcome. Plan now to attend. For more information or to register, contact:

The Registrar, Renewal Fellowship,  
3819 Bloor Street West, Etobicoke, ON M9B 1K7  
Tel. (416) 233-6581 E-mail: cbrown@gophone.com

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## NEWS

### Kenyan church leaders invited for talks with government

Kenyan president Daniel Arap Moi has invited religious leaders to discuss governmental reforms. Moi has been at odds with mainline churches in particular for years and, initially, was resistant to reform efforts. He changed his mind when the International Monetary Fund suspended a \$200-million loan after violent protests in the country (see News, September *Record*).

The National Council of Churches in Kenya sees the development as positive. "Nobody ever dreamed it would happen," said council spokesperson Martha Mbugguss. She called it a powerful indicator of hope. (REC NE)

### And on the seventh day, they rested

In only six days, from September 15 to 20, the 250th Habitat for Humanity home in Canada was completed in Toronto. Nearly 400 people volunteered to take part in the "blitz build." The project also created a groundswell of support for the non-profit, charitable organization whose mission is to end poverty housing — one home at a time, one family at a time. Since September 15, Metropolitan Toronto Habitat for Humanity Inc. has received hundreds of telephone calls from people interested in learning more about the organization. The Toronto Real Estate Board has donated \$12,000 to pay for the foundation on the next Toronto area home.

## News Scan

### Campaign to ban landmines awarded Nobel Peace Prize

The International Campaign to Ban Landmines (ICBL) has been awarded the 1997 Nobel Peace Prize for its work to ban anti-personnel landmines which kill and maim thousands of innocent civilians in developing countries each year. Presbyterian World Service and Development is a member of Mines Action Canada and has supported the work of the ICBL through letters to government officials and ministers, and petitions.

### Ethiopian church experiencing rapid growth

The leader of one of the world's fastest-growing churches, the Ethiopian Evangelical Church Mekane Yesus (EECMY), attributes its growth to the holistic ministry practised by his church. The denomination has 2.1 million members and is increasing by about 200,000 members (10 per cent) every year. The growth is all the more remarkable as Ethiopia has two strong

religious traditions: Islam, which 40 to 45 per cent of Ethiopians follow, and Orthodox Christianity, to which about 35 to 40 per cent of the population belongs.

### Coming soon to a CD-ROM store near you

The general secretary-elect of the world's largest Bible organization, United Bible Societies, has promised the organization will develop new ways to distribute the Scriptures. "The biggest challenge is to provide the Scriptures in a variety of formats — audio, video, CD-ROM, cartoons and graphic format," says Fergus Macdonald, who has been general secretary of the National Bible Society of Scotland since 1981.

### But, officer, I was only looking for help with my kleptomania

The October issue of the *Bible Review* reports that the number one book being stolen today is: The Bible.



# The Communion of Community

**T**he topic of the sermon at church was "community." There were eight of us in the congregation, not counting the choir. As I sat there listening to the minister preach at us, I couldn't help wondering why he didn't throw his sermon out the window and engage us in conversation. Find out where we were from and why we chose to attend church when most of our classmates were studying or socializing. Discover what doubts we struggled with, what certainties we believed. Find out our sorrows, our despairs, our joys. Build a community right then and there instead of simply preaching about it.

Too often, regular churchgoers believe that if we talk enough about the importance of community and throw enough coffee and cookies at it, communities will miraculously form by themselves. They often do. But when it comes to young people — university students and high schoolers — I'm not sure we can risk merely hoping something will happen by itself. Unless young people belong to a community at church, going to church will always be a duty rather than a thrill.

When I was in high school, I joined the Writers' Group — there were four or five of us. One day, school was snowed out, so we decided to hold the meeting at someone's house. We did a bit of writing but, mostly, we talked. The next week, we went to someone's house again. After that, we threw all pretense of being the Writers' Group out the window and simply hung around together. Six years later, those people and others who joined are still my best friends.

I went to youth group during high school as well. And I liked the people there. But I never saw them outside of church. I didn't think of them during the week. I never dragged any of my other

friends to youth group. I never talked with other youth group members about my deepest anguishes or my most powerful hopes. And I never went to them if I had a problem; nor did they come to me.

So what was the difference between the groups? Why did one form a community and the other didn't? Why would a poorly organized, nerdy school club form bonds that Christian youth didn't?

Here are some answers I've come up with so far:

## Kathy's Rules of Community

1. Communities must be based on communication not merely on conversation. People have to talk about what really matters to them; others have to really listen. If we never go beyond coffee conversation, we will never form a community. (Communication involves vulnerability and a lot of trust.)
2. Communities must be based on one-on-one relationships as well as on group relationships. Julie and I were best friends, Todd and I were best friends, Ryan and Todd were best friends, Barbara and Kirsten were best friends — as well as all of us being friends together. New people must form one-on-one relationships with other members, not only with those who introduced them.
3. Communities must not be tied to a specific place or time. Members have to want to get together outside the organized structure of the group.
4. Communities cannot always be "doing" — most of the time, they need to hang out, sit around, talk. That's when real communication happens.

**Young people must be given the freedom to form communities in their own way**

5. Among teenagers, at least, it helps if romantic relationships form. Let's face it, if youth don't want to date the people in the group, they will find another community to join. And the real trial of the community comes when people break up: if the group can survive without people

taking sides, with group members supporting the pair and helping them through it, the group can survive anything.

I'm not sure if that kind of community can be formed deliberately, or if it simply happens. But I believe youth group lead-

ers can work toward building such a community by initiating real communication; encouraging vulnerability and trust, and exposing their own vulnerability; forming one-on-one relationships with the teens, as well as encouraging teens to form one-on-one relationships with each other; disassociating the group from a specific place and time by getting together in other places; making curriculum, going to church and even learning the Bible secondary; and, finally, getting out of the way if something does happen. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: [kathleen.cawsey@lmh.ox.ac.uk](mailto:kathleen.cawsey@lmh.ox.ac.uk).

For an interesting look at internet communities and the church, check out John Crowdis's article on the Presbyphiles Web page at: <http://www.presbycan.ca/pccmall/pphiles/index.html>.





# Masons and the Church

**What is the position of The Presbyterian Church in Canada regarding Freemasonry? From my reading, I understand some denominations have the position that being a Christian and belonging to the Masons is not compatible. If The Presbyterian Church in Canada has a position against Freemasonry, what can a congregation do if there are elders who are also Masons?**

As far as I know, The Presbyterian Church in Canada has never made any Assembly statements for or against Freemasonry, and has left membership in the Lodge to the conscience and judgment of the individual. I gather that, over the years, a number of prominent clergy have been actively involved in Freemasonry, as have numerous elders. In the two congregations I have served, some of the most active members have also been Freemasons; although, in some cases, it seemed to me that church membership was an adjunct to their more loyal commitment to the Masonic Order.

For a variety of reasons, some denominations have stated that membership in the Church and the Lodge are incompatible. Among reasons given is the fact that Freemasons belong to a "secret" society. No Christian, they believe, should join any group where one is sworn to secrecy and will become engaged in rituals and ceremonies that may or may not be compatible with one's Christian witness, and which one cannot divulge in defence of one's membership.

A fine elderly gentleman in our congregation, who was active in the Lodge as a visitor to the sick prior to his death, once told me Freemasons did not belong to a "secret society" but to "a society of secrets." I believe he meant there are "secrets" or "mysteries" to be discovered as one progresses through the various stages of Lodge membership.

Another reason why some denominations believe the Church and the Lodge are incompatible has to do with the religious nature of the Lodge. Prayers are offered to a non-Trinitarian Godhead and, allegedly, never in the name of Jesus since this would offend those who belong to other religions. God is referred to as "The Supreme Architect of the Universe" or "The Grand Master," thus avoiding any specific name for God found in the creeds of the Church or of other religions. It is also argued that in adopting portions of the belief systems of other faiths, Freemasonry promotes the view that all "roads" to God are equally valid and, in its alleged attempt to offend no one, thinks of itself as being above all religions.

There is also the view that Freemasonry is exclusive and not inclusive in terms of a person's social standing. It is alleged that one must belong to a certain stratum in society to be eligible for Lodge membership. Such social elitism, if true, is inconsistent with the gospel which the Church at least attempts to live now and then, here and there: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28).

Some also believe Freemasonry encourages "works righteousness"; that is, the belief that one can earn salvation — entrance into the Grand Lodge (heaven)

— by good works. If this be so, then such a doctrine runs directly counter to the biblical witness about salvation by grace through faith alone.

Furthermore, some feel that the Lodge requires a commitment and devotion of time and energy that should be given only to Jesus Christ and his Church. In my experience, however, many active Masons have often also been keen, strong members of their churches.

In my conversations with Freemasons, I have been pointed to the fraternal nature of the organization. It inculcates the virtues of loyalty to each other, emphasizes private and public morality, and performs many good works, particularly in the fields of education and medicine. There is no doubt of the latter. Only recently, I learned that a shuttle service for disabled people provided by the Masons in one of our communities is far more reliable, flexible and helpful than others that are available.

Christians who are members of the Lodge assure me they see no conflict between their profession of faith in Jesus Christ as Lord and Saviour and their membership in the Lodge. All of my information about Freemasonry has come by way of reading and listening. Since the Lodge is, as my friend said, "a society of secrets" and since, for some of the other reasons cited above, I have never had the desire to be a member of such a society, I can only take the word of people I respect: membership in the Lodge and in the Church are, for them, compatible. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

# Ambushed by Love

James Ross Dickey

Read: Matthew 1:18-25

It's beginning to look a lot like Christmas." So runs the artificially sweetened first line of one of the more bubbly seasonal songs with which we are afflicted. *What* looks like Christmas? Snow? Plastic mistletoe? Harassed and anxious shoppers? A continual bombardment of "seasonal" music? *A Wonderful Life* complete with James Stewart and a hand-me-down angel on every late-night TV movie?

It's true, last year, we went from fall to winter without "passing 'Go'," without "collecting \$200" — a reference for those who remember that favourite board game gift, Monopoly. We were am-

bushed by winter. Having enjoyed an unseasonably fine November winter, we were seduced, despite the unshakeably gloomy who love to warn that "We'll pay for this later!", into hoping that, maybe, *this* year, we might escape the whining of tires stuck, the hopping on one foot to pull on recalcitrant overboots, the scraping of shovel blades on concrete and asphalt, the fast fumble for the box of tissues in the effort to beat a sneeze. This year, we entertained dreams of being at

least third-class Floridians, or Californians, or Hawaiians. They never say "We'll pay for this!" because each day is much like the one before, sunny and warm, with only the occasional chance of a hurricane or earthquake for variety's sake.

Ah, but reality sets in, as it has, soon enough. This is Canada, and we are Canadians, fated to live in northern climes. Despair not of that fate. The four distinct seasons, however blessed or cursed by those who live with them, provide a needed perspective.

*All of life, not only the weather, is subject to change. Some of it we can do without; some of it we welcome. In the cold and death, the fierce and gentle*

beauty of winter, we celebrate hope. We become the "expectant" the "hopeful" people — those who say "Yes" to nature waiting, nature suspended, nature frozen, while knowing, believing and hoping that spring will come.

**All of life,  
not only  
the weather,  
is subject  
to change**

The Church has seasons, too. We have entered the season of Advent, the season of anticipation which, in our hemisphere, coincides with the onset of winter. Advent reminds us we are the people of what "will

come." We know, and live through, the hopeless times. In them, we (at least, the best of us) take comfort in survival — what is *now* is not the last word. We tenaciously insist there *is* vindication for those who insist on *meaning*.

Beyond all the trappings, all the distortions, all the sentimentality of Christmas, there is, for all such, a reason to carry on. God is *with* us — literally "Emmanuel" — sweating in the stores to find the *right* gift and the *appropriate* wrapping, trying to survive the inundation of sacred and secular carols, trying to resist the commercial and preserve something of the sacred at a time of year when, all around, the world goes slightly mad.

The season of Advent tries to attune us to expectation beyond the pleasing of those who await our gifts or our presence at their parties. It also provides a reason for hope to those who will wait out the festivities, overhearing the happiness of others, alone. We will only win some of the confrontations. But God has, in Christ, won the ultimate, irreversible victory. We have been ambushed by Love. **R**

James Ross Dickey is the minister of St. Paul's Church in Hamilton, Ont.







▲ DORIS AND GEORGE SHEPHERD, along with Kelly Neill, prepare to cut the ribbon to open the Shepherd Nursery, part of a renovation project at Knox Church, St. Catharines, Ont., which also includes the board room and a family washroom.

A RUPEE TREE was "planted" in the narthex of Mimico Church, Etobicoke, Ont., by the Ruth McCombie Group of the WMS. The congregation was invited to leave coins at the tree, which were collected to send to Nan and Hubert Budding, missionaries in Nepal. Pictured, Alex Porch watches his brother Hayden make a deposit at the Rupee Tree — part of the \$165 raised by the project.



▲ A DAY OF BIRD-WATCHING in the Bow River Valley with bird-carver and ornithologist Susie Rod was one of the items offered at a silent auction held by Knox Church, Calgary. Pictured (L to R) are: Jean Gill, Susie Rod, Nancy Fraser, Pat Schulze and Doreen Hall.



▲ THE CONGREGATION OF Elmwood Avenue Church, London, Ont., is doing its best to double membership in the Presbyterian Church, having five sets of twins 25 and younger (as well as three older sets). Eight of the 10 twins are pictured with Rev. Karen Timbers.



▲ THE SESSION AND CONGREGATION of St. Paul's Church, Woodstock, N.B., recognized the jubilee of the ordination of elder Alistair Cameron with the presentation of a special resolution of the session and a framed photograph of the sanctuary. Included with the photo is an excerpt from Alistair's writings in which he describes the sanctuary as he first saw it as a young man. Pictured with Alistair and his wife, Ruth, are clerk of session Dr. W. Murray Mutrie and Rev. James T. Hurd.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.



## PEOPLE & PLACES

A SIGN COMMEMORATING Bocabec Church, Bocabec, N.B., which was destroyed by a forest fire in 1968, was dedicated at the church cemetery this past summer. Rev. Steven Cho, minister of St. Stephen's Church, St. Stephen, and Greenock Church, St. Andrew's, conducted the service. He also did the artwork for the sign which was constructed by Claude Horn.



A VACATION BIBLE SCHOOL called "Circle of Friends Ranch," held at West River (Durham) Church, Durham, Pictou Co., N.S., drew an average of 50 children between the ages of two and 15. The money collected during the week was donated for work in Nicaragua.



THE CONGREGATION OF St. Andrew's Burnbrae Church, Campbellford, Ont., honoured Gerald Taylor on his retirement after more than 50 years as church organist. Gerald has been an active musician since his public school days and has played at many community functions. He is pictured with the session of St. Andrew's Burnbrae, who presented him with a clock and a plaque.



THE YOUTH GROUP of St. Andrew's Church, Wingham, Ont., held a mission weekend in Toronto last summer, working with the Centre for Student Missions. The group served breakfast to homeless people, sorted items for food banks, and led a prayer tour to special areas of the city. Pictured in front of the Daily Bread Food Bank are: (front row, L to R) John Clugston, Paul Clugston, Kevin Campbell, Chris Greig; (middle row) Rudy Eigenheer, Mathew Snow, Linda Smith; (back row) youth pastor Jason Stefan, Marianne Pike, Ronald Baird, Karen Clugston and Darlene Norman.



A 25-NOTE SET OF CHOIRCHIMES was dedicated in memory of Lilian Myrna Duffield at Knox Church, St. Catharines, Ont. The chimes were the gift of Lilian's parents, John and Edith Johnson, longtime members of Knox. They are pictured, holding two of the chimes, with Eleanor Lawrie.



## PEOPLE & PLACES

FIVE VISITORS FROM HOLLAND received a warm welcome at St. Andrew's Church, Ajax, Ont., from Rev. Ken Rowland (fourth from right) and youth director Michael Ling (front). Pictured with their hosts are (L to R): Suzanne Van Saase, Laura Meesters, Nienke Dorrestijn, Marjolein Hoogerwaard and Winonal Dalk; and Sarah and Emily Soetens, members of St. Andrew's.



THE 121ST ANNUAL MEETING of the Atlantic Mission Society was held this fall in Saint John, N.B. Pictured (L to R) are the guest speakers: Linda King, Rev. Ken Stright, Bob King and Barabara McLean. Linda and Bob King are volunteer missionaries in India.

PICTURED IS THE CAST of the Sixth Annual Dinner Theatre production of St. Andrew's Church, Dartmouth, N.S.



MEMBERS OF THE YOUTH GROUP of Chedoke Church, Hamilton, Ont., are pictured presenting a cheque for \$1,923.50 to Norm Westbury and Margaret Westhouse of Habitat for Humanity. Pictured in the back row (L to R) are: Tori Smit, director of Christian education; Chuck and Patricia Gerrior, youth group leaders; John Guise; Scott MacLeod. In the front are: Ken Murphy, Mindy Tweedle, Norm Westbury and Margaret Westhouse.

A TRAVELLING COMMUNION SET was presented by St. Andrew's Church, Welland, Ont., to Rev. Larry Brice for use during visits to those who are sick and shut-in. Pictured making the presentation is Laura Arbour, convener of the pastoral committee.





## PEOPLE & PLACES

MEMBERS OF THE HURON PERTH WMS presbyterial toured church offices in North York, Ont., as part of a rally that also included visits to Evangel Hall and Knox College, Toronto.

TWO ELDERS OF Knox Church, Manotick, Ont., were recently honoured for their long service to the congregation. Pictured are: Earl Kemp (left), an elder since 1963; Rev. Gerald Sarcen; Harold Stinson, an elder since 1948.



THE CONGREGATION OF St. Marys Church, St. Marys, Ont., held a celebration to mark the retirement of six of its members from the session. The elders were presented with books which will be placed in the church library with their names and years of service inscribed on the flyleaves. Pictured (L to R) are: Harriet Cushman, Russ Cushman, Dora Coles, Rev. Rick Horst, Howard Coles, Don Maciver and Robert Cousins.



PICTURED IN HIS WORKSHOP is Gordon Burnett with a model of Knox-Calvin Church, Harriston, Ont., which he built and which was later "bricked" and painted by the church school and the young people's group. Gordon is an elder and former church school superintendent of Knox-Calvin, and a member for over 40 years.

THE MEN'S CHOIR of Langley Church, Langley, B.C., took its music ministry south of the border when it sang at Second Reformed Church, Lynden, Wash., earlier this year. In the front row (L to R) are: choir director and pianist Bev Feick, David Holland, Herb McIlveen and Andrew Devlin. In the back are: Ulric Ashley, Hank Ketellapper, Ian Counce, Brent Hoekema, Ken Perkin and Bruce McKillican.







Photo by Micah Marty, from *The Promise of Winter*.

**The Promise of Winter: Quickening the Spirit on Ordinary Days and in Fallow Seasons** by Martin Marty and Micah Marty (Eerdmans, 1997, \$23.25). Reviewed by John Congram.

This book, centred on the experiences of winter (both physical and in the soul), will be loved even by those who hate winter. Micah Marty, photographer, has combined his talents with those of his father, popular theologian Martin Marty, to produce a book you will savour like a fine dinner.

The book contains 47 meditations. Each begins with a text from the Psalms, followed by a meditation by Martin Marty to help us listen to realism in our ordinary days and reassert "the promises of God in the midst of our winter." It concludes with a two- or three-line prayer.

On each facing page is a beautifully composed and reproduced black-and-

white photograph taken by Marty the younger. "The experience of winter — and not merely its appearance — " he tells us, "is the subject of the photographs." He wishes to convey not simply a picturesque postcard but the harsh reality of winter.

This combination evokes all kinds of emotions in the viewer and reader. Sometimes, they are of deep desolation. But in the end, always hope.

This book would make a wonderful gift for someone special.

**Roots of Faith: An Anthology of Early Christian Spirituality to Contemplate and Treasure** edited by Robert Van de Weyer (Eerdmans, 1997, \$28.50).

In a day when Christians have lost virtually all contact with the foundations of their faith, this volume provides an excellent entry into the writings of the early

church fathers and other important Christian documents from the first and second centuries. Fully illustrated and produced in a beautiful colour format, *Roots of Faith* includes extracts from Clement of Rome, Ignatius of Antioch, The Shepherd of Hermas, Barnabas, Polycarp of Smyrna, the Martyrdom of Polycarp, the Didache, the Epistle to Diognetus, Justin, Athenagoras, Irenaeus and Tertullian. Returning again to these ancient writings will help modern readers reaffirm the original Christian message and will open up new avenues of spirituality.

This hard-covered volume produced on high quality paper would make an excellent gift for anyone wishing to learn what the church taught and how it lived in the time immediately following the biblical period.

**Simplify & Celebrate: Embracing the Soul of Christmas** by Alternatives (Northstone, 1997, \$19.95).

If you feel overburdened by the demand to be joyful while dragging yourself high and low looking for the perfect gift, this book is for you. Stop vying for the last parking spot at the mall and start looking for an alternative to a commercial Christmas. Simplify your life-style and celebrate Christmas with your heart.

*Simplify & Celebrate* by Alternatives is a resource filled with useful ideas to reclaim the joy and peace of the Christmas season. It offers activities and reflections based on the biblical story. Rediscover the values of gift-giving. You'll find inspiration in this treasury of alternative ways to celebrate the holidays.

Alternatives started in 1973 as a protest against the commercialism of Christmas. Alternatives for Simple Living has thrived, producing books, videos and workshops that encourage people to

examine and challenge the consumer society. Its aim is to promote living justly and celebrating responsibly by offering resources featuring creative, simple ideas.

**Herod: King of the Jews and Friend of the Romans** by Peter Richardson (University of South Carolina Press, 1996, \$52.50). Reviewed by Bert Vancook.

Among the group of academics interested in Herod, Peter Richardson would be a great draw as a workshop or seminar presenter at a Herod convention. The work that Richardson has put together in this book is detailed and energetic. He has summarized the research of others in the field and added the results of his own investigations. If there is anything you want to know about the culture, the politics or the economy of Herod's time, or about Herod's family tree, Richardson has a handle on it.

After finishing his opening reports from a variety of fictional reporters who have attended the funeral of Herod, Richardson leads readers into an encyclopaedic account of political, economic and family life during the years when the Romans consolidated their power in the Middle East. Certainly, someone needs to do the research in order for us to understand more completely our history and biblical background. I only wish Richardson's excellent work had been passed on to a writer such as Pierre Berton. Somewhere in among all of Herod's wives, his sons scrambling for power, and the pressures of treading the delicate line between the Romans and Jews, there must be a good story.

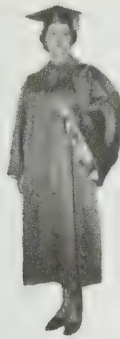
Peter Richardson is a graduate of Knox College who teaches at University College, University of Toronto.

Bert Vancook is the minister of Summerside Church, Summerside, P.E.I.

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## DEATHS

**BOGGS, REV. ROBERT "ROBIN,"** 90, died October 4, 1997, in Unionville, Ontario.

Robin Boggs was born in Derry City, Northern Ireland. He studied at Foyle and Magee colleges and Trinity University, Dublin, and was captain of the rugby and cricket teams. He married Margery Kyle of Bangor County Down in 1938. During the Second World War, he served as chaplain in North Africa and Palestine with the Argyle and Sutherland Highlanders. In 1951, the family moved to Canada. Boggs ministered in Molesworth and Gorrie, Ont., (1951-1954) before moving to Weston Church, Weston, Ont., where he served 21 years and was minister emeritus. Upon retirement in 1976, he remained active in the Canadian Legion and pursued his interests in nature, fishing, travelling and reading. He is remembered for his enjoyment of young people, loving his church and serving its members with love and devotion.

Robin Boggs is survived by wife Margery (Thornhill, Ont.); daughters Cathryn Scott, Gillian Hall and Patricia Robertson; son Michael; eight grandchildren.

**ANGUS, C. PAUL-DUDDY,** age 69, elder, St. Andrew's Presbyterian Church, Picton, Ont., on July 25.

**BLACKSTOCK, WILMA GIGON,** 70, longtime member, St. Andrew's, Saint Lambert, Que., Oct. 11.

**CRUICKSHANK, KENNETH GRANT,** 59, elder, clerk of session, Bethel, Caledonia, N.S., April 29.

**DION, CHARLES E. "CHUCK,"** 59, member of St. Paul's, Victoria Harbour, Ont., Oct. 8.

**MACCONNELL, THOMAS CUMMING,** 89, longtime elder and faithful member of Bethel Presbyterian Church, Scotsburn, N.S., June 9.

**MACINTOSH, CECIL WENDELL,** 84, elder, Bethel, Caledonia, N.S., July 16.

**MCCRACKEN, GORDON DALTON THOMAS EDWARD,** 72, lifetime member, trustee and clerk of session of Knox Church, Alliston, Ont., died Jan. 24.

**MCPHERSON, ROWENA,** 83, longtime member, St. Paul's, Hartney, Man., Sept. 26.

**PATERSON, MARGARET,** 89, predeceased by parents, one brother and one sister. Survived by one brother, nieces and nephews; Englehart, Ont.

**POSNO, JOAN,** 82, missionary to China; member, First, New Glasgow, N.S., Oct. 5,

Dawson City, Yukon.

**SINCLAIR, HAROLD,** elder, representative elder for presbytery, Shalom House organizer, Bonar-Parkdale, Toronto, June 29.

**SUMMERS-PRICE, JEAN A.,** 57, M.Div., Knox College, 1993; Knox diploma, 1997; session clerk, Victoria-Royce, Toronto, Sept. 24.

**WOOLLEY, SOLON NEWELL,** 78, lifetime member and elder emeritus, loved by many, appreciated for 40 years service on the session, at St. Andrew's, Hagersville, Ont., Sept. 7.

## ORDINATIONS

Martin, Rev. Linda J.M., St. Paul's, Victoria Harbour, Ont., Aug. 24.

O'Brien, Rev. Kristine, St. Andrew's, Strathroy, Ont., July 27.

## INDUCTIONS AND RECOGNITIONS

Cameron, Rev. Duncan, St. Andrew's, Scarborough, Ont., July 20.

Grace, Rev. Byron, Beaverton; Knox, Gamebridge pastoral charge, Ont., Nov. 7.

O'Brien, Rev. Kristine, St. Andrew's, Strathroy, Ont., July 27.

Wilkinson, Rev. Donald G., Chalmers, Calgary, Oct. 16.

Wu, Rev. John, Taiwanese, Montreal, Sept. 21.

## MINISTRY OPPORTUNITIES and INTERIM MODERATORS

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Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Charlottetown, St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Eastern Charlotte pastoral charge, N.B. (St. George; Pennfield). Rev. John Allison, PO Box 413, Sackville, N.B. E0A 3C0.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box

185, New Glasgow, N.S. B2H 5E2.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Rev. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

West River, N.S., Durham; Green Hill, Salem; Saltsprings, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

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Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

### Synod of Toronto and Kingston

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

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Sault Ste. Marie, Westminster. Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

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Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

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Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.

Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

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Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

Welland, Knox. Rev. Frank De Vries, 4511 Ivy Gardens Cres., Beamsville, Ont. L0R 1B5.

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Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.

## Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Kipling, Bekevar Church. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.

Sylvania, Knox Presbyterian (minister); Tisdale, Tisdale United Church (second staff); 3/4 position. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

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Edmonton, Strathcona. Rev. John Dowds, 11445-40th Ave., Edmonton, Alta. T6J 0R4. Lloydminster, Knox; Ganton (interim or call). Rev. K.M. Wheaton, 5115 49 St., Lloydminster, Alta. T9V 0K3.

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Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1. Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

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- ☐ Even if I have no money, I can draw Christmas cards for others.



- ☐ God gave us Jesus because God loves us.

- ☐ It is better to give a gift made with love than to spend a lot of money on something which will be forgotten after Christmas.



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Facts from 1995 United Nations Human Development Report and UNICEF's 1996

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